

The Associative Work and Value System "The Concept and Dimensions"

BAALI SAIDA *¹, ASMA BACHEIKH ²

1-University Ahmed Draia-Adrar-Algeria, African Studies la boratoy for the humanities and social sciences, saidabaali@univ-adrar-edu.dz

2-University Ahmed Draia-Adrar-Algeria, asma.bacheikh@univ-adrar-edu.dz

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Abstract:

Associative work is considered one of the main and essential pillars of society, encompassing charitable activities and voluntary efforts through which a group of individuals, within an organized and structured framework, seeks to achieve public interest. This study aims to examine the nature of associative work and its role in promoting participatory social, cultural, and religious values within society. The study concluded that associative work plays an important role as a social movement in enhancing participatory social, cultural, and religious values, thereby ensuring the continuity of societal development.

Keywords: Associative Work; Participation; Culture; Religion; Values.

INTRODUCTION

Associative work is one of the oldest forms of social activity known to human societies, reflecting the inherently social nature of humans and their need for solidarity, as well as providing care for those in need and alleviating the hardship and poverty that prevail in the human domain. Associative work operates within a framework that embraces various cultural, political, social, and religious fields. The demand for associative work has become more urgent due to the increasing numbers of those in need, the poor, and the homeless, as

* *Corresponding author*

well as the growing divide between the wealthy and the poor in the wake of new liberalism, privatization policies, and the decline in state-driven social policies, which have often come at the expense of marginalized and impoverished groups. Consequently, social organizations engaged in associative work have emerged, harnessing the communication revolution, technological advancements, and diverse media platforms that provide boundless opportunities for outreach with various demographics, including those in need of assistance to alleviate their suffering.

Associative work is embodied in voluntary charity efforts aimed at supporting and assisting individuals and groups, meeting their needs, and alleviating their hardships. The significance of associative work has grown in contemporary societies as the number of those seeking financial and moral support has increased, particularly in light of the shrinking role of the state under market-driven economic policies, which have widened the gap between the rich, the poor, and the marginalized. This has led to the rise of civil society organizations and social movements that are active in humanitarian, social, cultural, and religious fields, diversifying the voluntary services they provide to different social groups. Therefore, the study problem is encapsulated in the following research question:

To what extent does associative work influence and is influenced by the system of values?

The study seeks to achieve the following objectives:

1. To identify the essence of associative work.
2. To understand the key characteristics of associative work.
3. To shed light on the role of associative work in promoting the values of political participation and citizenship.
4. To examine the role of associative work in enhancing social values.
5. To explore the role of associative work in fostering cultural values.
6. To identify the role of associative work in reinforcing religious values.

The researcher employed a descriptive-analytical approach to understand the essence of associative work and its main characteristics, and to illuminate its role in promoting political participation, citizenship, social values, cultural values, and religious values.

Section One: The Nature of Associative Work and Its Characteristics:

Collective action is a central focus of youth interests, serving as a fundamental conduit for mass mobilization. This work contributes to the formation of organizational structures and enhances their dynamism and participation in social struggles, encompassing cultural and ideological dimensions. It also serves as a space for effectively framing citizens, enabling them to become aware of themselves and their roles in the journey of change and progress. (Shleghim, Fadila, 2015, p. 07).

Requirement One: Definition of Associative Work:

There is no universally agreed-upon definition of "voluntary" associative work; however, it is considered the foundation of associative activity. This concept is derived from the idea of the association, where the term "movement" reflects the continuous efforts of members and volunteers to change and improve their living conditions. This is achieved through broad participation in programs and activities without relying on state intervention, while exerting peaceful pressure to provide the necessary resources to protect their interests and those of the community. The vitality of the associative movement is assessed through the interaction and coordination of the activities of associations in a competitive environment, where success depends on the quality of the associations and their ability to meet community demands rather than merely their quantity. (Bouteib, 2014, p. 254).

Collective action is "a framework that brings together a group of individuals striving to achieve a common goal; it is an educational endeavor that contributes to human development. It encompasses activities aimed at instilling values and meanings based on the members' beliefs, targeting intellectual, emotional, and behavioral levels. From this perspective, it includes political action (such as parties and unions) and cultural action (such as associations and sports clubs)" (Mehobi, 2019, p. 190).

Collective action is also defined as "a social organization composed of a specific number of individuals aimed at achieving goals that do not conflict with the laws and traditions of society, with the purpose of contributing to addressing the needs and problems of the community" (Maher, 1988, p. 17).

The contemporary French social scientist "René Gallissot" considers the shift from studying social movements to researching associative movements as a defining characteristic of the current era, amid a crisis of traditional social movements that focused solely on economic and professional demands through unions. New social organizations have now emerged that transcend the economic and productive spheres (Bou Sanboura, 2010, p. 103).

Currently, associative work is a daily practice through associations that gather individuals who share the same values regarding economic, social, cultural, and environmental issues, focusing on the continuous efforts of association members and volunteers to improve their living conditions (ibid, p. 103).

Requirement Two: Characteristics of Associative Work:

The characteristics of associative work are manifested as follows (Yasser, 2005, p. 08):

1.Voluntariness: This reflects the free participation that characterizes the establishment of associations, where they are founded and joined based on individual will.

2.Institutionality: This encompasses aspects of social, economic, political, and cultural life, where institutions prevail but communities lack free contractual relationships within the framework of the law.

3.Role: This refers to the importance of the independence of these organizations from authority and the state, as they work to promote solidarity and cohesion or reflect social conflict and competition.

"Samuel Huntington" pointed to a set of fundamental characteristics, which are represented in (Al-Sabihi, 2000, p. 25):

1.Adaptability: This indicates the association's ability to keep pace with environmental developments, enhancing its effectiveness, while rigidity leads to a decline in its significance or even its extinction.

2.Autonomy: This means not being subject to any other institutions or individuals, which can be measured through financial independence (sources of funding) and organizational independence (managing internal affairs without external interference).

3.Organizational Complexity: This relates to the presence of clear organizational structures, where vertical and horizontal levels within the association enhance its organization and effectiveness.

4.Homogeneity: This means the absence of internal conflicts, contributing to the stability of the association and enhancing cooperation among its members.

5.Aggregation of Interests: This involves reaching collective positions to face challenges, enabling members to work together to solve their problems.

6.Conflict Resolution: This is achieved by seeking peaceful solutions and avoiding government intervention in disputes.

7.Enhancing Community Development: Through contributing to the building of social capital and leading cooperative activities (Shlegheim, Fadila, op. cit., p. 09).

8.Promoting Civilizational Culture: The association is considered a school for democratic upbringing, enhancing voluntary work aimed at providing services to the community without expecting material rewards, but rather believing in specific causes (Al-Zyoud, Al-Kubaisi, 2014, p. 44).

Section Two: The Concept of the Value System:

Every society has its own values and selects what aligns with its culture and needs, which is known as the value system or the normative framework of the society.

Requirement One: Definition of the Value System:

Researchers' opinions on the concept of value have varied, despite the advancements in the field of knowledge. This variability

stems from the ambiguity of the concept and the diversity of value domains, as well as the differences in intellectual, religious, and theoretical inheritances across disciplines. Consequently, arriving at a comprehensive and unified definition of value proves to be challenging. Among the multiple definitions presented, specific definitions emerge as particularly significant in this context.

Values can be defined as the fundamental principles and standards that guide an individual's behavior, helping them evaluate their beliefs and actions in pursuit of ideals and moral elevation at both the personal and societal levels (Halstead & Mj Taylor, 1996, p. 14). The value system represents the framework from which individuals derive their behavioral guidance, serving as a model to emulate (Saad, 2022, p. 820). "Durkheim" noted that moral values constitute the social fabric and establish its value-based existence, making them one of the foundational pillars for constructing the reference framework of individuals and society (Makhoul, 2016, p. 64). Individuals derive their values from multiple sources, as elucidated by both Abdel Hamid and Darwish (Abdel Hamid, 2002, p. 177; Darwish, 1999, p. 59):

- **Family:** The family is the primary environment in which the individual is raised and is regarded as the most influential social institution in socialization due to its distinctive characteristics.

- **School:** The school functions as an educational social institution that begins with the child's enrollment and continues until graduation. It reinforces the values learned from the family while adding new values, thus complementing the role of the family.

- **Mosque:** The mosque serves as a source of religious values that form a framework for social behavior, with individuals relying on these values to assess their actions in terms of acceptance and rejection.

- **Peer Group:** The peer group plays a crucial role in shaping the individual's social identity, as children seek to discover themselves outside the family. This group helps meet their social needs, contributing to the formation of their personality and values.

- **Media:** The media significantly impacts the cognitive, emotional, and social development of children and adolescents, competing with the family in socializing children and teaching them new behaviors.

Its role extends beyond children to adults as well.

- **Culture:** Culture represents one of the essential components of values, encompassing the knowledge, beliefs, arts, ethics, and customs acquired by individuals as members of society.

- **Economic and Social Conditions:** Economic and social conditions during the Renaissance played an active role in shaping new values, such as responsibility and appreciation for manual labor, thereby enhancing democracy.

- **Work Group:** The work group develops its own traditions, customs, and values related to work and its conditions, which are influenced by that group rather than by general social ethics.

Requirement Two: Characteristics of the Value System and Its Types:

The value system is characterized by several main features (Al-Salmi, 2019, pp. 85-86):

1. **Values are Subjective and Personal:** Values are closely linked to the individual and are influenced by their self, interests, and beliefs. This explains the differences in opinions and orientations among individuals, highlighting the importance of establishing correct perceptions when building values.

2. **Values are Relative:** Values change according to time, place, and cultural influences, with their evaluation varying between generations and individuals. What is considered a positive value may be viewed negatively in other contexts.

3. **Values are Abstract:** Values possess abstract and objective meanings, and their significance is manifested through tangible behaviors. For instance, the value of justice is realized through its application in daily life.

4. **Values are Hierarchical:** Values exist in a hierarchy where priorities differ, with some values dominating others. When faced with choices, some values take precedence over others based on their importance.

5. **Values are Characterized by Multiplicity and Unity:** The abundance of values arises from the diversity of human needs, with values responding to the emotional and social requirements of human nature.

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Regarding the types of the value system, we mention: (Amer, 2022, pp. 433-437)

a. **The Moral Value System:** This includes behavioral rules that define interactions with social issues and relies on the prevailing ethics and values in society.

b. **The Social Value System:** This represents the norms necessary to achieve societal goals and is influenced by cultural and linguistic factors, where habits arise to help organize groups and fulfill aspirations.

c. **The Cultural Value System:** This consists of the values and beliefs that shape the community's way of life and plays a role in personality formation through socialization and the education of behavioral models.

d. **The Political Value System:** This is related to social and political relationships and influences social, cultural, and economic transformations, with political parties serving as a primary source of political culture.

Section Three: The Impact of Associative Work on the Value System:

The relationship between associative work and the value system of society is characterized by mutual interaction, necessitating a detailed clarification of this relationship.

Requirement One: The Role of Associative Work in Enhancing Political Participation and Citizenship Values:

Political participation is a fundamental democratic principle in the modern nation-state, distinguishing democratic systems based on citizenship and equality from authoritarian regimes. This principle contributes to the qualitative difference between democratic national systems, which are founded on national unity and diversity of opinions, and totalitarian systems that perpetuate social strife (Ziani, 2009, p. 04).

Citizenship is linguistically defined as belonging to a nation, while sociology defines it as a social status between the individual and the political community, where the individual offers loyalty in exchange for the protection guaranteed by law (Ghaith, 1995, p. 56).

Historically, the concept of citizenship has been associated with the recognition of equality among citizens, as described by Robert Dahl in the context of democratic practice (Al-Kuwari, 2004, p. 77). Sociologists, such as John Ury, have pointed to the emergence of new forms of citizenship as a result of current global developments. These include (Yasin, 2001, p. 68):

- **Ecological Citizenship:** Relating to the rights and obligations of "Earth citizens."
- **Cosmopolitan Citizenship:** Referring to how individuals develop attitudes towards other citizens and communities and cultures across the globe.
- **Mobile Citizenship:** Concerned with the rights and responsibilities of visitors to other places and cultures.

The importance of associative work has increased in today's world with the decline of state roles, the development of human rights, and the opening of civil society activities and associative work across various countries to leading international experiences in this regard. Additionally, the entities involved have gained significant professionalism in their performance. The significance of associative work lies in its support for achieving development in its humanitarian and participatory dimensions, as well as its contributions to fulfilling socialization functions in its educational and pedagogical aspects alongside other channels. Moreover, it allows for self-expression and the development of individual and collective potentials (Lakrini, 2014, pp. 139-140).

As for the areas of practicing citizenship within the framework of associative work (Mihoubi, op. cit., pp. 194-195):

- 1. Service Provision:** These are the traditional tasks that civil society associations have consistently performed.
- 2. Contribution to Development Processes:** By strengthening and empowering local communities, in this area, associations work on capacity building, skills development, and training in various developmental fields such as strategic planning, program formulation, implementation, and expanding popular participation in them.

3. Contributing to Policy Formulation and Guidelines at National and Local Levels: Through proposing alternatives and negotiating them or influencing public policies to incorporate these alternatives, to achieve its goals, this type of civil society association implements the following strategies:

- **Monitoring and Oversight:** Where the right to access and obtain information is also a fundamental right of the citizen.
- **Demanding Social Justice and Addressing Violations of Economic, Social, and Cultural Rights of Families and Individuals.**
- **Advocacy and Lobbying:** To recognize and secure citizens' rights.
- **Establishing Research and Study Centers:** Providing consultations, insights, conducting field surveys, and analyzing data.

Based on this, there are three principles that frame the practice of citizenship within associative activity (Mihoubi, op. cit., pp. 196-197):

- **Principle of Choice:** There is no associative work without freedom of choice, which is a subjective act exercised by the individual from the moment they enter the association, whether they join of their own volition or at the behest of parents, friends, media, or out of curiosity. In all cases, they have the freedom to continue if their needs are met, or to withdraw or stop attending the association and its activities.

- **Principle of Volunteering:** This principle distinguishes associative work from other educational types. The process of volunteering is designed in such a way that individuals engage in associative practice spontaneously. Volunteering is a behavior that stems from the individual's self, culture, and civilization, and is expressed in associative practice through its regular or exceptional activities and services, as well as through the nature of managing its affairs. Everyone is a volunteer within the association; the expected reciprocation is for each volunteer to see their association achieve its goals and projects and have a distinguished presence within society, which fosters a sense of belonging and attachment to it.

- **Principle of Participation:** This principle arises from the necessity of being aware of the specific tasks and responsibilities that an individual member will undertake, delineated in time, place,

objectives, and means of accomplishment. It is not a mere quantitative or incidental mass participation but rather a qualitative participation that necessitates a commitment to the quality of the required work.

The act of participation encompasses various dimensions beyond simply engaging in activities; it involves mobilizing the individual from their individuality and passivity to contribute to collective action, beginning from ordinary or exceptional associative practices to actual involvement in societal dynamics, contributing to public civil action, especially for youth, as they engage in civic participation that makes them more proactive and places them on the path to responsibility and demonstrating their social maturity.

Thus, associative work aims to achieve political system stability by embracing mass popular participation, represented in citizens' right to choose their representatives to hold power, such as choosing the ruling elites or members of parliament and local councils. Through political participation, citizens play a significant role in supporting the political development process, which is defined as a multi-dimensional and multi-faceted socio-historical process targeting the evolution or utilization of a modern political system that derives its intellectual foundations from a suitable progressive ideological framework consistent with the social and cultural reality of society (Senousi, 2021, p. 262).

Requirement Two: The Role of Associative Work in Promoting Social Values:

The principle of participation is among the mechanisms that facilitate individual engagement with associative actions, based on a fundamental awareness of the nature of one's intervention in specific times and places. This engagement is governed by the philosophy of the association and the strategy it adopts to articulate its objectives, framed by a collective action aimed at transitioning from an individualistic approach to embracing a sense of belonging to the community in order to achieve established goals. It represents a societal dynamism that derives its strength from the individual's belief that their contributions are valued through alignment with the collective action that reflects social maturity. Participation here conveys a sense of productivity and transcends consumerism, preparing individuals to contribute to comprehensive development (Taj, 2022, p. 941).

In this context, participation contributes to the production of values or, at the very least, reinforces the value systems endorsed by society, creating a shared perception that the steps associated with participation are dedicated to the essence of collective action, which aims to establish a community structure on solid foundations. Here, social relations manifest as mechanisms for implementing the community's broader objectives. If not inherently a goal for individuals to align with one another, they serve as a means of achieving these objectives, relying on the social bonds that connect individuals to affirm their identities and derive strength from interactions within the community, all while being guided by the group. This is significant, given the advantages of social relations linked to emotional, material, health, psychological, and social satisfactions. Achieving these satisfactions ultimately empowers the community with components that are underpinned by psychological and social stability, which can propel it toward the implementation of diverse employment strategies by its members, aiming to secure a respected position in relation to other communities (Taj, *ibid*, p. 941).

Associative work, from its standpoint, is a community mechanism based on interactivity, where individual involvement in collective work through voluntary humanitarian engagement establishes social relationships among community members. This is achieved by structuring targeted groups, including children, youth, and adults, thereby enhancing the developmental and social dimensions in their broadest sense, which enable these groups to face challenges and meet emerging demands. A key objective here is to elevate relational dimensions to a level where they become mechanisms for implementation, in addition to being a goal in themselves, especially in light of the constraints associated with reinforcing relational structures that protect the value systems upon which the community relies to shield itself from the adverse effects of unchecked globalization, which undermines its communicative dimension and threatens the interactive leadership based on freedom, creativity, and respect for cultural heritage. In this regard, social relations emerge as a product of socialization established by associative actions, fundamentally aligning with the environmental specifics of the community's members and their connection to other communities

through the mechanism of cultural exchange. The latter requires a careful regulation of its operational mechanisms to prevent it from becoming a target for prevailing standards and trends that could undermine the relational foundations upon which building and advancing toward strengthening community identity relies (ibid, p. 942).

Thus, associative work fosters familiarity and love among individuals, thereby creating a community characterized by affection, brotherhood, and cooperation. A harmonious, compassionate, and unified community will be capable of confronting adversaries. It can, therefore, be stated that associative work contributes to (Al-Lihyani, 1418 AH, p. 188):

- Strengthening the bonds and solidarity among community members.
- Unifying values among individuals involved in associative work.
- Fostering a sense of the community's need for the individual and vice versa.
- Forming spontaneous groups that provide immediate assistance.
- Cultivating a spirit of competition among volunteer groups that reflects the quality of services.
- Establishing a unified reference framework for behaviors and actions within the system.
- Enhancing and developing the sense of belonging to the community of the organization.

Requirement Three: The Role of Associative Work in Enhancing Cultural Values:

When we examine the culture of associative work, we refer to the norms, values, and behavioral regulations generated by interactive associative work. The culture of associative work can be defined according to Edgar Henry Schein's widely accepted definition, which describes it as "the sum of the choices and basic assumptions discovered, produced, and developed by a particular human group in their attempts to find solutions to problems of external adaptation and internal integration that have proven effective and efficient for them, which they adopted and began to exchange as the correct and good way of addressing these problems" (Ghiat, 1998, p. 56). From this definition, we can deduce the following:

1. Every human group, linked to each other as a distinct entity, possesses a unique culture, similar to that of the active participants in associative work.

2. This culture emerges from their chosen solutions, which they believe to be correct and optimal in confronting the external environment and achieving internal harmony and regulation.

3. Culture, in this sense, has two functions: achieving internal integration and external adaptation.

4. The mechanisms of integration and adaptation reveal that every organization produces an identity that expresses its uniqueness and distinction. Thus, it can be stated that every associative organization is, in essence, a product of identity and culture, which varies from one organization to another based on the associative actions and practices of the actor within the associative field. This can perhaps be summarized as cultural and symbolic capital. With the evolution of consciousness and associative work in the last decades of the twentieth century, associative identity began to manifest in the creation of another related to names, primarily what we might call identity. Based on the name, the association can create its own logo or a unique visual identity, which serves as the emblem through which the association can be recognized. This also reflects the association's objectives, goals, and philosophy. Here, the name is not merely the property of the association that expresses and condenses its project and aims; rather, it serves as a means of communication with the external world. As is well known, the data included in the legal declaration of an association not only grants it legal recognition but also provides it with an identity that distinguishes it from other associations, compelling it to adhere to this identity (Boukhris, 2012, p. 184).

Thus, culture is one of the fundamental areas in which the identity of the association manifests. It is well known that the concept of culture, after initially being used to refer to national and geographical entities at the macro-sociological level, later began to indicate various segments and categories of society. In recent decades, its usage has increasingly focused on atomic particles, namely at the micro-sociological level, whether it be an institution, a company, a family, or an association (Denis, 1995, pp. 455-558). This confirms

that every organization possesses its own culture and identity. In this regard, organizational sociologists have noted that an organization is, in general, an artificial entity and thus a cultural phenomenon. As Erhard Friedberg states, "the organization itself is culture; it is a product of a particular culture" (Erhard, 2005, p. 179). The strategies of actors cannot be understood independently of the cultural context in which they are produced; they derive their meaning and establish their existence within this context, which is shaped by the practices of action. Guy Rocher clarifies that "cultural elements represented by models, values, symbols, and ideologies must be considered; one cannot understand associative and social action in general without taking into account the cultural elements within which associative life unfolds" (Guy, 1993, p. 8). It is noteworthy to highlight the cultural dimension in organizations in general and in associations in particular. It is no longer viewed merely as the cultural context composed of attitudes, values, and representations that dictates the behaviors of actors with a kind of determinism that negates their practices and creativity. Instead, culture is regarded as representing the context of meaning within which actors' strategies crystallize (Diribarne, 2005, p. 23). This is reinforced by De Ribant's assertion that "the strategies of actors are guided by culture, meaning they are directed by the significance that actors attribute to situations and actions, leaving no margin for maneuvering or strategies among these actors in their relationships with interests and power struggles." In this specific regard, sociologists of associations emphasize the cultural dimension in associative experience, considering that participation in associative experience is an engagement in a cultural tradition, rooted in the heritage of founding members. Consequently, the sense of belonging among actors is of significant importance and has a substantial impact on the life and operation of associative organizations. In addition to the aforementioned, there is also a symbolic value produced by associative action within associative life, organized through various events and demonstrations in the internal environment of the associative organization (Boukhris, op. cit., p. 193).

We can distinguish the culture produced by associative action through the incorporation of the "Saint-Sauveur Paradigm," which presents four patterns of cultural presence within organizations (Simonet & Norbert, 2006, pp. 106-108):

- **Culture of Fusion:** Characterizes work environments with low competencies, where the group itself becomes a central value, particularly among cohesive, closed, and homogeneous groups, which ensure members acquire the ability to influence and provide them with identity through their numerical strength.

- **Culture of Negotiation:** Characterizes professional groups that possess high competencies and a significant degree of independence.

- **Culture of Withdrawal:** Defined by life both within and outside the organization, concerning individuals who do not receive adequate recognition and lack a project in their professional activities, burdened by tasks and work outside official working hours.

- **Culture of Membership:** Here, the organization is envisioned as networks of relationships, enabling members to form social capital that can be employed to enhance their professional situation.

Requirement Four: Associative Work and the Promotion of Religious Values:

Religion plays a pivotal role in shaping identity through its presence in both public and private life. Modern changes have not removed religion from life, nor has it been relegated from the public sphere to the personal realm; rather, it remains present at all levels of political life and discourse. Religion has not been excluded from participation in governance and community management. Thus, religion has become one of the fundamental components in shaping the identity of society. Habermas argues that rationality, technology, and scientific tendencies have negatively impacted religious beliefs and traditional practices. However, the state cannot fulfill its legitimacy without the prior contractual, moral, and religious bonds that existed before the state itself. Consequently, the state requires religion as much as it requires secularism. Hence, Habermas reestablishes religion's presence in the public sphere (Zayed, 2007, p. 10).

Religious discourse constitutes the essential foundation of the Muslim mind and serves as the primary source for others' awareness of Muslims and Arabs. Additionally, it holds significant importance and responsibility in accurately representing the true religion and acts as a means of communication with community members (Abu Hatab, 2017, p. 176).

Numerous discussions have emerged regarding the role of religious discourses, not only in the social processes of modernization. Academic discussions reflect a dialogue about the role that religion currently plays and the role it ought to play in contemporary societies and political systems, leading to two contradictory visions: the vision of privatizing religious belief, which advocates for the necessity of religion confined within the individual private sphere, assuming that economic and social development will result in distancing religion from the public space and retreating it to individual matters; while the second vision represents post-secular perspectives, which posit that religion has an increasing and growing influence in public spaces within late modern societies. Consequently, religion has gradually become an important social actor among secular social actors after meeting a set of conditions (Kashka, 2020, p. 322).

Associative work contributes to renewing religious discourse through:

- Reviving the Sunnah of the Prophet Muhammad (peace be upon him) and eliminating innovations and superstitions.
- Freeing from the stagnation of ancestral practices.
- Distancing patriotism from the exploitation of hollow slogans.
- Presenting Islam in a positive light through commitment to diligent work.
- Expanding the meaning of innovations to encompass all doctrinal, moral, and social deviations as understood in the early community.

The role of associations in promoting religious values can be achieved through:

1. Working to educate the nation and properly prepare society, as this is the foremost foundational pillar for establishing a correct Islamic governance. This involves building the individual comprehensively in terms of belief, worship, conduct, and ethics, and ensuring the cohesion of the group in a manner that safeguards rights and responsibilities.
2. Engaging in practical advocacy through good deeds, such as providing medical necessities for patients, as well as undertaking various social projects that serve the community.

Conclusion:

Collective action, as one of the recognized mechanisms functioning as an actor and partner in addressing the issues of communities, particularly in the Third World societies to which we belong, has led the study to a set of results and recommendations, summarized as follows:

First: Results:

Based on the preceding discussion, the researcher has reached the following conclusions:

1. Understanding the essence of collective action necessarily requires examining its foundational pillars, which revolve around several dimensions that are organizational, voluntary, independent, and ethical in nature. Collectively, these dimensions form a core nucleus for shaping collective action that operates under guarantees of genuine participation by adhering to noble principles.

2. Collective action is a social movement that derives its strength from the individual's belief that their contribution is valued through alignment with collective action, reflecting social maturity. This alignment transforms participation into an expression of productivity, moving beyond a consumerist mindset towards qualification for contributing to comprehensive development, of which the reinforcement of the community's value systems is one of its most significant manifestations. Here, social relationships emerge as mechanisms for achieving the community's overarching goals, if not as objectives in themselves, facilitating the unity of community members. In this sense, social relationships function as a means to sense belonging through the fulfillment of diverse needs, thus refining the interactive trajectory and enhancing self-understanding.

3. The evolution of collective action and the support of its roles within society, particularly in reinforcing citizenship values amid the transformations witnessed in the region following the social movements and the increasing risk of sectarian and ideological conflicts manifesting in various forms that express the consolidation of national unity, strengthen the sense of citizenship within democratic societies. Such support for participation cannot exist under authoritarianism, which negates the rights of citizenship, linking it

solely to duties and thereby transforming citizenship into a form of servitude.

Second: Recommendations:

The researcher recommends:

- Instilling a culture of collective work and the spirit of initiative among all categories targeted by associative work.
- The necessity of fully supporting and funding associations by the state through objective means, including grants, financial resources, and equipment, such as premises, to motivate and enable them to fulfill their role and activate associative activities, while allowing them space to explore and diversify legal funding sources.

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