

Transformations of Family Values in Light of the Growing Trends of Emancipation
among Female Athletes in Algeria.

تحولات القيم الأسرية في ضوء تنامي اتجاهات التحرر لدى المرأة الرياضية في الجزائر.

Atika djaidja

Mohamed Boudiaf University – M'sila – Algeria

Email: atikdj9@gmail.com

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Abstract:

Algerian society during past decades witnessed deep social and cultural transformations, reflected on different fields, and among them sport field which no longer monopolized by men as was before, where changed this view with society development and entering Western values to Arab societies, specially Algerian society, where transformed that simple woman with defined roles to active woman in society, participates in all sport facilities and economic and political and social... etc. And became Algerian woman today present strongly in sport fields, whether as athlete or coach or even as administrator and responsible in sport field. Woman's participation didn't limit to physical side or recreational only, but exceeded it to become field for self-building and affirming social identity, where sport practice contributed in crystallizing new liberation directions among Algerian woman, manifested in her pursuit toward independence and decision making and demanding equality in opportunities and representation.

Keywords: athletic woman, sports practice, family values, man's authority, woman liberation.

ملخص: شهد المجتمع الجزائري خلال العقود الماضية تحولات اجتماعية وثقافية عميقة، انعكست على مختلف المجالات، ومن بينها المجال الرياضي الذي لم يعد حكرا على الرجال كما كان سابقاً، حيث تغيرت هذه النظرة مع تطور المجتمع ودخول القيم الغربية إلى المجتمعات العربية، ولا سيما المجتمع الجزائري، إذ تحولت تلك المرأة البسيطة ذات الأدوار المحددة إلى امرأة فاعلة في المجتمع، تشارك في جميع المرافق الرياضية والاقتصادية والسياسية والاجتماعية... إلخ. وأصبحت المرأة الجزائرية اليوم حاضرة بقوة في الملاعب الرياضية، سواء كرياضية أو مدربة أو حتى كإدارية ومسؤولة في المجال الرياضي، لم تقتصر مشاركة المرأة على الجانب البدني أو الترفيهي فحسب، بل تجاوزته لتصبح مجالاً لبناء الذات وتأكيد الهوية الاجتماعية، حيث ساهمت الممارسة الرياضية في بلورة توجهات تحررية جديدة لدى المرأة الجزائرية، تجلت في سعيها نحو الاستقلال وصنع القرار، ومطالبتها بالمساواة في الفرص والتمثيل.

- الكلمات المفتاحية : المرأة الرياضية، الممارسة الرياضية، القيم الأسرية، السلطة الذكورية ، تحرر المرأة.

I. Introduction and Problematic:

In most problems that the Algerian family suffers from today are outcomes of social background of Western values, and this returns particularly to cultural factors more than professional factors, despite what the woman obtained from her civil rights especially in work field, but we don't deny that the Algerian society still "male" society in meaning of qiwamah always for man whatever the woman reached position in responsibilities or degree in education, and whatever she proved her competence in work and her superiority over man in some aspects. But the problem remains in impressions that society and individuals acquired about woman's work and her liberation especially in sport field where men give freedom to themselves to practice sports more than women and particularly in Algeria the lived reality that we observe, however this sport liberation poses in counterpart the problematic of social values, as two systems intersect in Algerian space: traditional system based on customs and religion and family, and modern system seeks recognition of woman's rights and her renewed status. And this in turn reflected on Algerian family and on family value system, so appearance of liberation tendencies among woman in Algerian society reflects also on Algerian family and family values change considering woman is the main driver in house.

And can be said that sports practice became today basic tributary in course of Algerian woman's liberation, as it gives her space for expression and distinction, and contributes in shaping new consciousness based on

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independence and equality. But this liberation remains linked to society's ability to absorb value changes without impairing its cultural balance.

And despite what Algerian society knew from noticeable development resulted basically from improving cultural and intellectual level of woman, but some obsolete habits and traditions that have no link to our culture, and have power no less important than legislative laws, play basic role in determining woman's life inside society, so man's authority has big impact on woman's life decisions, and many studies and researches proved that fathers are who choose their daughters' professions based on some values and habits and social and cultural environment, and even girl's choice for her work finds her considers in it no objection with house values so we find her directs to specialities even if she has no desire in them, and consequently professions she occupies finds her sometimes forced on works not from her desire, and here appears that woman in Algerian society when forced on certain positions not by her personal choice finds her more vengeful and more arbitrary inside her family with creating many family problems, compared to who chose her work and her path outside house from herself and her choice stems from conviction, and consequently change of woman's value system and her liberation and saturating her with gender philosophy or gender philosophy that seeks full equality between male and female, and rejects acknowledging existence of differences in society still male and particularly Algerian society necessarily leads to demolishing Algerian family ties and increases exacerbation of misunderstanding problems between spouses. And on this, so woman when engages sport field, she would have exited from

values and standards and habits and traditions prevailing in her society. And despite cultural and social restrictions imposed on her in this field, she managed to enter this field and form one of participating elements in this sport society so she is affected and affects those around her from practitioners and practices, as interacts with members of this society. And consequently exposed to acquiring new values and perhaps losing others. And in this article we try to shed light on to what extent liberation tendencies among Algerian sport woman contributed in causing transformations in family values system?

Partial Questions:

1_ Does male authority affect idea of sport woman's liberation, and consequently on value system of Algerian family?

2_ How does sports practice contribute in reshaping Algerian family's view of woman's role?

3_ Does degree of society acceptance for sport woman's liberation differ according to social environment and education and culture level?

II. Study Hypotheses:

The role of hypothesis appears in clarifying that basic intersection and showing close correlation between theoretical formulation or theoretical ground of research, and necessity of verifying these theoretical levels by comparing them with elements from reality. And considering hypotheses are most important elements of scientific research, where defined as proposed answers to research question, and statement clarifies in one sentence or more about existing

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relationship between two or more variables, and it is interpretive direction adopted by researcher. So hypothesis of our study directs toward:

General Hypothesis:

Growing of liberation tendencies among sport woman in Algeria led to qualitative transformations in traditional family values system.

Sub-hypotheses:

1_ Male authority affects idea of sport woman's liberation, and consequently on value system of Algerian family.

2_ Sports practice contributes in reshaping Algerian family's view of woman's role, which creates balance between traditional values and liberation values.

3_ Degree of society acceptance for sport woman's liberation differs with difference of social environment (urban / rural) and education and culture level.

III. Reasons for Choosing the Topic

A- In this topic we try to search for some reasons that make sport woman adopt Western values and liberate from family-specific values, which contributes in creating conflicts in values of Algerian family.

B- Our strong desire to know extent of impact of liberation direction among sport woman and her practicing sports outside house on value system in Algerian family.

C- As we aspire to present suggestions and guidances and some positives and negatives for Algerian sport woman to avoid falling into Western values that contradict Islamic values that threaten family with disappearance, for building

cohesive family far from Western values that call for equality of woman and man, and this in turn reflects on prevailing values in Algerian society.

IV. Study Objectives:

A- Analyzing relationship of sports practice with feminist liberation tendencies in Algeria.

B- As this topic posed as important solution for clarification to sport woman extent of suitability of Western values and liberation from Western woman, and knowing extent of Algerian society acceptance for this practice, for reducing factors of demolishing Algerian families and factors of demolishing value system of Algerian society in general.

C- Revealing value transformations that Algerian family knows in light of woman's participation in sports.

D -Contributing in understanding interaction between traditional values and modern liberation values in Algerian family system.

V. Related to Theoretical Aspect of the Topic:

1- Defining Concepts:

First: Sports Practice

It is different manifestations and numerous forms of sport activity in educational and teaching institutions and it is that part of education done through activity that uses human body's motor apparatus. And educational sport physical activity on three forms:

Physical education and sport lesson. Internal activity. External activity.

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And meant by physical education and sport: It is teaching material contributes in integration with other materials as it has its method. (Mahmoud Awad Basyouni and Faisal Yasin Al-Shat'i, 1992, p: 94)

Operationally: We mean by sport woman: She is every woman participates regularly in organized or unorganized sport activities, whether on individual or collective level, and this participation includes regular training, sport competition, or engaging in teams or sport clubs. And her existence or sport liberation measured through weekly training hours number, sport type, participation level, and extent of her continuity in sport activity.

Second: Values Term

Values are things that individual believes in deeply reaching belief level form for him high value or utmost importance cannot possibly relinquish. And they differ from one individual to another so some sees right is the value or meaning fights for and doesn't relinquish whatever cost and it is theoretical value, and another sees money is most important value and it is economic value, and some sees high functional position is highest value and it is social value.

And in this Ibrahim Al-Ghamri says: To understand individuals' behavior must know values and behavioral rules lurking behind his behavior, and pushes him to certain behavior and values not just belief but confirmed belief, and they represent things we believe in their correctness and desire them.

So values considered one of basic pillars of society culture therefore concept became of pivotal importance especially in sociology, as cannot be society without organized group of social values directing behavior of its

members, and achieve unity of thought inside society. (Nabil Muhammad Tawfiq Al-Samluoti, 1974, p 190:).

And Piper defines them as: Interest in anything has benefit and importance, and any subject has importance indicates has value. (Hussein Muhammad Alawi, 1988, p: 8).

And on this basis we say: Although difference and variation of approaches but values are judgments issued by individual on things surrounding him, and pushes him to care for several considerations may be economic or social or political or psychological or aesthetic or religious and may express itself through behavior or position or through desires and tendencies as well as every individual has reference frame in judging thing source his social and cultural upbringing and beliefs and systems specific to him ...etc.

As Islamic values play important role in preserving identity of Algerian family, and support its existence, and affect behaviors of family individuals and Algerian society, therefore usually parents and mothers careful on preserving Islamic values as reference, and adopting them to achieve happiness and commitment and preserving family. And what we want study regarding these values in this study is extent of compatibility between values saturated by woman recently and they are equality between sexes values and Islamic values that have reference Islamic religion which denies equality and sanctifies woman with group of works preserves and honors her dignity.

Third: Social Gender:

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Meant by social gender or gender is determining social roles of sexes, which done according to society cultural system, social and political, in specific time period, that is differences between woman and man divide into differences origin biological, and many of them have social cultural origin, and consequently can differ from one society to another, or change in every historical period. (Amina Bakr, Sherine Shukri, 2002, p:103).

World Bank defines it: as behaviors and expectations associated with females and males that society creates and learns and all cultures convert biological differences between females and males into set of social expectations about behaviors and activities considered appropriate and about rights and resources and power loci that males and females should possess, and social gender like race and color and class is social category largely decides person's opportunities in life and determines his participation in society and economy. (World Bank, 2005, p:23.)

As defined as: cultural specifications and social that any of human sexes characterized by, and these traits represent product of complex historical process, therefore not fixed that is changeable according to place and time, unlike biological specifications that don't accept change. (Hassan Abu Rabash and others, 2006, p:310).

And can be said in end that men differ from women, and they equal only in their common membership in human sex, and claims that they identical in abilities and skills or behavior means that we building society based on biological and scientific lie.

Fourth: Family:

Family considered in general human organizational unit charged with duty of society stability and development, through influencing growth of its individuals and their morals from early stages of age until human becomes independent with his personality and becomes responsible for himself and active member in society, and that through solidarity and cooperation of its individuals in achieving specified goals, through processes of social socialization and education and care and protection that differ contents and types and degrees and goals; with difference of time stages and societies needs but even difference of its composition and interests and size of what caused changes in it, and on parents to communicate with family individuals by dialogue and discussion and awareness them of what small ones don't realize from dangers and correcting what they have from wrong concepts, as falling of youth prey to problems and deviations is result of family neglecting its awareness role in obedience to Allah Almighty saying: {...Save yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded...} (At-Tahrim, 6) [Sahih International].

And consequently family values play big role in building individual's personality and preparing him socially for constructive purposeful communication, on that awareness be with diverse educational methods ensure instilling spirit of familiarity and love and cooperation in family as accustom them early on system and discipline. So family must through its educational role

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care planting values and noble virtues and manners and ethics and social habits that support individual's life and urge him to perform his role in life and make him feel responsibility and teach him good traits like honesty and love and cooperation and sincerity and work mastery, and this through upbringing individual in family through certain value system.

Thus social socialization social process and social interaction between individual and society, and goal building individual's personality and forming him and developing him and controlling his behavior and directing him socially, and social socialization itself doesn't occur in unified way for all society individuals may differ from one individual to another and from one family to another according to each family's values, and wrong social socialization forms basic stone in building what known as unsound personality of individual under values and concepts lead to unsound behavior inside society.

2- Impact of Woman's Sports on Family Value System:

First: Sports as Tool for Liberation and Building Feminist Personality

Sports considered one of most important spaces that enables individual to express self and prove abilities without strict social restrictions. For Algerian woman, sports practice represented outlet for self-realization, acquiring confidence, and redefining traditional social roles.

So through engaging in sports, woman acquired new values like independence, responsibility, teamwork, fair competition, and these values represent basis in building liberation tendencies individual and social.

Second: Family and Society between Encouragement and Reservation

Algerian society reception for woman's sports practice differs with difference of cultural and family environment. So in big cities, often feminine sport practice met with acceptance and support, especially with increasing awareness of sports role in health and development.

As for traditional areas, woman still faces conservative view sees in sports kind of "exiting from customs", particularly in sports require mixing or special clothing.

And thus, conflict appears between liberation and equality values from one side, and modesty and tradition values from other side, inside value system of Algerian family.

Third: Sports Practice as Space for Reshaping Values

Sports practice leads to gradual transformations in collective consciousness, as Algerian family began to accept idea that her daughter or sister can be champion, coach, or representative of homeland.

This new acceptance reflects change in value system, where began to emerge merit values, achievement, individual excellence instead of strict belonging to traditional roles values.

As media and social networks helped strengthen this change, through highlighting positive images of sport woman, which reinforced equality and empowerment values in social imaginary.

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Fourth: Limits of Liberation in Algerian Context

Despite noticeable progress, sport liberation of Algerian woman still governed by social and cultural ceiling. Algerian society still tries reconciliation between modernity and authenticity, between empowering woman and respecting cultural and religious privacy.

And consequently, liberation here not separation from values, but redefining for them in way harmonizes with renewed reality and preserves social balance.

Woman's exiting to work field new phenomenon on society. Despite woman represents half of society and basically important duties of upbringing youth fall on her yet remained far from work and production fields long generations. Convinced with upbringing small ones and supervising her small society. Then matter didn't last to change so she managed in end to connect with big society which was isolated from and her connection with it limited to man's mediation. And it situation consecrates woman's dependency. And when took her chance in education in last thirty years, posed need for modification in level of her relation with society. So rushed toward work and practiced various jobs and proved her competence as competitor in these fields.

As in Algeria Algerian woman's turnout to labor market was modest in past and limited to her work in house and on specific sectors like agricultural works and traditional industries like pottery vessels and rab and embroidery ...etc. (Al-Akhdar Darbani, 1983, p: 33). But recently increased rate of woman's liberation to works without determination and appeared values contradict

Islamic values and preserving woman's dignity, which led to increasing educational problems and children slipping from family control but even escalating adaptation difficulties with environment and emergence of psychological problems among children and disorder of marital relation because of wives' inability often to reconcile between family burdens and work responsibilities despite existence of servants, as accompanied that negative positions of husbands and their non-cooperation often – regarding helping wives in managing house internal affairs, absence of woman daily from family for long periods created huge vacuum has clear negative reflections.

And despite situation Algerian woman was living, from tyranny during colonial period, and from restriction and closure on her by society, yet she formed important pillar and basic protector for Islamic values and culture of Algerian family; so played father's and mother's role in upbringing children, and work for earning livelihood, and above that didn't hesitate in providing help to revolution. (Saadi Noureddine, 1991, p 106. And because our societies not isolated from social changes in rest of world corners, and in continuous and ongoing friction and interaction with them, appeared in Arab society idea of woman's liberation from customs and traditions, as we find Algerian woman has her specificities and their diversity in backgrounds and races and political and religious cultures, so woman saturated and raised in liberated society from all restrictions controlling her behaviors and orientations differs also from that raised in conservative society in family and entrenched in her mentality landmarks of religious Muslim woman which, as rich woman differs in

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mentalities from that woman raised in poverty and deprivation because economic classes vary from families to families and from area to another.

VI. Methodological Procedures of Research:

The integrated sociological study based on necessity achieving linkage and correlation between theoretical and field treatment of study topic and that by relying on certain methodological procedures align with nature of study topic and its goals and also reality where studied phenomenon exists.

1- Method Followed in Study:

After determining study problem and reviewing previous studies, and reviewing many research methods, we reached appropriate method for current study, is descriptive method, and goal of using this method is quantitative analytical measurement of studied phenomenon, and with this method we approach objectivity and accuracy and that through dealing with numbers and ratios, and avoid subjective judgments, as this method helps us in collecting quantitative data about studied topic.

2- Study Sample and How to Choose it:

Sample is that part of research community which we collect through it data in study field, to reach estimates can be generalized on all original research community, meaning it that part of whole extracted for possibility verifying hypotheses considering researcher cannot objectively verify all research community. (Maurice Angers, 2006, p:301).

And in line with study requirements aims to overview reality of Algerian family through woman's liberation who considered main axis or pillar of family,

and specifically in process of this liberation impact on family value system, and according to topic nature considering Algerian society still somewhat closed and rate of woman's liberation didn't prevail all Algerian areas and still only in capital with big rate, as for internal areas woman's liberation decreases considering family still clinging to kind of values and traditions call for woman's role inside house, and we tried in this research to choose purposive sample and go to families where woman fully liberated and calls for equality idea between her and male whether sister or wife or mother and we chose 15 units i.e. families from M'Sila community to see how this liberation idea affects value system in Algerian family, and consequently we saw that be purposive sample and direct interview, and tried to pose on them number of questions mostly were open around topic.

VII. Discussion of Results in Light of Hypotheses:

Through this research we tried to prove or disprove to what extent woman's liberation idea in family to change value system in Algerian family, and to give this vision scientific color built study model consists of three hypotheses, and in light of these hypotheses, and after conducting field study and interviews with research sample, and after transforming answers done analysis and interpretation starting from reality and theoretical knowledge, to conclude in end to most important results:

Summary Analysis of First Hypothesis which consists in: Male authority affects idea of sport woman's liberation, and consequently on value system of Algerian family.

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This hypothesis starts from considering male authority one of basic social and cultural determinants directs roles of women and men inside Algerian society, especially inside family as first cell of social socialization. So male authority consecrates traditional distribution of social roles, where man seen as decision owner and guardianship, while woman confined to domestic and care roles, and this reflects on family and society view for woman's sports practice.

And through observations and interviews conducted with studied families concluded and extracted that most problems Algerian family suffers from and which majority of families declared, returns to cultural factors more than professional factors, despite what Algerian woman obtained from her civil rights especially in work field, but we don't deny that Algerian society still "male" society in meaning of qiwamah always for man whatever woman reached position in responsibilities or degree in education, and whatever proved her competence in work and her superiority over man in some aspects. But problem remains in impressions society and individuals acquired about woman's exiting and her sports practice and liberation and her exiting, where men give freedom to themselves more than women and especially in Algeria lived reality we observe, and M'Sila society particularly and despite what Algerian society knew from noticeable development resulted basically from improving cultural and intellectual level of woman, but some obsolete habits and traditions no link to our culture, and have power no less important than legislative laws, play basic role in determining woman's life inside society, so through what most studied females declared it is that man's authority in Algerian society and study local

society- M'Sila- has big impact on decisions related to woman, and confirmed to us through studied people's declaration that woman's sport liberation seen as exiting from stereotypical roles imposed socially, as woman's sports practice sometimes linked with negative concepts like "breaking modesty" or "contradicting traditions", especially under male perceptions see female body as field for control and social monitoring. And consequently, male authority works on restricting woman's participation in sport activity, whether through direct refusal, or through symbolic pressure represented in negative social view, or fear from society talk.

And accordingly, this study assumes that sport woman's liberation not limited to being individual practice, but considered indicator on deeper transformations touch structure of authority inside Algerian family, and on reshaping value system related to social gender, and body, and freedom, and social participation. All that contributed today in changing family value system today, so development occurred on society recently and entry of Western values to Algerian society contributes in saturating woman with Western values and opening her to external world which may contradict with our Islamic society values, and particularly in closed society still man's authority is what taken into consideration, as some habits and customs diminish woman's status and consider her source of doubt and suspicion and must be under husband's or family's supervision so her exiting for sports practice may put her in corruptions. And mixing problem in sports practice places for some social categories considered one of most obstacles faces woman where if practices sport must

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practice it in place completely separate from man. And on this basis can see that society and its view to woman returns basically to judgment of values and customs govern society.

And through this analysis we confirm according to interviews report with studied families that sports practice for woman and her liberation and saturating her with equality idea caused modification and change in values embraced by family individuals. And Algerian man also and in M'Sila society particularly considers woman's sports practice problem one of most obstacles faces woman in society. So male authority not just direct man's control, but cultural and value system deeply rooted in society, based on giving priority to man in decision-making, behavior control, and determining what "acceptable" and "unacceptable" socially.

And from it we conclude that first hypothesis achieved to large extent related to time and place elements specified for study, which showed us clear impact relation between male authority variable and Algerian family value system, which verified that male authority affects idea of sport woman's liberation and on Algerian family value system.

Summary Analysis of Second Hypothesis which consists in: Sports practice contributes in reshaping Algerian family's view of woman's role, which creates balance between traditional values and liberation values.

Woman's sports practice contributes in dismantling stereotypical traditional image confines woman's role in domestic and care field, where sport woman shows her ability on discipline, achievement, competition, bearing

responsibility, and these values traditionally attributed to man. This transformation in representations leads gradually to family's re-evaluation of woman's role, not only as dependent element, but as social actor capable achieving balance between her family roles and personal ambitions.

The important idea can extracted from this hypothesis through what majority of families or studied category declared by 80 percent is that value system of Algerian family not independent from woman's cultural background and from woman's liberation considering woman basic element and effective driver inside family, so woman's personality product of social reality and special social upbringing for females not males, and consequently whatever reached liberation idea inside Algerian society and M'Sila society particularly, remains in males society view not fully liberated from background and social culture entrenched in her, true she tries erase old perceptions prevailed through highlighting her competence in several fields and sport field particularly, but this doesn't eliminate men's discriminatory mentality and dominance that refuses submit to "woman's" orientations and executing her orders whatever her scientific and professional status because cultural background related to men's view to women still entrenched in building his social personality. And whatever changes and development occurred yet this didn't change view around traditional view of social gender that woman has role inside house represented in upbringing children, and exiting for sports practice considered breaking barrier of value system and dismantling Algerian family.

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While remaining 20 percent of studied see that sports contributes in rearranging relations inside family, as may transform from worry source or refusal to pride source and recognition, especially when woman achieves sport accomplishments or appears positive effect of sports on her health and behavior. This gradual acceptance reflects transformation in family value system, where decline values of prevention and strict control, against rise values of support, encouragement, and integration between roles.

And from it we find sports practice contributes reshaping Algerian family's view of woman's role through transferring her from traditional limited roles position to social actor position capable of achievement and bearing responsibility. So woman practices sports not seen only as daughter or wife or mother, but individual possesses physical and psychological abilities and self-discipline reflects positively on her behavior inside family and outside it. As sports practice highlights new image for woman based on strength, self-confidence, self-realization, which pushes family gradually to review her stereotypical perceptions about femininity and limits of feminine movement in public space. And with time passage, sport activity transforms from fear source or refusal to acceptance field and perhaps pride, especially when family realizes its positive effects on woman's health and her psychological and social balance, leading to rebuilding more positive and appreciative view of woman's role inside Algerian family.

This hypothesis starts from considering sports practice social and cultural activity exceeds its physical dimension, to become tool for redefining woman's

roles inside family and society. So sports represents public field dominated by male representations, and woman's entering it opens field for transformations in Algerian family's view to woman's abilities and her social functions.

And with this we conclude that second hypothesis achieved to large extent related to time and place elements specified for study, which informs us of existence of impact relation of independent variable sports practice on dependent variable in usually shaping Algerian family's view of woman's role which creates balance between traditional values and liberation values.

Summary Analysis of Third Hypothesis which consists in: Degree of society acceptance for sport woman's liberation differs with difference of social environment (urban / rural) and education and culture level.

Through what reached from interviews, and through what majority of studied Algerian families declared so equality idea saturated by Algerian woman recently that she resembles to large extent man in many things, whether her husband or brother, affected clearly on Algerian family values, so majority of studied families from male sex living in Algerian rural, believe that women weak and emotional but deficient in intelligence and they have no right in sports or practicing any activity not recognized by society.. etc and sports practice particularly. And even if in good and high cultural level, and has sufficient ability for doing works, yet remains subject to many negative impressions of her unsuitability for sport work, and this what known as gender stereotyping and meant by it behaviors and attitudes and values and social beliefs considers them

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certain culture appropriate for males and females based on their biological sex, meaning sex term refers to physiological aspect, while gender role refers to social traits and characteristics determine roles of each sex, so woman must and particularly married woman take these beliefs into consideration to be on clear image of what may receive from negative impressions from society side.

As male sex category in families interviewed see that woman's liberation and her exiting for sports practice, produces kind of dissonance between woman's traditional role according to values saturated by majority of Algerian families raise girl on modesty and chastity, and her liberated role and her sports practice and her exiting from house considering she has rights like man, and that affects value system and leads to happening many problems lead in end to dismantling Algerian family, and particularly in M'Sila society which still somewhat conservative compared to other societies in whole national territory

As for studied from female sex in families interviewed declared that woman's submission to restrictive traditions judgment on her energy and ambitions, affects her personality and goals, and duty on woman to follow development and liberate from habits judgment, and no differences between her and man everything man does she can do it, and more than that and practiced sports as learner and as coach and holds big positions in sport field man cannot reach, and considers house works supposed there be shared effort in upbringing children and doing house occupations because time changed and she works outside like him, and consequently share also house works, and consider some traditions in not distant past killed woman's humanity and personality, so

couldn't have opinion in society affairs and life and no opinion for her in her most privacies, and if stuck to those traditions woman wouldn't reach what reached now and wouldn't learn and work and contribute in society development.

So on social environment level, assumed that urban society distinguished by greater capacity of openness and tolerance toward woman's participation in sport field compared to rural society, which often governed by traditional cultural patterns and conservative values restrict woman's roles and limit her freedom in public space, including sport field. And this difference attributed to nature of social structure, and level of friction with modernity, and diversity of value patterns inside cities.

And social environment rural and urban considered from most important determinants affect degree of society acceptance for sport woman's liberation, where this acceptance differs clearly between urban environment and rural environment result of difference of social structure, prevailing value pattern, culture openness level. As abundance of sport facilities, spread of mixed or feminine clubs, media role in highlighting successful feminine models, contribute in normalizing woman's presence in sport field and making it more socially acceptable. In addition to that, rising education and culture level in cities enhances awareness of equality between sexes values and reduces stereotypical view links sports with masculinity.

On contrary, rural social environment distinguished by traditional and conservative character, and this confirmed through interviews with studied

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families where prevail strong social relations based on kinship and community, and social custom and collective opinion have big weight in directing individual behavior. In this context, often woman's roles confined to family and domestic field, and her exiting to public space, especially for sports practice, seen as exiting from traditional roles expected from her.

Can be said essential difference between two environments lies in degree of social control lower in cities and more strict in rural areas. And consequently, acceptance of sport woman in urban environment relatively higher compared to rural environment, result of intersection of cultural openness factors, education, media, infrastructure, against dominance of social custom and collective monitoring in rural environment and accordingly, this hypothesis reflects intersection of social and cultural factors in shaping society attitudes toward sport woman's liberation, and confirms this acceptance not isolated individual phenomenon, but product of changing social and cultural structure, and this what observed and analyzed field through comparing social environments and different education and culture levels between rural and urban environments. And from it we find third hypothesis achieved by large percentage.

3- General Results:

Studied hypotheses highlight that issue of sport woman's liberation in Algerian society not isolated individual issue, but complex social phenomenon intersect in it dimensions of authority, values, social environment, education and culture level. Can be said woman's work and her liberation became social reality she practices sports in all communities, and rate of her participation in sports in

continuous increase with rising rate of her education and qualification and liberation culture, especially under social and economic changes passing through communities today, and M'Sila society particularly study place, and woman saturation with currently developed values and Western values that no difference between her and man, and there equality in roles between her and man's duties and rights works, and her view that sports practice became reality and necessity, here many disadvantages may result on Algerian family and on value system and accordingly can present some conclusions observed from this analysis:

First hypothesis showed that male authority still plays pivotal role in directing Algerian family's perceptions around woman's sports practice, where contributes in reproducing traditional value system based on control and monitoring and restricting woman's roles, which limits acceptance of her liberation in sport field.

On other hand, second hypothesis showed that sports practice can form effective mechanism for causing gradual transformation in family's view of woman's role, as contributes in highlighting her physical and psychological and social abilities, and pushes toward re-balancing between deeply rooted tradition values and rising liberation values, without necessarily leading to break with family's cultural references. And reflects values dynamics and its adaptation ability with social transformations.

As third hypothesis confirmed that degree of society acceptance for sport woman's liberation not uniform, but differs with difference of social

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environment (urban/rural) and education and culture level, where urban environments and more educated tend to show greater capacity of acceptance and support compared to rural environments or less educated, which often preserve stricter traditional representations toward woman's roles.

And in end can be said overcoming problems related to woman's liberation needs hard and exhausting and wide work, values saturated by studied society male values in meaning of qiwamah remains always for man, and with woman acquiring Western society culture and its culture in all fields led to strong clash in values between spouses in family which prevented to many problems lead to family failure. And sport woman's liberation in Algerian society not just individual issue, but indicator on social and value transformations. So male authority represents restrictive factor reproduces traditional values inside family, while sports practice contributes in re-evaluating these values and causing balance between preserving traditions and accepting liberation values. As degree of society acceptance for sport woman's liberation differs according to social environment and education and culture level, reflecting this phenomenon linked to its social and cultural context. And thus, sport woman's liberation represents indicator on social values dynamics and family's adaptation ability with modern changes.

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