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Impact of social changes on the family's advantages in Algeria

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ABSTRACT

The Algerian family is a social product of the well-known development process of the society in which we live, because it has been influenced by the values of modernization and urbanization that have accompanied economic growth and technological development. Because the family is the most important social structure in society, it is influenced by some social changes in terms of its values, structure, forms of relationships, roles, interactions and functions. To adapt and adapt to ongoing changes in society, this study examined the effects of social change on family relationships as a cultural and social pot for individual personality formation. The Algerian family presented the most significant transformation that I have known in terms of relationships and roles.

Keywords: Family, social change, social status.

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Introduction

The family is considered to be the most important institutional component of the society's passionate construction and represents the system with its symbols, values and standards designed to reproduce social relations. Birhus and Luke have identified her as "a group of people challenging marriage, blood or adoption bonds, making them an independent residence, interacting in communication with each other with their competent social roles as husband and wife, mother and father, son, daughter and brother, which creates a common culture" (Abou Jadou, 1986, p. 218).

The family is the first unit in which the individual is raised, making the way in which its members interact with him and the kind of relationship she delivers the model according to which his interactions and his social relationship will be shaped. "All members of a community reside in common accommodation and cooperate economically. William Stephens identifies the family on the basis of marriage-based protective arrangements that include knowledge of the rights and loves of fatherhood with their common residence and mutual economic obligations." The family is the initial social structure that shapes an individual's personality and seeks to integrate it into the other prototypes that make up society by encompassing roles through nurturing. He knew her with a well that was a social format that connected social construction with personality; Values and roles are social elements that regulate relationships within the building, and these elements underscore the relationship of intrusion and interaction between personality and passionate construction, Functional constructive theory also explains the collateral relationships within the family system on the basis of I 'm stability "The displaced persons are linked to relationships outside the family and Dahlahi. The offspring are not only a subscription to the place, but are established on the basis of mutual acceptance by the spouses. Family life is based on mutual adaptation between husband and wife in terms of sexual gratification, friendly emotions, friendship, participation in power and division of labour. Dorkam's mother asserts that

the family is not only a group of individuals but is a social institution created by a community with a particular purpose whose members have a continuous relationship.

Horton also considered the family to be the ideal model for the primary group: "I mean those primary groups that are characterized by day-to-day relations of confrontation and cooperation, which are primordial in many ways, are essential in shaping the passionate nature and their existence depends on intimate psychological association, as well as on the specifically integrating individuals where one's life is melted into the life of the whole (Sana al-Khouli, 2002, p. 66). The family is a fundamental patriarchal group for the upbringing and shaping of a social individual whose ideas are characterized by association and cooperation so that the individual's aims are united with those of the community.

The family's vitality as one of the institutions of the prototype does not depend on its size and objectives but is subject to historical influences and the transformations it carries in various forms of social construction. The family is a social production that reflects the image of the society to which it belongs and evolves. The Khazariya family has witnessed several changes, both in its Turkish form and in its dynamic relationship and in its passionate values, as a result of the movement of cultural-social change in Algerian society after independence.

Development of the Algerian family:

Boutvinochent presented an integrated historical and persuasive study on the development of the Algerian family. He considered that the Mazarifa family had undergone three stages of development:

Extended parental family:

It is the old pattern of the family and is closer to the clan system and returns power to the father and power in this type is called inviolable power. However, due to the historical factors of Algerian society, this pattern has fallen apart. The transformation of French colonialism into Algerian society has led to many social changes. The colonial policy dismantled the tribal regime by stripping tribes and tribes of their lands. In order to break down the collective spirit and family relations supported by

collective ownership, and to bypass the Algerian peasant in the individual relationships copied by tribalism. Hence the expansion of power began, from clan rule to a common family system (**Boutvinocent, 1984, p. 273**). Pierre Bordeaux asserted that prior to the colonial campaign, the family was an extended family based on traditional ties in Beni the and its honorary function and customs more related to the land.

The colonial policy was to dismantle the tribal and clan regime, which had its roots in history, leading many of them to the galaxy in search of a source of livelihood for other social construction problems called "roundabouts", made up of extended families, who were displaced to the city and settled around urban centres.

Combined parental family (family):

In addition to the father, mother and a group of families, the nucleus consists of children married, parents and relatives, whose economic activity is based on agriculture. It is a source of strength and livelihood. The Travellers' work is part of the common property of the Grand House and its operation is subject to the largest family with broad authority.

(**Boutefnouchent, 2001, p. 175**), which made it based on manpower insurance, which led it to encourage withdrawal, especially of males. Social relations within the traditional family are therefore remedied by cohesion, interdependence, cooperation and selflessness. All their actions fall within the framework of collective practices that promote spiritual values. Agricultural activity and integration take place according to tradition, distribution and kinship model. The family's economic and social situation is determined by birth, family ties and local custom. Kinship is a social system that regulates relationships between the individuals involved in society, known as relatives, and is a combination of blood bond, economic and social commitments, passionate loves, clans and religions.

Power in this family is patriarchal, that is, power in the hands of the father has the absolute authority over all those under his protection from males, females and children's wives. The power holder is often the oldest male member of the family. Although he is older, his authority remains symbolic, with whom the eldest child exercises

effective authority. The father in the extended family is the holder of the supreme authority that must obey his orders. He exercises his dominance in decision-making and has the right to regulate the behaviour of the group in order to maintain its cohesion and the solidarity of its members. Marx Feier, in his book *The City*, distinguished three kinds of traditional world power, based on family customs, religious power: based on the beliefs of Maha Feier with revolutionary authority, and legitimate power: which is based on rationality (the nucleus family), permanent conflict within the framework of a collective and legitimate enterprise and ends with the change of the power of others.

The pattern created by the traditional culture of society in the subject of the father's authority is a symbolic entrenchment and the prevailing system of the family is based on the power of Travellers. Women then contribute to the promotion of this power by raising their children in order to preserve the inherited values that confer freedom on men. Thus, the role is a stereotypical relay of behaviors acquired through socialization in which women play a significant role. The main feature of the traditional family is the gender barrier, which is the Mick barrier based on the idea of preserving the moral survival and obedience of women and considering their mission limited to domestic organization... and highlighting the status of women and becoming important whenever a large number of male boys understand the status of attention in the family of the cistern (**Boutefnocent, 1984, p. 273**)

The traditional Algerian family is considered to be an extended family, encompassing several visiting families, the majority of whom live in a single home. The Grand House plays a major role in the achievement of solidarity and cohesion. It is a royal solidarity group that gives the father protection to every marriage family, and each sex or age has its own status. (based on sex and age), as required by the rules and symbols that interact with the domestic group (Boutvinocent, 1984, p. 40). According to Adi al-Mawari, the most important function of the extended family of all its political, religious and barber economic functions is its function in determining the individual's passionate identity. The basic condition of the extended family unit is the unity of the land and the unity of the land remains the maintenance of the father's survival and is often divided after his death, resulting in economic disruption. Due to the historical factors that went through the Zairian community, the

extended family began to collapse as a result of economic growth based on industrialization and exodus from the countryside to the city in search of jobs in the event of industrialization imposed by the country's development conditions.

2 Direct paternal family (nucleus):

It is known as the nuclear or marital family, consisting of the father, mother and children, and the authority therein is based on the division of roles and participatory, and it is subject to the economic worker's decision-making power on the part of those who do the despicable work and can interfere with the personal advantages of the individual. Studies have indicated that, according to the movement from rural to urban displacement, the Algerian family has lost its shape and its construction has shifted from an extended to nuclear system, from a social and consumer economic model based on kinship relations and based on agricultural and animal production to an individual pattern based on the industrial and commercial economy and governed by modular labour **(Mohamed al-Souidi, 1990; p. 89).**

The nuclear family has become a reality in the light of the major changes in Algerian society and the changes that have affected the roles of both women and men as a result of the high level of education and women's exit from work. and the influence of autonomous ideologies that support individualism and that accompanied the capitalist system necessitated the family's transformation from the traditional, extended pattern of absolute patriarchal authority to the nuclear pattern of participatory diaspora power. The father gradually relinquishes some of his roles to Sheetha, a woman who adds them to her previous traditional roles such as procreation, parenting and housework. In his book "The Scientific Revolution and Family Patterns", William Judd emphasized that the countries of the world that have become industrialized and civilized are transforming their family patterns in the family. The reason for this is the appropriate form of the family of the modern industrial society, he says: "As the economic pattern permeates and strides through industrialization, family patterns change, extended kinship ties are weakened, environmental patterns are degraded, and some forms of marital unions begin to emerge, which is the nucleus family **(Al-Wahishi, 1998, p. 179).** The socio-cultural change in the Algerian family is reflected in its structure, which has contributed to the determination of the number of its members. The nucleus family is organized in accordance with the legitimacy regulated by the

Civil Code, rather than the absolute family authority, and relies on paid work that is unique to everyone in the family, rather than agricultural collective action.

3. Factors of social change and their implications for the Algerian family:

Social change is defined as every transformation of the social system both in its construction and in its functions during a certain period of time. This includes any change in the population structure of society, in its caste construction and social systems, in the aggravations of the protective relationships or in the values and norms that affect the behaviour of individuals and that determine their place and roles in the various associations to which they belong. **(Mahdi Mohammed al-Qassas, 8:82)**

The protracted change in society is the result of a number of factors, the most important of which is the economic factor affecting all social organizations, and the family is more affected by it. The manufacture of the most important role in the transition of Algerian society from a rural to a civilized industrial society, which has produced a number of transformations that have affected all social relationships and roles. Gerth and Malz have defined the protective change as "the transformation of social roles and the rules of the passive structure in a lifetime" (Estebian, p. 123). The family is a small, passionate institution in every historical era, with different family forms accompanied by new social relationships, roles and practices. According to Boutefnouchent, "the family is a production that reflects the image of the society in which it unites. If society is consistent, it is consistent and if it is characterized by movement and development, the family changes the conditions of transformation of this society **(Boutefnouchent 1984)**."

Many studies have revealed that there is a significant change in family functions as a result of urbanization "The family has lost many of its traditional functions, such as education and religious employment. Economic, leisure and the transfer of most jobs to other institutions of sociocultural importance to say that there have also been changes in the constructive dimensions of the family where the positions and roles of husband, wife, elderly and relatives have changed and this has clearly affected the spheres of family interaction where emphasis is placed on autonomy, individuality and democracy in social relations "of **(Ahmad Byumi, 1993, p. 75)**. He sees the thinker Gerald Breeze in his book *Civilization and Tradition*. The city does not represent a new form of economic organization and a different physical structure, but also a

protective system that severely affects human behaviour and thinking. Urbanization has led to the emergence of urbanization as a way of life, since the size, density and diversity of the population affect social upbringing and the very nature of humanity. "The city constitutes an economic and protectionist organization through which an individual's behaviour, consciousness and way of life are shaped and the urbanization affects patterns of cultural transformation that affect forms of family relations.

Urbanization not only contributes to the passionate development and affects the family's passionate and cultural structure. The value format is concerned with this effect as it shifts from its traditional state to a state of acceptance of new lifestyles, highlighted through the interaction of individuals and the exercise of their roles, the determination of their positions and their place in social construction, where Ralph Linton defines the role "It is the total sum of cultural patterns associated with a particular centre and it is believed that the place is the group of rights and lovers, and that the role is the dynamic manifestation of the place and the role includes the confrontations, values and behaviour that are tended by a community over everyone who occupies a particular position" (Abu Jado, 1986, p. 52). Parsner defines the roles: "In the course of a person's relationship with other persons within the social system, the actions of a person in the social system have led to a division of labour in the social system that has led to a multiplicity and divergence of roles. Each of these specialized interrelated roles is a particular system of social construction, and these roles are functionally related and have common objectives " (Abu Jado, 1986, p. 53).

The Algerian family has been affected by the transformation of the rest of the country's socio-economic and cultural divisions (the transition from agricultural to industrial). The growth of industry and technology has had a significant impact on modern family functions Education and Communication Centres ", as well as a remarkable development, led to the family's familiarity with different cultures And urbanization became one of the most important factors that led to a change in society's interests from traditional to urban, Its effects are reflected in various situations of social life, based on shifts in residency that have become individualized, involving visitors, unmarried children, and profession that have enabled each family member to achieve economic independence and move from collective to individual property. The family power has been deceived and legal formalities have emerged, and all these individuals have been

determined their rights and duties toward each other and their society as a whole. Gender disparities have disappeared and both have the right to study and work. A woman's image is no longer associated with sex or only with a woman at home. Although a woman is always regarded as a housewife even if she is engaged in housework outside the home "(Sana 'a Al-Khouli 2002, p. 225).

In addressing the impact of manufacturing on the family pattern, Parsens confirmed that Makenzimat manufacturing divides the family in the first by weighing it from its family range and then downsizing as a group to a husband and a few sons, this group is nothing but a unit of residence and consumption, where they shared financial responsibilities. education with other organizations, and the job that remained for the family is to make children sociable and create psychological balance for adults. The family of marriages, according to Barstz, is characterized by relative isolation that enables them to adapt to the industrial community, which focuses on individual bias as a basis for economic harmony (Balkassam al-Haj, 2009, p. 26).

The growth of the educational movement in Algeria has had an impact on encouraging the individual to aspire to a decent level of respect and culture, which creates a human being in line with the new conditions of urban life. Education has become a demographic requirement and has become a factor in the population's characteristics, depriving them of isolation and earning them their own personality; It enabled them to work and rise in the peace, and from this education has become one of the most important factors of intimate change, one of the liberating forces of the individual and a socio-economic society of politicians. The intensified change that the Zairian family has experienced has not only affected the living aspect as a result of economic growth and disruption, but also the values and habits of the individual. and the widespread diffusion of technological means has helped spread iron awareness and values that enhance self-esteem and instigate individualism by weakening the values of kinship and dissolving civil law rather than traditional law that was joining relationships within family construction according to Potvinocent. Technological advancement has had multiple effects on the family in terms of its construction and functions. Therefore, by limiting the size of the family that is induced by the causes of modern technology, it tends to decrease consistently with the accompanying form of the nucleus family, but this does

not mean that it is the appropriate form of the social system. Internal relations in the family have also changed as relationships between individuals and the family have become based on freedom and equality, and the values of marriage have changed.

4. Modern Algerian Family - Characteristics and Functions:

The impact of the Algerian family on economic and cultural changes and its values of modernity and progress has led to the contraction of its functions and the decrease in the number of its members and has moved to what is known as the modern family to a small size. (Father Alam, unmarried children) Because of his individualism or kinship isolation, and if many families still attract nuclear and extended settlement, Potfnoch has known the nucleus family: "We are a new family model for the family, which includes both spouses and their unmarried children, the number of whom varies according to each family, as well as a family that manages its own affairs and seeks autonomy and solitude in its home.

The growth of the education movement in Algeria has had an impact on encouraging the individual to aspire to a decent social and cultural level. Education has become a population requirement ". and has become an influential factor in population characteristics, taking them out of isolation and earning them their own personality. Education is one of the most important factors of social change and one of the liberating forces of the individual and society socially and economically. The Algerian family's social change has not only affected the living aspect. as a result of economic and cognitive growth but an individual's values and customs, The widespread diffusion of technological means has helped to spread new awareness and values that enhance self-esteem and under individualism, weakening the values of kinship and dissolving the Civil Code rather than the traditional law that, according to Potvnocent, was joining relationships within family construction. Technological advancement has had multiple effects on the family in terms of its construction and functions. Therefore, the size of the family that takes the reasons for modern technology tends to decrease continuously with the accompanying form of the nucleus family, but this does not mean that it is the appropriate form of the social system. Internal relationships in the family have also changed as relationships between individuals and the family have become based on freedom and equality and the values of marriage have changed.

In her study "Family and Family Life", Sana Al-Khouli tried to address the reciprocal relationships between the family, modernity, urbanization and modernity. She considers that industrialization contributes to changing family patterns, as well as weakening the bonds of relentless social solidarity by relentlessly marrying family. Although traditional marriage has changed in the Algerian family, the traditions and customs of marriage are still maintained. The choice of wife becomes freely and personally between Travellers and women with the blessing of the parents without direct interference in the contempt of certain boundaries. The parents are confined to the role of observer and organizer and registration of attendance in the light and the provision of assistance to children (Eastern Rahima, 2017, p. 31).

Despite the changes in the situation of the Algerian family, the nature of the relationship between Travellers and women within the family system is still governed by traditional relations. The father is still the first manager and decision-maker in many families, despite the adaptation of the family, where a new picture of the most adapted father is presented (Mohamed al-Suwaidi, 1990, p. 69). The decline of the patriarchy in the modern family, which lent the traditional family much of its classical meaning defined by strict concepts such as absolute power with broad influence, is more symbolic and flexible.

The father's position in the family has changed remarkably, as the father's authority has changed from the dominant position in the family to a situation that is characterized by justice and equality with the children. From an authoritarian president to a democratic president influenced by the situation of his children, who have become citizens of a State and are not members of a fatherless family. This indicates that patriarchal regularity, which dominated the traditional family, has lost many of its characteristics and is defined by strict concepts such as absolute authority to gain a more symbolic and flexible connotation. Because social reality does not permit this and no longer highlights this system in the same way that it was in the traditional family. The modern family has come to show the father more adapted to the existing conditions (Ihsan Mohammed al-Hassan, 1989, p. 55)

Many studies have dealt with family relations along the lines of the prevailing cultures in society, especially with regard to the roles of travellers and women and their respective places in the family. Some studies have argued that many factors have contributed to changing the role of the father of the family. The father, who belongs to

the lower and middle segments of the society, is vulnerable to problems in society, especially economic and social crises. He creates a state of material instability as a result of his inability to satisfy his family's economic and social needs. He creates a state of material instability as a result of his inability to satisfy his family's needs in a form of frustration with what is transmitted to his family through attitudes such as aggressive attitudes. And there are parents who do not dispense with the practice of their individuality, who do the rogue with their families, leaving women to face responsibility for the expenses of your family members with difficulty, which generates a state of anger that has a social surroundings. The father may seek solutions by searching for other employment opportunities with the goal of obtaining additional income to achieve an acceptable standard of living. In return, the father will be absent from the role of his children, i.e. resigning from the role of children's dissolution within the family. Another type of father is the father who succumbs to his deviant whims and poses a danger to the children and causes many internal and external problems to his family (Al-Wahishi Ahmed Berry, 1998, p. 170).

In her study on family and family life, Sana al-Khouli confirmed the decline of parental authority in the urban family as a result of the participation of the dissolved women in the economic aspect of the family as well as the factors of poverty and unemployment supported the fragile picture of Travellers' place in the family. The same study also confirmed that the marital relationship is determined by changes at the constructive and functional level of the family, especially after changing the ladder of cultural values that were subject to the high status of Travellers' growth as the de facto head of the family (Sana 'a al-Khouli, 2002, p. 66).

The family is not a simple, functional and dynamic unit that is influenced by society's social, economic and political climate. If the perceptive change has touched the nuclear family in all respects,

Functional constructivism Family upbringing has been subjected to these delays. The values and experience that parents inherited for children through family inheritance are inconsistent with the requirements of an individual's current life. The study provided by Sana al-Khuli on family and family life tends to do so: "While socialization is one of the basic functions that has remained unchanged in terms of family form, it has been shown that inheritance itself has undergone widespread changes. This change reflects the difference between rural and urban and even urban areas,

while also reflecting many economic, cultural and professional factors. The study has shown this difference in parents' methods of raising their children and in the amount of freedom that they have.

The breadth of life in a civilized society affects the expansion of children's relationships, increases their commitment to individuals and institutions, and weakens family ties. Research has confirmed that the relationship between parents and children has changed, especially after widespread industrialization, urbanization, and the spread of modern ideas and education, and has become a bureaucratic one, with everyone in the family exercising individuality derived from the influence of ideology gained through modest technological means such as social networks. Cultural level, attitudes, values and interests differ between the two generations, because the nature of the life in which the father lived is different from that of today's children. In addition, the father's interference in the formation of the child in foreign relations is much lower than in traditional families based on the authority of the father: friend, profession, choice of father, etc. The role of the family is diminished by many experiences outside the family, given the achievements of cultural and economic society, and the family plays a different role from traditional families, as other institutional families in the warming process seek personal benefits at the expense of the community's (family) interests, resulting in conflicts. The family is a social pattern of the main emotional features of the Algerian family community. Parents interact with their children to form a social personality so that they can play their role effectively in the society to which they belong, which is reflected in the rest of the organizational pattern that constitutes an integrated social unit, along with the family.

Conclusion:

The modern Algerian family is the product of social, economic and cultural changes that have affected the family's structure deep into its structural and functional entities. The family is a social unit that reflects all stages of society's development, is dynamic, is characterized by the ability to adapt and adapt to the requirements of each stage at the level of personal relationships, roles and status, and is influenced by factors such as the prevalence of urbanization, the level of higher education, women's exit to work, the spread of individual awareness, self-realization and the independence of society. The family is a system in which roles are integrated and interact as functional units within functional dialogues, while the family tries to preserve its cultural identity and lives against its cultural values as a result of exposure to new values imposed by change in different ways and means.

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