

The Reality Of Arab Sociology : A Critical Assessment And Future Aspirations

Received date: 04/03/2024 Accepted date:10/10/2024 Published date:31/10/2024

Bahtoune Nasreddine ¹, Chenafi Lynda ²

¹University of Khenchela, Algeria,

Email: bahtoune.nasreddine@univ-khenchela.dz

²University of Khenchela, Algeria,

Email chenafi.lynda@univ-khenchela.dz

Abstract:

Through the scientific article presented, the reality of Arab sociology was approached in terms of providing an analysis of a set of elements where this reality can be understood and dissected. A global vision was provided on sociology through which we were able to highlight the duality of Western sociology and Arab reality by focusing on the problem of Western sociology and its multiple crisis.

The current study aims to highlight the reality of Arab sociology and how can western sociology contribute to understand this reality. That's why we need to approach Ibn Khaldun and the establishment of Arab sociology as a model of sociological practice in Algeria with the introduction of Examples of some models of sociological studies of the reality of Algeria by Algerian sociologists and thinkers Relying on the descriptive and analytical approach

Keywords: Western sociology, Arab sociology, Arab reality, sociological studies

Corresponding Author: Bahtoune Nasreddine, Email:

bahtoune.nasreddine@univ-khenchela.dz

1. INTRODUCTION

Sociology, or the study of society, is a field that aims to study and analyze the social system as a network of social phenomena.

The definitions of sociology have historically and epistemically been associated with the West and were crystallized by many pioneers such as Auguste Comte in the French school. These definitions became the primary pillars on which most contributions were based, to the point where the field of sociology now has multiple fields and areas with different orientations, theories, approaches, and methods of analysis. One of the most important things that can distinguish the study of sociology as a subject of criticism, discussion, or even analysis is the multi-faceted risk involved in light of the theoretical, ideological, and epistemological burden of linking sociology as an academic approach or as free knowledge in which social awareness participates as a central axis.

This analytical addition provides us with a second framework for understanding sociology from a very serious perspective, especially for those interested in the project of society as a vision for the post-current society. This requires the availability of a base that preserves what exists and aspires to keep pace with the diversities of the process of social change while practicing a type of pressure at certain levels in order to achieve some programmed goals. Clearly, we can sense the position of sociology in relation to strategic studies, planning, and proactive plans. In the midst of all this, we find that the Arab world represents a multifaceted ideological burden for the sociologist and researcher, and the interaction with this Arab reality began through Western sociology; This is a shocking fact.

This fact has two implications: the first is related to the Arab reality as an interest of Western sociology with motives and goals, and the second is the contribution of Western sociology to it according to certain justifications. We can translate this into two questions that help us think:



How can we analyze our reality through Western sociology?

Does Western sociology contribute to understanding our

Arab reality?

2.Intersecting Perspectives on Sociology

Sociology has been a strong responsibility since its inception in the second half of the 19th century. This is recognized by most of those interested in it and working in it, regardless of their positions, whether academic or social. This is due to the breadth of the social field and the multiple understandings of society and social life. This has led to many analyses and criticisms of sociology as an approach, as well as of those working in it. For example, Ian Sbeurk wrote a book entitled "What Future for Sociology?". One of the most important things he mentioned in it is a serious attempt to bring sociological practice closer to moderate understanding and to avoid haste and pessimism about it, and to understand sociological pluralism. In this regard, he proposed what he called four models of sociologists, such as: the scientist (le SAVANT), the intellectual or theorist (l'intellectuel), the exhibitionist or media sociologist, and finally the expert (Sbeurk, 2009, p. 26).

This classification is very close to the most current trends in contemporary sociology. According to Sbeurk, the scientist is classified according to a qualitative formation and a specific field, as well as specific horizons within its general framework.

This was imposed by the social and cultural history of Europe in particular, and also distinguished the early sociologists in it. Reading the social reality from the perspective of a scientist formed according to the alphabets of high sensitivity produces a model that does not aim to highlight personal and subjective superiority, but rather aspires to develop the human being as the basis for social development. "Heidegger clearly formulated the position of the scientist when he described it in the following way: The content of the typical lived life is alertness and elevation of the living relationships of scientific



consciousness as well as the effect of personal-impersonal being that is originally stimulating but not with practical solutions. In this case, science intervenes in changing the direct consciousness of life by influencing the development of new directions of consciousness" (Sbeurk, 2009, p. 27)

As for the model of the intellectual or theorist, it does not apply to contemporaries in the field of sociology. This is because, according to him, the classical theorist is the one who wins recognition as a result of the efforts he has made in a field of a qualitative nature. "He speaks in his own capacity for society as a whole" (Sbeurk, 2009, p. 27).

From here, we can extract two positions that this theorist experiences. On the one hand, he is a critic for the existing authority who proposes new horizons for the status quo. Here, we recall the revolutionary and transformative trend in Marxist sociology, for example. On the other hand, he is a political enemy in the eyes of social movements excluded from the bourgeois field.

The third example, media sociology, is clearly linked to a media space in which instant readings of a situation are presented. These readings are generally circumstantial to the utmost extent possible, and they are variable and contradictory at times due to the process of social pressure and the entanglement of social processes. From another perspective, they may be papers intended to influence a wide range of public opinion. The emergence of specific names with media and exhibitionist titles may be aimed at spreading social messages. This scene is formed through the following elements: the present personality, the broad audience, the media (institution), and the content (subject, event...).

As for the last example, the expert, it has become a recognized profession as a specialty that not all sociologists master. This is within the framework of a very special link that is formed through the specialized understanding of society and the possibility of intervening in it by virtue of a specialized relationship as well. Performing a

specialized role requires a recognized label, as in the life and technical sciences. In the social field, the pace has also become the same. There are public and private institutions and bodies that have come to rely on expertise in the social field as a condition for their future and development projects in particular.

3. Western Sociology and Arab Reality

Anyone who follows the Arab reality throughout its historical course realizes a truth that allows him to ask many questions stemming mainly from the specificity of this reality, considering that we belong to societies in which many political, cultural, civilizational, historical and other facts are condensed.

At the beginning of the nineties, we were students at the Algerian university in the first university year, and the first question we received, especially in the contents related to sociology, was: What is sociology? The truth is that we took a long time thinking and answering sometimes and evading other times, and the truth that I felt in particular was the lack of conviction and consensus around one answer. The reason for this is that the question was bigger than just a definition according to a linguistic or terminological context, but rather it required broader cognitive conditions. Over the years, we have been approaching this conditional truth, the essence of which is our awareness of our reality ourselves and our possession of sensibilities that allow us to understand it. It is not enough to just know sociology in a few scattered words, but rather to link it to social reality.

We find that "Abdul Karim Al-Khattabi" - who is one of the contemporary Arab sociologists - mentioned two facts that are associated with this discussion related to the basic mission of Arab sociology when he wrote about sociology in the Arab world "Sociologie de monde Arabe". These facts are: (Badawi, 2014, p. 29)
1- .Deconstructing the concepts that came in sociology and the discourse of those who spoke on behalf of the Arab region, which is mostly characterized by the central - ethnic - Western ideology.



.2- Criticizing sociological knowledge and the discourse about Arab societies that is produced by Arabs themselves.

These ideas and others came within the framework of criticizing Arab sociology, through which we can stop at the limits of the extracted issues, which can be summarized as follows:

- The first fact leads us to the necessity of knowledge that requires not ignoring what Western sociology carries about our Arab region specifically, because this is important for them in the context of their talk about modernity, modernization, development, democracy and globalization, etc. It is also an intellectual production with compounds, concepts and meanings that sociological analyzes carry, which requires us to understand them. The West, through this, wants to achieve an important achievement, which is to bring many aspects and social elements of their own closer to our social reality, and thus practice a kind of ideological control through this contact. The globalization that we deal with as a concept is with the specifications that the West wants, and this is what Pierre Bourdieu raised about "The Myth of Globalization and the European State." The central-ethnic-Western character of the ideology that characterized this sociology is a clear indication of what the West wants to establish in our societies, or in other words, what it seeks to exploit by extending and prolonging control and dependency. Arab ethnicity has been used to stir up instability in many Arab countries under many names.

- The second fact is a correction to the course of Arab sociology, which has deep roots (Khaliduniyyah) and is built on a very rich heritage from a historical and social point of view in particular. This requires it to establish a critical apparatus that is responsible for considering its foundations and outputs about its societies and to be from the Arabs themselves. We must also be aware of the mentality of fascination, attraction and sociological prostration.

There are also some Westerners who have accurately summarized the relationship that linked Western sociology to Arab reality, and he

is Alain Roussillon (French researcher). He is the author of a book entitled "Identity and Modernity", in which he tried to compare the modernization experience in Japan and Egypt, considering the success of the first and the failure of the second through many evidences and facts. In the midst of this work, he mentioned a fact in which he said "that sociology in the Arab region was originally part of the colonial project". Far from the superficiality that some may fall into, we should not imagine that colonialism is the one that created sociology, but rather it exploited it to achieve its goals because it found facts related to the reality of Arab societies in particular. Here lies the importance of sociological knowledge, and the historical evidence accompanying this analysis is found in Napoleon's project behind his campaign on Egypt (1798-1801), which, according to many researchers, was based on a preliminary study conducted by a team of academics, including social workers.

This was in five volumes written by these orientalist under the title "Description de L'Egypte" (Badawi, 2014, p. 29).

4- Western Sociology and Its Multiple Crises

First, we must be convinced of the importance of social sciences, including sociology, and away from trying to define it as a tributary of any society. This view has greatly harmed it. Professor Fadil Dalyou (Professor of Sociology at Constantine University - Algeria) wrote in a collective reference entitled "Sociology between Authentication and Alienation" an article entitled "Social Sciences between Universality and Specificity". It stated that "The idea that social sciences are not related to values and subjectivity is a false idea that goes back to the medieval Western cultural history that produced several anti-church doctrines. Among these doctrines is positivism, which called for value neutrality and scientific objectivity in the field of humanities. However, this concept is a characteristic of the West and cannot be considered a universal problem that imposes itself on cultures with specificity..." (Fadil Dalyou et al., 1998, p. 11)



This is an important cognitive introduction through which we understand many of the imbalances that our sociological view of our Arab reality is based on. Positivism, according to its historical framework, refers to a specificity that distinguished Western societies and transferred them from one social, political and economic pattern to another. In the same historical period, the Arab society was in a completely different situation. Trying to read the Arab reality through Western sociology is a great risk. From an epistemological point of view, there is a crisis that Western sociology is struggling with. Some have linked it to the dynamics that Europe experienced in the second half of the 20th century, which was rapid. This led to a cognitive crisis related to social science, which was manifested in the following: (Filali, 2004, pp. 53-58, with modifications)

- Crisis of the sociological subject: research on determining the subject of sociology

- Crisis of the sociological method: the search for the method is the search for science itself

- Crisis of sociological theory: imbalances in the theoretical system within the scientific entity

As for the ideological aspect, it summarizes the essence of the sociological discourse and its branches, as well as its impact on social life and the reproduction of a new ideology. Starting from Auguste Comte through positivism and the French school, then Durkheim and conservative ideology, and Max Weber and the ideology of value and nationalism, etc., these are just models of ideological influence that Western sociology and Arab sociologists behind it tried to read our societies with, intentionally or unintentionally, ignoring its repercussions to a large extent. This approach makes us actually feel an aspect of the crisis in Western sociology and may push us to the necessity of possessing correct epistemological and ideological foundations or reforming the existing one for the benefit of our Arab societies and calling for the establishment of an Arab sociology that is

concerned with studying the issues and problems of Arab societies within their multiple specificities.

5-Ibn Khaldun and the Establishment of Arab Sociology - An Attempt at Authentication

Ibn Khaldun, with his scientific mind, social sense, keen vision, and extensive experience, contributed to the crystallization of a comprehensive science that he called the science of human civilization, which is an undisputed scientific and cognitive system. He included in it the study and scrutiny of everything related to human society. He spoke about society and social life, the state, tribalism, kingship, the Bedouins and the city dwellers, social mobility and social change, and he devoted a section to ethics, education, sciences, earnings and industries, and others.

If we talk about modern sociology, La Sociologie, which, as we all know, is a product of the Western school and is represented by its pioneers Saint-Simon, Auguste Comte, Durkheim, and others, up to the contemporaries, we may fall into the ongoing debate about who is entitled to establish sociology. Based on historical and cognitive facts, we may avoid a lot of trouble: what Ibn Khaldun established in the science of human civilization is bigger, broader, and more comprehensive than Western sociology after him. In fact, his thought achieved an important link between the science of history and the science of studying society according to purely scientific foundations. This is perhaps what prompted Professor Toynbee to say that "Ibn Khaldun's star shines brighter in the thick of darkness... Ibn Khaldun seems to be the only point of light on that horizon..." (Amara, 1984, p. 9). He was able to reveal the secrets of the Arab contribution to the field of scientific thought in general and social thought in particular. Accordingly, we will try to address the most important features of the Khaldunian theory according to a specific reference.

5-1 /Ibn Khaldun's Theory of Human Society

Ibn Khaldun built his integrated theory of human civilization and founded a school of thought according to the scientific perspective,



but it did not find followers after his death, unlike what happened with non-Muslims such as Aristotle, Plato, and others. Thought continues with following, publishing, and developing, and this is what did not happen to Khaldunism among Arabs and Muslims. The name is more famous than fire on ,but there were only limited works that tried to establish this perspective, in terms of development and work. Most of the references and documents that dealt with the works of Ibn Khaldun as a philosopher, historian, or researcher showed that he covered all aspects of human civilization as a new science that no one had preceded him in. He mentioned this in his introduction (Labsir, pp. 23-24)

These examples from what Ibn Khaldun mentioned determine the theoretical framework of his science. His practice, migration, and transition between countries, regions, and positions enabled him to practice observation and participation, as well as cohabitation. He also used analogy, matching, verification, and accuracy, especially with regard to history, which represented a revolution against the corruption of history and took it as a intellectual basis for him. We can identify important features of the Khaldunian social thought according to a specific reading, as follows:

- Ibn Khaldun put a comprehensive study of society according to historical stages that indicate development and transformation: the stage of emergence, the stage of maturity, and the stage of weakness. He also described each stage within the framework of a civilizational analysis.
- Ibn Khaldun distinguished between the Bedouins and the city dwellers as two criteria on the basis of which the analysis of social life is based. He linked the first to a unique concept, which is tribalism, and the second he described as social, economic, and complex progress, which is what Durkheim went to in the 18th century.
- Ibn Khaldun concluded the explanation of the social cycle through a continuous movement that produces new conditions.

- He focused on the necessity of human society and its importance in the continuation of life and what it generates from different needs and cooperation. He showed this in the need of man for food and security, and from there the need for kingship or authority arises, and here he refers us to the deduction of more complex issues related to social structure.
- Ibn Khaldun surrounded the study of social phenomena when he delved into the elements of human civilization and determined the resident and the mobile according to laws that exist within the phenomenon itself.

5-2 / History and Modernity in Khaldunian Thought

Ibn Khaldun realized that change is not a sufficient condition for modernity, but rather the content of this change and what it carries for social life and social structure. The real concept of modernity is the new that is able to stand firm in the face of the traditional, so it coexists with it or replaces it in the movement of man's making of himself and his history. The new is of different types according to the fields of human activity. Modernity, therefore, is of different types, each with its own conditions, causes, criteria, contents, and results. Not every tradition is bad just because it is a tradition, and not every new thing is good just because it is new. Ibn Khaldun emphasized that the emergence of the new challenges the existing traditions in terms of status and value. Accordingly, he divided human civilization into Bedouin civilization and urban civilization. The factors that affect civilization, according to him, can be divided into six factors: climate, politics, religion, economy, science, education, and tradition (Al-Rahman, p. 77)

5-3 FANATICISM in Ibn Khaldun :

Many people interested in Khaldunian thought agree that he used two important and theoretically distinct concepts: the Bedouins and the city dwellers. These two concepts form a dialectical movement and are also linked to a deeper concept: politics and power. He benefited from his personal experience in observing the developments

and changes in Bedouin and urban society and studying the case of Arab societies in the past and present, taking into account two basic ideas:

-The authority of the state: It is not enough for the owner of the state to declare or state his principles, but his achievements must also be evident.

-The contrast between Bedouinism and civilization: and the differences between them, where he showed that the first is the nucleus of the second, and he links them to a central concept, which is Asabiyyah and its impact on the change of states and nations. This is a witness to the competition between states and tribes and the intervention of loyalties with pressure and coercion. The motive that drives the tribe from a Bedouin life to an urban life and pushes it to do so is inherent in Asabiyyah, which appears to Ibn Khaldun as the axis around which most social research revolves and all the topics of political sociology in particular are connected to it. From there, we can say that Asabiyyah is: an emotional state that appears in the behaviors that characterize a group of people in the state of Bedouinism, and it appears again as a result of the conflicts that appear in the city or state. It has stages that it goes through and an end that it reaches. Ibn Khaldun did not use the word Asabiyyah in its apparent linguistic meaning or in its ethnic meaning, but rather he included social ties within the scope of the concept of Asabiyyah. Thus, Asabiyyah became a social concept that intervenes in and guides societies (Ammar, pp. 39-42, with modifications). He considered it a motive whose first source is biological, represented by blood ties, then loyalty and alliance. On the other hand, it is a key to social mobility (Megherbi, 1971, p. 157).

According to these analyzes and others, it becomes clear to us that social research has a unified vision of the issue of Asabiyyah from a more important perspective, which is that it is a motive or key to social mobility. In the language of contemporary sociology, we can

say that it is an important element for social transition as well as social change. What we can conclude is that Ibn Khaldun's thought is cohesive and interconnected in analyzing social life with all its elements, which he called human society and its axis is Asabiyyah, and its images are Bedouinism and civilization, and its motives are kingship, and its controls are the state and authority.

6- Sociology in the Arab World: An Epistemological Perspective

Through this element, we will try to open another topic that is no less important than the previous ones, and it is basically related to the epistemological aspect. Without a doubt, the theory carries interconnected components that enable us to understand what is happening at the general level. The theory in physical and natural sciences is often extracted from laboratories under laboratory research conditions, but the theory in human and social sciences is its field is society and human life and the accumulation of phenomena and problems and their complex interweaving. The existence of sociology is a proven fact with its own epistemological framework. But the question that arises is: What is the epistemological status of sociology in the Arab world? To answer this question, we must expand our understanding of "epistemology", which is defined in two basic concepts: the first is that it is knowledge that specifically searches for the nature of human cognitive principles (which come through the human being) and their nature and value and limits. It also explores the relationship (connection and influence) between the knowing subject (the researcher) and the object of knowledge (the research topic), and it also deals with the degree of correspondence between the self-image and the objective reality. This term is synonymous with Theory of Knowledge in French. In the meantime, we find it means the foundations of the research method in reaching scientific knowledge, as if we say, for example, the epistemology of knowledge at Durkheim, or at Max Weber" (Labsir -2010-p. 31)

This definition guides us to address our topic, especially what relates to the first meaning of it, where we will try to clarify what is related to

the scientific knowledge that is associated with sociology in the Arab world, parallel to the efforts of a group of Arab sociologists who wrote about sociology and current Arab problems in an attempt -still ongoing- to establish an Arab sociology on the grounds that the Arab countries "as an integral part of the global social crisis (a country of material energy that interacts with the future of the world and its destiny) Can sociology in our countries remain aloof from the globality of the crisis?" (Ghali Shukri, a group of researchers, 1989-p87).

This is a very essential question, but rather it motivates us to think with a sociological awareness in all its objective dimensions. In our Arab countries, "the association was always with what is called modern methods in the West, one of the basic problems in our social thinking." The main reason for this was the organic link with colonialism and then imperialism, the hegemony of the Ottoman authority for more than five centuries, and the dynamism of Western science that absorbed Arab sciences and philosophy in the absence of the legitimate heirs" (Ghali Shukri, a group of researchers, 1989-p89, with modifications)

In addition to that, we used the tools of the modern method (importing from the West) and its concepts with all their own crises. The social sample is determined, the fields of social research are structured, the means of induction are crystallized, and the value and standard frameworks are formed according to what those (modern) concepts dictate and what these scientific tools impose, which are originally in crisis in their cradle. In the end, we get results that are in crisis due to the lack of critical vision first, and then because of the inability to test our social reality in a healthy and correct way. These are two phenomena of the fall of the Renaissance. The static dualistic reconciliation (Islam and the West) was originally intended for Islamic theorizing to market the West, but it ended practically in the West becoming the method and Islamic societies - including the Arab

ones - being the material of analysis" (Ghali Shukri, a group of researchers, 1989-p90, p91, with modifications). The problem of the Arab methodology is not to search for the (Arabization) of the scientific method or to search for scientific objectivity, as the methods of science have no nationality. However, we believe in the dialectic of the general and the specific on the theoretical and applied levels" (Ghali Shukri, a group of researchers, 1989-p92)

Following a careful reading of these selected elements, we can draw a preliminary picture of that epistemological status of Arab sociology, which is confined between a global environment with all its crises and the connection of that with a crisis of methodology with historical backgrounds (colonialism, scientific loss, lack of theoretical reference ...) to a reality that represents the epidemic, which is our dealing with Western methods in crisis and what results from them, especially with their transformation within Western studies as a primary source for us into toxic materials. In addition to this, Islamic societies, including the Arab ones, have become a material for analysis and a field for experiments

7- Sociological Practice in Algeria

Sociological practice in Algeria has roots both historically and in the practice itself. There have been many works, studies, and writings that have translated a multifaceted cultural, political, historical, and economic reality, both before and after colonialism. For example, the term "sociology" was used in Algeria with the beginning of the establishment of the Durkheimian school in France and its recognition. It appeared in terms of use with the study of M. Sabatier in 1884. This study was entitled "Indigenous Sociology" (Sociologie indigène) and then "Sociology of Islam", "Sociology of the Berbers", and "Sociology in Algeria" (Arous, Al-Zubair, 2014-p2067).

The circumstances changed after the colonial period and the cognitive and academic developments of local sociology followed, despite the many changes such as the dependence on the socialist approach and the adoption of a centralized policy of guidance, in

addition to the decision of Arabization and the beginning of the eighties of the last century and what it attached to the level of academic supervision. However, this did not prevent the implementation of many empirical works by Algerian researchers who adopted multiple options and turned to studying their society, which had recently gained independence. We will try to present some studies in local sociology as works that have their theoretical and applied weight. They are not the only ones, as there are many works in the Algerian sociological field, but due to the requirements of the presentation, we will suffice to mention some of them.

7-1/ A study on the Algerian family by the researcher Mustafa Boutfnouchet:

This study was conducted in 1971 and the field study included some major Algerian cities (Algiers, Oran, Annaba) and lasted for 5 months. This was part of a PhD research in development sociology entitled "The Evolution of Family-Economic Structures from Traditional Algeria to Contemporary Algeria". It is published in a book in French "La famille algérienne: évolution et caractéristiques récentes" by the National Publishing and Distribution House 1980, and there is also a translated version entitled "The Algerian Family, Evolution and Modern Characteristics" translated by Dembri Ahmed published by the Algerian University Publications Office in 1984. In addition to what he obtained from the field research, Boutfnouchet included many distinguished analyzes that undoubtedly allow us to take them as a ground and an important basis in our starting point here to talk about the Algerian family. Accordingly, three important determinants related to the Algerian family appeared in the problem of his research: (Boutfnouchet, 1984-p 28,29)

- 1- The development of the Algerian family falls within the general development path
- 2- The disappearance of the traditional structure due to the ambition for urban modernization

3- The emergence of a new (household-economic) structure as a result of a transformation in the traditional structure

Within this study, it was emphasized that the Algerian family is a social unit within the path of society as a whole, and thus it represents one of the most important lines of development that society aspires to achieve its highest degrees and goals. Algeria, including Algerian society, represents a model for many societies that have seceded from the colonial grip and began to pave their way to development since 1962. The development machine has thus moved, which has affected all aspects of economic, social and cultural life. This contributed to the development of the Algerian family, which was and still is the main engine of social mobility in general. All the operations that society relies on are in the family field, and this development is slow. We may not realize it until after a time that may be calculated in generations.

In addition, the Algerian family, in view of the set of factors and historical circumstances that it has gone through, and in view of the set of social practices and behaviors, has shown an ambition and aspiration to achieve modernity and urbanity. It is an advanced vision of what society imposes on all its components and systems, which sometimes led to the belief that the traditional structure is on its way to disappearance.

Thus, as a result of all these factors, what the researcher Boutfnouchet called a (household-economic) structure appeared in a new form, which was a natural result of the transformation that took place, especially in what was prevalent in traditional family structures. This approach is basically one of the most important pillars of social family analysis. Through it, we can conclude that the Algerian family has generally been subjected to what happened within the framework of social and cultural change. The family reflects what is prevalent in society, and the essential truth that should not be deviated from is that the existence of this new structure confirms the existence of a basic

traditional structure that has developed a set of mixed historical, social, economic,....

Accordingly, the Algerian family can be "in the context of the domestic society called the family, composed of the closest relatives who form the socio-economic entity based on relations of mutual commitment" (Boutfnouchet, 1984-p15). We include this idea not as a definition but because it is a basic description of the Algerian family. This is determined by the characteristic of the closest relatives or what we can infer from the first-degree relatives. As for the second description, it is the one that describes the family as a social and economic entity. This is another meaning that refers us to two important positions. According to each one, there are functions and roles that form the basic family structure. Looking at the social aspect, we find that it represents the frameworks of relations and roles and what is related to it from educational, value and cultural dimensions. It is comprehensive of very important data. As for the economic aspect, it is the other field in which the material life of the family is organized from meeting the basic and necessary needs for its continuation and its activities and what it does within the economic life of society as a whole. As for the third description, it is a specific one for the diversity of relations that link the members of the family, which is a mutual commitment. The form of commitment is like a social contract that links the members of the social and economic entity and achieves their relations. When our relations are based on the commitment of each of us to perform specific roles according to the requirements of the system, this ensures its preservation and continuity. The functional disorder that structural functionalism talked about is nothing but the abandonment of individuals of their commitments that were determined according to their roles. Feeling this commitment makes us devote all our energy to fulfilling it because we guarantee the achievement of the goals of the system as a whole.

7-2 /The works of the three pioneers (Ali Al-Kanz, Said Shikhi and Jamal Ghorid): (Bashir, 2018-with modifications)

In his book "Sociologists of Organizations and Work in Algeria: The First Generation", researcher Mohamed Bashir tried to present an idea about the contribution of the three pioneers in shaping the field of sociology of work and organization in Algeria through reference works that began with a study conducted by the trio on the Hajjar complex in Annaba entitled: "Industry and Society". "The Case of the Iron and Steel Plant in Annaba" (Algeria 1982). They were then followed by their individual works in the form of doctoral dissertations. We find that Ali Al-Kanz presented a study of the industrial experience in Algeria: The Iron and Steel Complex in Hajjar at the University of Paris 1983, which was later published in France under the title The Industrial Experience in Algeria, A Steel Complex in Annaba. Paris 1987. He was followed by Said Shikhi who prepared a doctoral dissertation on the labor issue and social relations in Algeria, the worker, the workshop and the bureaucracy at the University of Paris 7 in 1986, and finally Jamal Ghorid who presented his dissertation for a doctorate at the University of Paris in 1994 entitled Industrialization, the Working Class and Sociology, The Algerian Model.

▪ **Works of Ali Al-Kanz:** He was known as an encyclopedic thinker who covers different types of thought, and he was also known for his critical thinking, his adherence to his freedom and isolation, and his continuous and categorical rejection of attempts to tame or contain him. Ali Al-Kanz concluded from his study that the policy followed in industrialization created a nature or behavior among the actors inside the factory, whether they were managers or workers. This behavior is represented in the view of these actors of the factory as the place that meets their desires and needs. This is natural and logical, but the illogical thing is the way to obtain these needs and desires that takes place in the Hajjar factory, and here the tribal and clan systems began to impose themselves, which led to inappropriate behaviors in the

factory, which is the system of absences and apathy. The worker did not abandon his culture outside the factory, but brought it with him and will use it to pressure the managers in order to obtain his desire, and here the factory began to fade because the managers were unable to confront the principles of society as a whole. Their first task was to manage an industrial establishment with a specific structure and a well-studied strategy. However, the reality showed them that they were facing a change in the culture of society as a whole.

▪ **Works of Jamal Ghorid:** Which can be considered works in the journey of searching for the Algerian self and an attempt to present a project of contemporary Algerian anthropology that seeks to understand the social and cultural transformations in Algerian society. Through Jamal Ghorid, the adoption of new and serious approaches reflects the thinking in analyzing identities

▪ **As for Said Shikhi,** we can start from his famous saying "We are required to build a problem and epistemological rigor, meaning building a problem that is consistent with the specific and unique subject, and then inventing analysis tools that respond to the specificity of its subject". His thinking revolves around the idea that Algerian society has lost its traditional controls (represented in the values and customs that govern the social culture), but it has not been able to establish modern controls (everything that distinguishes it and pleases individuals - social status). Said Shikhi emphasizes that the reason for the failure of the industrial institution to achieve its goals is due to the Algerian worker himself. He is not incapable, and it is not due to his reference point, which some attribute to backwardness and lack of keeping up with the modern mentality, but rather it is due to the cultural system of the country, which has failed to produce new intellectual means that work to absorb industrial culture as Japan did. Through the study he conducted, Said Shikhi arrived at a basic concept, which is "cultural resistance", which he believes expresses the contradictions between the professional categories responsible for

the industrial process within the hierarchy of power within the organization.

In other words, society and culture have not gained a little independence in order to develop and positively monitor the dialectics of the economy and its relationship with politics, which has created a societal crisis controlled by other values and orientations that are alien to the values of work.

In addition to the works of the sociologists mentioned above, we can refer to Algerian sociological studies, the most important of which are:

- The Emergence of Classes in Algeria: A Study in Colonialism and Social-Political Change by researcher Maghnia Al-Azraq
- Modern History of Algeria: A Sociological Study by researcher Abdelkader Jaghloul
- Introduction to the Study of Algerian Society: A Sociological Analysis of the Most Important Features of Change in Algerian Society

8- Conclusion:

We can say that the study of any society, social life, or social phenomenon is first and foremost based on efforts and goals that stem from that society and its ideas according to the specificity that distinguishes it and characterizes it. This is considered, according to many opinions, important in social science.

This type of approach is necessary. The issue of overcoming the crisis discourse does not eliminate the crisis, but the call to prove it with work and serious thinking. He called for thinking about an Arab social theory. Among the facts that he mentioned in this article is the issue of not recognizing the efforts of some in the field of Arab social theory and maintaining the continuity of the crisis discourse. On the other hand, we find in the West boldness and recognition of the simplest efforts and their appreciation and dissemination. The mentality of dependency and following the theory is still prevalent in our society and among a distinguished class. Scientific criticism is

required as a driving force to push forward, not to strike efforts and thwart initiatives. This is in itself an epistemological problem. The necessity of overcoming internal and external obstacles is imposed on us by the stages that our Arab societies have gone through in modernity. This social accumulation, the complexity of different systems, the entanglement of social relations, the development of the mentality related to the Arab individual, and the effects of globalization and others are objective and realistic motives for thinking about overcoming traditional epistemological problems and paying attention to studying our societies and theorizing about them.

References:

1. Ghali Shukri, and a group of researchers. (1989). "On the Methodological Problems of the Arab Path to the Sociology of Knowledge", in *Towards an Arab Sociology: Sociology and Current Arab Problems* (2nd ed.). Beirut, Lebanon: Center for Arab Unity Studies.
2. Abdelghani Megherbi. (1971). *LA Pensée Sociologique D'IBN KHALDOUN*. ALGER: SNED.
3. Ahmed Moussa Badawi et al. (2014). *The Future of Social Sciences in the Arab World* (1st ed.). Beirut, Lebanon: Center for Arab Unity Studies.
4. Al-Saghir Bin Amara. (1984). *Scientific Thought in Ibn Khaldun* (3rd ed.). Algiers: National Book Foundation.
5. Ben Spork. (2009). *What Future for Sociology* (1st ed.). Abu Dhabi, UAE: Word and Glory University Institution for Studies, Publishing and Distribution.
6. Zayed, Ahmed. (April 2017). *The Road to Building an Arab Social Theory*. *Al-Fikr Al-Mu'aser Magazine* (10), Egyptian General Book Authority.

7. Saleh Filali. (2004). The Crisis of Western Sociology between Epistemological Obstacles and Ideological Influence (1st ed.). Batna, Algeria. Batna Company.
8. Taha Hussein. (2006). Ibn Khaldun's Social Philosophy, Analysis and Criticism. Translated by Mohamed Abdullah Annan. Cairo, Egypt. Centennial Series.
9. Abdel Majid Labsir. (2010). Encyclopedia of Sociology. Ain Mlila, Algeria. Dar Al-Huda.
10. Arous, Al-Zubair. (2014). Introduction to the History of Sociological Practice and Its Reality: The Algerian School as a Model. Author of the book The Future of Social Sciences in the Arab World (1st ed.). Beirut, Lebanon: Center for Arab Unity Studies.
11. Fadil Dliou et al. (1998). Sociology between Authentication and Alienation. Algeria. Dar Al-Ma'rifa.
12. Mohamed Bashir. (2018). Sociologists of Organizations and Work in Algeria, The First Generation (2nd ed.). Algeria: Dar Kunuz Al-I'tidam for Publishing and Distribution.
13. Mohamed Abdel Rahman Marhaba. (1989) New in Ibn Khaldun's Introduction (1st ed.) Beirut, Lebanon. Oweidat Publications.
14. Mustafa Boutfnouchet. (1984). The Algerian Family, Evolution and Modern Characteristics. (Translated by Ahmed Dembri) Algeria. Office of University Publications.