



Psychological and social care for the elderly in the Algerian family (Conceptual and legal approach)

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Abstract:

The Algerian family is an important erasure in the advancement and progress of the society in which it grows up. It is based on ties, values and customs that define the duties assigned to it, through the integration of roles between its members. However, this family is subject to change in light of the developments that are taking place in society and its impact on transforming the role of the family from what it used to be. Algerian families have become autonomous and the gap between the large family and the families of their children has increased. This created among parents, when they reached old age, a feeling of uselessness and marginalization on the part of their children and society, which made it necessary for small families to consider taking care of their elderly from a psychological and social point of view, whether they live in one house or separately in the living house. Believing that the elderly within Algerian society need the support of the closest people to them in order to adapt psychosocially, our paper came to be exposed to the fact that children take care of their elderly parents psychosocially.

Keywords: : psychosocial care, elderly.

INTRODUCTION:

Families in general and the Algerian family in particular are caring for their members, each according to their stage of development and the nature of their needs. Given the ageing stage at the present time, we find that they need great assistance from the family, if compared to what they were in the past, and this coincides with the health deterioration of the members of this stage from the motor, cognitive, psychological and social aspects. Therefore, the Algerian family must reconsider its role in caring for the elderly within it, especially from a psychological and social point of view. The Algerian family has become oblivious to the need for psychological and social support for their elderly and the lack of awareness that taking care of these elderly people psychologically and socially contributes to overcoming the various diseases that may

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affect them at this stage of life, and providing only food and some medicines on a regular basis in the belief that physical health is to be taken care of. and neglect their parents' mental health. Worse still, they are placed in the homes of the disabled, which increases the gap of resentment of these elderly people, which leads them to psychological and social problems that are different from whether they live in their homes.

This is confirmed by Hanan Hussein Ahmed, 1994, in her study on the psychological and social problems of the elderly in residential care homes and those who frequent the clubs of the elderly, to the existence of a difference in psychological and social problems between the elderly in shelters and those residing in their natural homes (Neama Mustafa Rakban, 1999, p. 02), which shows the role of the small Algerian family in the psychological and social care of their elderly. Hence the question of our current problem: What is the nature of psychosocial care for the elderly in the small Algerian family?

THE FIRST TOPIC Older persons:

1. Male or female persons who have passed the stages of growth, development, construction and maturation in their physical and physiological powers and have reached the stages of cessation and stability and the beginnings of weakness, loss and regression in some of the functions of those organs, organs, structures or components. (Ali Jassim, 2009, p. 35).

But in general, it remains linked to the chronological age, which according to some researchers starts from 65 years, that is, after retirement, and the Algerian legislator has specified 65 years to consider a person as old. 1

"Blanc Kamal Youssef, (2009)" defined the elderly as a person who is over sixty years of age, and his dependence on others increases as his physical, psychological and social functions decline further, and this varies according to the personality of the elderly and the social and cultural standards prevailing in society. (Kamal Youssef Blanc, 2009, p. 21).

The elderly is also defined as a person who is 60 years of age or older, and old age is not a disease in itself, but a period of life in which physiological, biological, (physical, mental, and psychological) changes occur.

Problems for the nature and life of the elderly

The elderly is defined in psychology as: From entering the stage of old age, which starts from the age of sixty-five to the end of life, and may extend beyond one hundred years.) Marwa Othman Hussein Mustafa, 2016, p. 23).

From the above, we see that the elderly are the ones who are moving in the direction of the deterioration of their mental, motor and emotional powers...Etc., and the increased need for psychological, social and medical care by the various bodies related to this category.

FIRST REQUIREMENT -The personality of the elderly:

When we talk about personality, we mean the physical, mental, emotional and social qualities and components in a context of dealing and inclusion. Each of these aspects of personality is influenced by the other. If individual differences exist and have been proven by modern psychology and genetics in the early stages of development, such as childhood and adolescence, for example, but individual differences are wider and clearer in the components of personality in the late stage of the life cycle in the elderly.

The elderly have their own distinct personalities that are the result of the interaction of genetic factors with environmental-natural and social conditions, multiplied by the number of years and the chronological age of the adult's life. Psychologists and sociologists differ in the extent to which adult personality traits are proven or changed. (Hassan Al-Rawi Accelerator, 2009, p. 32).



In light of the theory of "**Ericsson**", the individual goes through eight stages, each of which constitutes a new development in the personality of the individual and his relations with others. The last of these stages is the stage of integration in exchange for despair, which is the crisis of ageing and the individual's sense that his identity has been determined. If what he has done causes happiness and a sense of achievement, he will successfully overcome this stage and feel integrated and satisfied. If his outlook is characterized by frustration and disappointment, he will feel despair. **Ericsson** believes that the elderly should accept the inevitability of old age and the accompanying changes and face these circumstances without despair. Huda Mohammed Kenawi, 1987, pp. 31-32).

SECOND REQUIREMENT. Needs of the elderly:

Each age stage has its own characteristics, problems, and needs, and the ageing stage has many needs, and the following are the needs:

- The needs of the elderly to understand themselves and the elderly should be aware of everything related to the process of maturation in age so that they can realize the meaning of changes that affect their mental and physical ability and build their personality and thus reflect on their psychological state and social status, which is necessary to accept and recognize these changes and effects and thus achieve the maximum possible social adaptation.
- Those coming to the retirement age need to identify job opportunities, volunteer after retirement, identify ways to maintain good health, adopt age-appropriate living methods and ways to avoid and prevent chronic diseases. They also need to secure the necessary financial resources by organizing the payment of pensions, government aid and medical care.
- The elderly need to provide social relations, whether inside or outside the family. This requires educating society about the diseases of old age and the problems of the elderly. The prevailing idea among some people is that the elderly are an unproductive group that does not have any capabilities that can be developed or can contribute any effort. Thus, people ridicule their ability to participate in development, which leads them to instill in themselves a sense of inadequacy such as frustration and anxiety that results in all personality disorders and psychological and physical diseases.

These psychological needs are represented in the needs that the individual needs to live in safety with himself and with others, free from all psychological pressures. The most important of these needs is the feeling of security and the need for appreciation, and the need to feel sympathy and love, that is, to satisfy the emotional side of the individual, he always needs to love and be loved, and to recognize him and feel that he is of benefit to the group and that we need him in a way that leads to his sense of being, and the change in mental functions that makes them vulnerable to fear and anxiety. The chronic diseases that they suffer from and refer them to retirement and the lack of some friends and the lack of proper personal and social adaptation, in addition to the fact that the elderly often lose a life partner, which makes him feel isolated and lack of support or help, and aging is accompanied by psychological dynamics characterized by lack of functional efficiency and the accompanying recession, agitation and processes

Defensive, and the psychological needs of the elderly are related to the problems of not adapting to his new situation, and the psychological and moral effects are evident in light of the increase in free time at a stage. (Wajdi Mohammed Barakat, 2010, p. 7).

- The elderly person who needs social care for the family is the elderly person who is in a difficult health and psychological condition and who is financially deprived, and the branches have a duty to maintain the assets. 2

Psychosocial care in this field is the presence of the elderly



Within the family and not outside it, and the elderly person's sense of love and the necessary care required by his age, health condition, and psyche.

Second topic- Social changes in the elderly:

Social changes in older adults appear in a state of migration of social relations and roles that match the stage of adulthood in which social relations are accepted and roles that match the later years of adulthood. (Huda Mohammed Kenawi, 1987, p. 51). The contractions in social relations appear to be limited to old friends and those who live near them due to the difficulty of their movements due to physical changes. This may lead to a decrease in the social status of the elderly. This change also results in a new appearance in the life of the elderly: emptiness, isolation and a sense of alienation as a result of mutual withdrawal between the elderly and society, which in turn leads to narrow communication, which is called the alienation of the elderly from society, and this is due to the loss of social roles represented in caring for children and the family. (Abdullah bin Nasser Al-Sadhan, 2008, p. 28).

In contrast to this, a family relationship emerges for the elderly, who has grandchildren "different from his relationship with his children, so the children of his children resort to him to protect them from the revolution of the father and his anger and rush to him in their problems and thus establish a kind of friendship between two different generations." (Fuad Al-Bahi Al-Sayed, 1975, p. 55).

- First Requirement Psychological changes in the elderly:

Psychological changes in the elderly inevitably exist between feelings of boredom, isolation and emptiness to psychological disorders, namely:

* Depression: It is a widespread mental illness in old age, and often becomes chronic because it is usually left untreated and the onset of depression begins between 50 and 60 years. Symptoms include loss of interest or desire to care for oneself in terms of cleanliness of body, clothing and appearance, isolation and lack of relationships, or loss of contact and dialogue with others, sad mood, loss of sexual desire and change in the level of activity.

* OCD: It is a fixed thought, that is, the patient repeats the actions that must be repeated, but his illness forces him to repeat them more than once, and therefore he is not comfortable with his behavior, for example: he suspects that he left the door of his room open and he tends to close it. (Abdul Moneim Al-Miladi, 2006, p. 50).

* Anxiety: Research in the field of psychiatry for the elderly has shown that anxiety is the most common mental disorder they have, so the anxiety of the elderly increases their feeling of helplessness and weakness due to the deterioration of their mental and organic abilities, such as poor memory and feeling tired. (Salim Abu Awad, 2008, p. 14).

second Requirement Abuse against older persons

Abuse of the elderly is the repeated actions of others that abuse this group of people, and these actions lead to failure to protect them, which in turn inflicts harm and harassment on this group and deprives it of a normal life. The percentage of abuse of the elderly in some societies reaches 10%, and it consists of both the aggressor and the victim.

(a) Manifestations of abuse against the elderly:

* Delay in providing medical assistance and non-compliance with the use of medicines at the specified times.



- * Irregular appointments in medical reviews.
- * Repeated physical injuries without realistic reasons, and mentioning flimsy justifications.
- Social isolation.
- The sense of
- * Reluctance to talk and feeling helpless.
- * Frequent individual visits to doctors and complaints of various physical symptoms.
- * Feeling depressed and anxious when visiting doctors.

B- Types of abuse against the elderly:

- * **Physical maltreatment:** It is the harm that affects the elderly physically such as deprivation of food and clothing, lack of personal care and loss of compassion. The use of violence and force is one of the most prominent manifestations of physical abuse.
- * **Emotional maltreatment:** includes humiliation, affection, harassment, threats, insults, elevated tone of voice, and emotional neglect.
- * **Physical abuse:** Disposal of money, property and daily expenses without the consent of the elderly.
- * **Sexual abuse:** Sexual harassment and coercion or coercion to have sex against the will of the elderly. (Adel Al-Aufi, BT, p. 10)

Third Requirement - Methods of dealing with the elderly :

The Forum on Family and Community Issues, Youth Problems and Elder Care (2012) was able to develop a set of methods through which to deal with the elderly, as follows :

- * Raising his morale by receiving him well and welcoming him .
- * Smiling at him, this makes him feel the love of society for him and that he is not ostracized or hated in his society .
- * Beware of being exclusive in speaking in their presence or ignoring them without giving them an opportunity to express their feelings or mention any of their opinions and experiences .
- * The need to approach the elderly, especially his relatives and friends :At this stage of life, the feeling of loneliness and alienation increases and the elderly feels the withdrawal of relatives and friends from him and not to ask about his conditions, contact him or talk to him .
- * Helping the elderly to participate socially, attend events and events, and adapt to their new situation.
- * Algebra for the elderly and their treatment paper.
- * Protecting the elderly from social withdrawal due to old age, disability, diseases, and hearing and vision impairment, which are signs of aging .
- * Taking care of the hygiene of the elderly .

(Forum on Family and Community Issues, Youth Problems, and Aged Care, 2012, p. 10).

Forth Requirement The responsibility of the small family towards their elderly:

The family is the natural place where the individual finds security, reassurance, a sense of belonging, care, acceptance and respect, regardless of his age, strength and weakness. The vulnerable individual is due to illness or disability, or because of the age in which he or she, such as the child and the elderly, is the first person to need to live within a cohesive and compatible family that takes care of them. The elderly usually live in their families regardless of their social status, so the elderly live with their partner or with their children in the same family.



As long as the elderly person lives in a normal family, he is in a better position than in a care center where he lacks emotional satisfaction, warm social relations and psychological support, which makes him exposed to some psychological as well as physical disorders. (Bashir Maamarieh, & Abdul Hamid Khazar, 2009, p. 75).

As the young family is represented in the children of elderly people, these children must contribute to the care of their fathers and mothers "who have aged. There is no doubt about the importance of psychological care and sympathy that sons and daughters must provide to the elderly, because the elderly do not feel happy, reassured and psychologically warm unless they feel that their sons and daughters are barbarians, attached to their person, keen on their comfort and caring for their well-being. (Youssef Mikhail Asaad, 2000, p. 12).

Adults in Islamic society are more appreciated, cared for and respected as we find that older Muslims have a place in society created by Islamic teachings in the social system, but the emergence of social changes witnessed by contemporary societies have created some negative manifestations in the life of the Muslim family and in the environment of society in general. (Marwa Othman Hussein Mustafa, 2016, p. 23).

Islam called for respecting the eldest and reverence for his honor, which was mentioned in several texts, including his saying: "None of us who does not have mercy on our youngest and reverence our eldest" narrated by Abu Dawood and Al-Termzi. Likewise, he said: "On the authority of Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (may Allah's peace and blessings be upon him) said : " There is no reward for a father's son except that he finds him owned and buys him and frees him . "(Narrated by Muslim) Marwa Othman Hussein Mustafa, 2016, p. 39).

In fact, no one can turn back time, and neither the family nor society can remove old age from those who have aged, but we are all able to do what we can for the elders of our families. - What do you mean, no? They gave their lives for their families one day. For family members to recognize the needs of their sheikh, this is the first step towards helping him and taking his hand towards a better ageing. Helping the sheikh to know the nature of the stage he is going through will enable him to receive and accept it better. Raising awareness and spreading health education is key in improving the aging situation. (Zaqar Radwan, 2016, p. 82)

The Fifth Requirement Reasons for changing care roles for the elderly:

Abu Awad, 2008, stated that there have been changes in society that have led to the creation of difficult new conditions that have negatively affected the care of the elderly. These reasons include:

A. Changing lifestyles such as:

- Conditions for emigration of young people for work.
- The growth of the elderly for living progress, which led to an increase in the average age.
- The transformation of families from extended families to nuclear families engaged in covering the requirements of life.
- Women going out to work.

B- Physical problems of the elderly:

- Normal changes as a result of aging.
- Lack of mobility in the elder, which makes it difficult for him to help others.
- Changes in the organs of the senses, enlargement of the heart and fibrosis of its muscles.
- Increased mental weakness, memory loss or forgetfulness.

C- Changing attitudes of society:

Society's attitudes towards older people are negatively affected for several reasons, including:



- That the elderly is no longer productive.
- He has become in need of intensive care, which makes him a burden on others.
- Increasing the burdens of economic life, which makes priorities for the emerging generations.
- Not adhering to the teachings of religion .(Marwa Othman Hussein Mustafa, 2016, p. 43).

10-The Algerian family between tradition and modernity:

The Algerian family is exposed to the change that is taking place in all areas of life. It is facing the inevitability of catching up with the developments in the world today, which made it wear a new style through which different roles appear than before, especially in the field of the stability of the roles of its members, the most important of which are the elderly. Here we show how the Algerian family appears between tradition and modernity:

The Third Topic - The role and status of the elderly in the traditional Algerian family:

In the past, the Algerian family was known for its extended nature, as it included several families, including grandparents, grandchildren, children and grandchildren, who live a common collective life led by an elderly person who was appreciated and respected by everyone. These families had a set of values and standards that prove the authority and status of the elderly as a result of his experience in life. Thus, he is considered the advisor and ruler at the same time, which is necessary for individuals to obey, submit and manage in various issues such as adjudication of matters, marriage, circumcision of children and solving some family problems. The elderly person is the one who issues orders, prohibitions, and other individuals do various works such as cultivating land, raising livestock, and trying to provide for the different needs of the family. This is with regard to men. As for women, they supervise domestic work such as cooking and cleaning, and sometimes they do external work. The elder is the one who guides them and supervises the process of child marriage. (Sunni-Ahmed, 2015, p. 92).

The first Requirement - The modern Algerian family and the poor compatibility of the elderly:

The process of the elderly's compatibility is affected by the environmental factors surrounding them, including social and family needs. The elderly must adapt his behavior to the demands of the family in order to prepare for it and for himself the greatest share of happiness. He must realize the change in his role in his family as a young husband and father of his young children and then as a weak and powerless person, and he must reconcile himself with his changing job in his developed family.

Customs and traditions may hinder the elderly from learning new skills, especially when they know that the people around them view them as the helpless, crumbling, flimsy man who can no longer accomplish any work. The elderly individual must understand other generations in order to achieve for himself the social harmony necessary for a calm and balanced life.

A troubled or maladjusted elderly person is an individual who has been exposed to more difficult life experiences and who, because of this, did not have favorable opportunities to gain appropriate methods of control over them from the difficulties of life.(Sani Ahmed, 2015, p. 92).

The second Requirement -The difference between the sexual compatibility of the elderly in the Algerian family:

The family in our Algerian society, according to Mazhar(2008), is the cradle of the traditional social system, in which roles are accurately distributed between males and females, young and old, even if things do not appear in this way at first glance, as women take care of working in the home and raising children, while men protect and ensure the sustenance of families. The requirements of traditional social life impose on men to ensure the provision of the necessary money to support the family, which makes them not interested in learning the skills of emotional



communication with their children, so their role remains limited within their families, despite their importance, while allowing women to develop their abilities and communication skills with their children and constantly revitalize their relations with them, and thus the mother usurps the emotional energy of her children. The old wife later consolidates her relations with her daughters, sons, and grandchildren, and helps everyone, through guidance, counseling, and counseling, to solve his problems and overcome the difficulties he faces. In this way, the relationship between women and their family surroundings is strengthened, which enhances their sense of belonging and status among their families.

The place of women in Algerian society appears to be more protected than that of men, because the latter have been accustomed for many years to playing a range of roles that have preserved their position in society. In addition to activities outside the home, as when women are employed, they take on other tasks that often make them feel valued and valued. She searches for wives for her sons, marries her daughters, and ensures that they are supported by advice while they are in their marital homes. It also resolves conflicts that erupt from time to time, resolves rivalries between them, and works to strengthen relations between family members and relatives, as it constantly attends weddings and ulcer accidents, allowing individuals to get to know and get closer to each other. When the financial situation of women in our society is good, their old age generally goes well, unless they are exposed to psychological or organic diseases.

The situation of men in old age appears more fragile in our society, given the situation of women, as the sheikh often finds himself in a critical situation, when he does not find what he is doing after being retired, as he may stay for a long time in a conflict with the family environment, looking for a role to play in this small institution, which may threaten the roles of other members, and here tension and conflict may appear within the family, so the sheikh is ostracized or marginalized. If the adult values his professional achievements and material possessions, the needs in old age differ, as emotional and human needs emerge on the forefront, and the elder becomes more interested in the success of his children, their excellence, and more sensitive to their human attitudes and kindness towards him. As the sheikh did not invest in his emotional relations with his children when they were young, they may abandon him intentionally, or unintentionally in his old age, and here the sheikh may be shocked by the new stage that he is approaching. Inhumane family attitudes hurt old age a lot, when children do not feel valued, valued and respected by their parents, and do not avoid everything that can stress them to live, and make them feel distressed.(Zaqar Radwan, 2016, p. 78).

The third Requirement - Manifestations of psychosocial care for the elderly within the small Algerian family:

As the nucleus of an Islamic society, the Algerian family is the foundation of the social order in Islam. The family is the first building block of the Islamic society and is the basis of any social system that wants to continue life. The family is the pillar of society and its ancient edifice. If the family reconciles, the society reconciles and advances culturally. If the social system reconciles, the family reconciles. The relationship between them is an interactive dialectical relationship, one of which enhances the other. The family in the Muslim community on the whole is large in response to the demands of living, particularly in rural communities. Islam has given the family a great place in the construction of the social entity. It has also emphasized family care and family solidarity. It has ensured parents, especially in old age, by ensuring respectful living and good treatment of housing, feeding and administering my application of the Almighty's saying, "Your Lord has decreed that you should not worship



anyone but Him and your parents with kindness. Either you reach old age, one or both of them, or you should say to them, 'You are most honorable and generous.'" (**Isra, verse 23**).

Objectivity requires us to recognize that today's Muslim societies complain of a weakness in the practical applications of the principles of Islam. Had it not been for the fear and hope of his mercy by virtue of the connection of the womb, and had it not been for the family solidarity that urges the elderly to give adequate care and the required respect, we would have found more physical diseases of aging and the accompanying mental and psychological diseases that may lead them to commit suicide, hang out on the streets, or resort to old people's homes waiting for a slow death. Perhaps we do not exaggerate to say that in Islamic societies we see Muslims and we do not see Islam, that is, we do not see a proper application and practical practice of the teachings and ethics of Islam. The Islamic society has been overcome by materialistic, selfish and self-love values and the absence of inherited moral values that represent the pillar of Islamic societies and the essence of their culture. But the nations have morals as long as they remain - if their morals are gone, their morals are gone. (Hassan Al-Rawi Accelerator, 2009, p. 35).

Psychosocial factors play different roles in making the elderly person's life happy and well, dominated by satisfaction, stability and emotional balance, or making it a life of misery, despair, depression and emotional disorder. (Bashir Maamarieh, & Abdul Hamid Khazar, 2009, p. 74).

When the elderly person is aware of the upcoming natural changes, this helps him to gradually accept them, accept his new situation, and learn how to live within the limits of what his sensory, motor, and mental capabilities allow him to do. The Sheikh's acceptance of helping other members of the family helps him to meet many of his needs and facilitates life, even partially. Resisting feelings of despair and overcoming despair comes to the sheikh by getting used to doing simple activities that are in line with his abilities and circumstances. The family's keenness to take his medicine on time and in the recommended manner, if he is sick, allows him to maintain his health, relieves the burdens of the environment in his care, gives him great chances of recovery, and encourages the environment to cooperate with him.

The family's vigilance in protecting and caring for its sheikh, even if its material conditions are limited, helps to notify him of the value and appreciation, as it is considered the first responsible for him and for satisfying his various needs. In addition to ensuring his daily needs, including nutrition, clothing and health care, it is also necessary to consider making the sheikh practice hobbies and activities, no matter how light, because this relieves him of malaise and boredom. When the family schedules short tours or outings to visit the mineral baths, this helps to change the atmosphere of the sheikh, and allows him to rest, even for a short time, and to look at the sheikh with appreciation and respect, and to suggest to him everything it deems in his interest and his physical and psychological health, and to take care of the sheikh in taking the medicine according to the doctor's prescription. It is reported that older people tend to overuse and even misuse certain drugs.

The failure to violate the Sheikh's boundaries and protect him reduces the activation of his tension, and to avoid notifying him of humiliation and not verbally assaulting him, in the words of the Holy Quran: "Do not say anything to them or rebuke them" avoids the feeling of persecution and injustice, and makes him feel reassured and psychologically secure, and this is the least that the family can provide for its Sheikh. It is also useful for the family to fill the emptiness of the Sheikh in proportion to his abilities (educating the young, guiding them, accompanying them) in order to occupy his time, stay away from behaviors that may harm his mental and physical health, and carry out some easy manual activities, if he is able to do them. (Zaqar Radwan, 2016, p. 82).



The forth Requirement Custody of the elderly in the Algerian Family Law

Family law aims to plan the family and manage the relationships between its different members, including spouses, assets and branches. To ensure the care and protection of the family, the legislator has put in place penal protection against any conduct that may harm family relations in any way. This aims to protect the marital and parental relationship by protecting children, who are the offspring, and parents, who are the assets. The protection of assets is embodied in the Family Code in Article 77, which states that "the maintenance of assets is due on the branches, and the maintenance of the branches is due on the assets...". Alimony includes, in accordance with family law, food, clothing, medical care and housing or its rent, as well as what is considered necessary in accordance with customs and traditions.

Since the provision of maintenance for assets is a legal duty imposed on branches, they must abide by this duty. Failure to do so will expose them to accountability. Although the liability is primarily moral and civil, the legislator may intervene to protect the provision of alimony for assets by imposing penal liability on those who must provide it but fail to do so. This can be done by the parent filing a legal action to claim alimony, where alimony becomes mandatory by law.

The elderly person who needs social care for the family is the elderly person who is in a difficult health and psychological condition and who is financially deprived, and the branches have a duty to maintain the assets (Article 77 of the Family Law)

The care of assets falls on the branches. The legislator stipulated in Article 4 of the Law on the Protection of Elderly Persons that "the elderly person has the right to live normally surrounded by members of his family, regardless of his physical, psychological or social condition. The family, especially the branches, must maintain family cohesion and ensure that its elderly are cared for, protected and their needs met." (Article 4 of the Law on the Protection of Elderly Persons)

The state shall take care of the needy elderly person in a dependent situation who is within his family and who cannot take care of him financially, by granting the necessary material benefits. The benefits in kind to the state shall be embodied in a set of services of a social, health and psychological nature, and the sponsorship shall be in two frameworks:

The first framework relates to the benefits provided to the elderly, especially the branches of them who do not have financial means.

The second framework relates to household social benefits for elderly people who are disadvantaged in a subordinate position and elderly people without family ties.

**Conclusion:**

The elderly are people who are going through a natural developmental stage in which physiological, psychological and social changes occur in their lives, which make the elderly differ in the possibility of living with them, which introduces them to a sensitive stage that requires special attention by the environment in which the elderly live to the nature of this stage, and to the inappropriate social conditions, or because of the family atmosphere that is not understanding. Therefore, the small Algerian family must acquire a culture of caring for the elderly in order to take care of this group, especially from the psychological and social point of view. Because of its effects on the elderly and their family as well as society.

Recommendations:

- Formulating counseling and treatment programs for members of small families in the field of caring for the elderly psychologically and socially.
- Spreading the culture of contact with specialists in the field of caring for the elderly among small Algerian families.
- Spreading the culture of awareness of the stage of the elderly and the changes that occur in them among the elderly.
- The awareness of small Algerian families of the need to take care of their elderly, as it is their duty.
- Awareness that caring for the elderly category benefits the achievement of their needs as well as contributing to the consolidation of customs and values and what is urged by the Islamic religion.

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