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TITLE: Sadr al-Din al-Shirazi's Philosophy of Wisdom and the Interpretation of the Quran in the Philosophy of the Islamic Cultural Region

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Abstract. In this article, we want to shed light on the reality that is quite evident in terms of the relationship between the Quran and Transcendent Philosophy. To demonstrate the veracity of this issue, we first refer to the ongoing debates in contemporary philosophy that focus on the dual concepts of the invisible and the visible, reason and tradition, philosophical inference and revelation, not to mention science and religion. Secondly, we refer to the need to provide a modern analysis of the main philosophical works that Mulla Sadra wrote and succeeded in developing his principles and foundations by analyzing the connection, fusion and excess of dualities of disparate claims about the studies related to existence. His work entitled "The Transcendent Philosophy of the Four Journeys of the Intellect" covers all the main aspects of philosophy and theology in terms of determining its theological cause, that is, the attainment of a degree of wisdom by which the soul is prepared to ascend to the higher spheres.

Keywords: reality, existence, God, wisdom, transcendent philosophy, consensus, Molla Sadra, revelation.

Introduction

The transcendental philosophy of Sadra al-Muttallihin involves two stages: the first is the knowledge of the Beginning (Al Mabda'), which involves knowledge of the Names and Attributes of Allah and how the world and its order emanate from Him. The second stage is the knowledge of the End (Al Ma'ad), which encompasses the birth of the human soul, its formation from the corporeal substance and its eventual progress to its final station. Transcendental philosophy thus seeks to create a system for perceiving the origin of existence. This truth can be attained according to Mulla Sadra through the perception of signs and manifestations, not through essence. Some mystics are reported to have said: "I have come to know my Lord through Himself, and were it not through Himself, I would not have known Him." And since the intellect is not capable of recognizing the essence of God, man should not think about it, as indicated in this verse: "Allah warns you of Himself," and in this statement of Imam Ali (peace be upon him): "Whoever seeks the essence of Allah becomes a disbeliever, and whoever seeks His Attributes will be guided." This is why we do not find anything in the Qur'an except pure worship and complete impartiality regarding the knowledge of the essence of God, as quoted in Surah Al-Baqarah (255): "There is no god but He," and in Surah As-Saffat (180): "Glorified is your Lord, the Lord of Might, and Exalted above what they ascribe."

Sadr al-Muttallihin has shown that there is a consensus among the sages regarding the inability to perceive the essence of the Supreme Truth through Itself; since the Most Exalted cannot be perceived due to His omnipotence and omnipresence in the world. Thus, perceiving a thing through its essence imposes limitations on it, and the Exalted God cannot tolerate limitations.

This would lead Mulla Sadra to seek to create a philosophy that relies on considering rational foundations and theoretical principles in a larger context of thought, referring to the divine book, mystical experience, revelation and testimony.

Such an assumption will be tested in the compilation and commentary of Transcendent Philosophy. This is what we also found in the processes used by Mulla Sadra to reconcile intellectual principles with the truths of the Qur'an and Sunnah.

This reconciliation was central to the pioneering work of the founder of transcendental philosophy, as it encompassed most of its theoretical and practical elements, ranging from the authenticity of existence, the morality of essence, and proof based on material purpose.

The reconciliation of intellect and Sharia would not have been possible without Mulla Sadra's approach to the Quran from the perspective of philosophical reasoning.

For Mulla Sadra, wisdom is equivalent to Sharia. They are deeply connected and cannot be separated. Accordingly, while theoretical wisdom (or philosophy) is regarded as the knowledge of perceiving things that exist in reality, Sharia is regarded as the knowledge that guides one to perceive existence by virtue of Quranic wisdom.

“And there has come to them knowledge in which there is fear, and vast wisdom, but warning is of no avail” (Surah Al-Qamar (2-3-5)).

We therefore need to point out the connection between Perfect Wisdom and Transcendent Philosophy. It is from here that we can see that Mulla Sadra's philosophical reflections marked a striking shift in metaphysics, especially when he used wisdom in his project as a bridge between the wisdom of nature and the wisdom of revelation.

For Mulla Sadra, wisdom is knowledge of the realities of the world as they exist. He created a perfect ontological system and went on to say that the truth is that wisdom is existence.

The most complete method of cognition between acquired knowledge and true knowledge is the latter, and its highest aspect is the active intellect, not the passive. Accordingly, God is the divine providence, and the system of entities is identical with the system of Divinity.

Then, by invoking the Almighty God by the sages or by the Dua uttered by the Prophet (peace and blessings of Allah be upon him), known as the Supplication of the Great Chainmail (Dua Al-Jawshan Al-Kabir): "O Lord of the Perfect Wisdom", this indicates the conformity of creation with the Truth. The Holy Quran is the revelation of the Ultimate Truth through the world of creation by means of the Divine Speech revealed to the Prophet (peace and blessings of Allah be upon him). It seems that the system of perceiving realities in the Transcendent Philosophy is built on doctrines that are contrary to the doctrines of previous philosophical schools such as the Peripatetics, the Persians, the Hindus and the school of Illumination. Previously, the epistemological system was considered among philosophers, especially the Peripatetics, as images and judgments that arise in the intellect as a result of theoretical and rational thinking. However, Mulla Sadra saw that such an epistemological system is insufficient unless it is supplemented by spiritual intuition and the insights of the heart, which holds all the greatest knowledge. Mulla Sadra's epistemological system will explain a methodology that has proven itself to be excellent in overcoming the dichotomy of philosophical and discursive debates about the relationship between God and the world.

The Immutability of Perfect Wisdom

The influence of the Quran on Mulla Sadra planted the seeds of Transcendent Philosophy. He wanted his work to be a philosophical reflection of the divine Speech. Thus, Transcendent Philosophy was compared to a vessel filled with knowledge from the Quran, and this vessel in return pours out knowledge into the world; and as the preparation becomes stronger, the knowledge expands until a new stage of perception begins through the acquisition of more perfect wisdom.

This means that the epistemological system of Transcendent Philosophy was completed by divine knowledge inspired by Perfect Wisdom. According to this immutability of perfect wisdom, Mulla Sadra laid the principles and foundations of his philosophical project dedicated to the Quran.

While the process of the philosophical mechanism moves upward from the lower to the higher form of Being to understand the world as things that exist, Mulla Sadra developed the opposite methodology, which is to perceive existence as the only reality by moving downward from the higher form of Being to the lower.

It is this that reveals the profound difference in the processes and methods adopted in each of the acquired knowledge and current knowledge regarding the fundamental differences in their introductions and results. In this regard, we present the following:

-According to the introduction of acquired knowledge, it is based on intellectual inference, which is the result of logical reasoning or pure concepts, which are quiddities. Thus, logically speaking, when acquired knowledge begins with quiddities, it also ends with quiddities. In Mulla Sadra's view, the concept of this knowledge is encompassed by the boundaries of potentiality or the vertical order of being.

- However, the introduction of real knowledge relies on the search for the perception of the reality of the world by connecting with the world of the Kingdom, that is, from the highest form of Being to the lowest. This is the methodology that Mulla Sadra adopted this philosophy in his Transcendent Philosophy to achieve its ultimate goal through the purification of the inner self, the purification of the heart and the enlightenment of the soul.

However, it must be noted that the proof of existence by virtue of real knowledge is individual on the part of the person who proves it. For this person, existence is real, tangible, sensual and sentimental, and he can prove it to himself but cannot prove it to others; he cannot convey the experience of revelation through rhetorical demonstration to others and, as a consequence, others cannot realize it through real, sensual and sentimental perception unless they experience direct evidence

In his Transcendent Philosophy, Mulla Sadra synthesized the knowledge of entities and their realities with real knowledge. Thus, Transcendent Philosophy progressed in a three-dimensional movement that begins from divinity to nature and then returns to divinity.

The Four Journeys of the Intellect establish these dimensions on the principle of moving from unity to multiplicity and then returning to unity. Accordingly, everything that exists becomes original and real.

- Unity exists (reality)
- Multiplicity exists (reality)
- Manifestation of unity in multiplicity (reality)
- Return of multiplicity to unity (reality)

The concept of unity and multiplicity was the result of Mulla Philosophia Sadra when he saw that the travelers from among the mystics and followers of God have four paths:

- The first of these is the path from creation to God.
- The second of these is the journey in God with God.
- The third journey is the opposite of the first, because it is from God to creation with God.
- The fourth is in some ways the opposite of the second, because it is in the creation of God.

On the other hand, the practical phases of these journeys proceed in the same way as the path and the spiritual journey, guided by the verses of the Quran. Thus, he proposed four behavioral stages:

- Al-Tahliyya (purification): cleansing oneself of sinful behavior
- Al-Tajliyya (enlightenment): strict observance of Islamic laws
- Al-Tahliyya (pleasure): adorning oneself with the perfections of Absolute Beauty
- Al Fana (annihilation): Gnosticism, dissolution in the Beloved; this is the final journey to Divinity.

In reconciling the two wisdoms

As has already been said, the methodology adopted in philosophy is essentially based on demonstration, given that philosophy is knowledge of existence through reason and not in the absolute. As a consequence, the validity of a philosophical question depends not only on the observation of the content of the question that deals with the ontological problem, but also rests on the method used to prove the validity of such a question.

Thus, a philosophical question concerning an ontological problem should not be considered valid unless it is proven by logical demonstration.

Therefore, a question that relies on revelation or on experience gained through mystical revelation should not be considered as a substitute for philosophical inference or any of its

premises, even if the result of revelation is more certain than the result of philosophical inference or any of its premises.

Such a proposal paves the way for attempts to reconcile the different views on this eternal controversy. This is the goal of Transcendent Philosophy, despite the ongoing debates on this issue. In the area of the controversy between Qur'anic wisdom and philosophy, the following question has been raised:

"Is the methodology adopted in Transcendental Philosophy based on demonstration like all other systems of Islamic philosophy?"

The answer presented in Transcendental Philosophy is that logical demonstration is not only a reliable way of arriving at a certain judgment or a satisfactory way of arriving at truth and reality: "Demonstration is a reliable instrument that leads to the realization of truth." "Reason is the basis of tradition, so slandering reason in order to correct tradition means slandering both reason and tradition."

For this reason, the result of mystical revelation is not considered as a basis for philosophical reasoning unless it is inspired by a corresponding intellectual conclusion; however, complete revelation in purely intellectual matters cannot be proven except through inner intuition as well as logical demonstration. What is meant here by inner intuition is the result of intellectual and religious practices as well as theoretical and practical efforts.

In this regard, another question has been raised:

'Is Mulla Sadra able to achieve harmony between intuition and proof in his philosophical works which contain many verses from the Qur'an and the sayings of the Gnostics and Imams, as well as eyewitness accounts?

Mulla Sadra himself refuted philosophy whose principles do not conform to the Qur'an and Sunnah.

On the other hand, Mulla Sadra refused to attribute the aspect of wisdom to philosophy which does not rely on revelation. For him, a philosopher is not considered wise until he reaches the degree of wisdom, because "the reality of wisdom can only be achieved through Divine knowledge. Without the soul reaching this degree, it would not become wise."

Does this question force us to believe that although transcendental philosophy relies on revelation and exposure, it does not recognize the method of proof as the basis of philosophy?

The answer is no, because benefiting from this kind of questioning in Transcendental Philosophy does not contradict the above-mentioned method. Similarly, the method of demonstration does not completely exclude the usefulness of revelation and uncovering experiences in philosophical discourse, but neither does it give them complete priority.

This method allows one to determine the truth or falsity of questions.

Accordingly, it is wrong to regard revelation as a substitute for logical demonstration or any of its premises, and it should not be used as a methodology to test the validity of philosophical questions or even as a substitute for intellectual criticism.

Thus, recourse to the sayings of the sages in Transcendent Philosophy or in any other philosophical system is not an opposition to logical proof, unless it is used as the only reference.

Proof of the Existence of God

In order to investigate the reality of existence, Mulla Sadra reflected on epistemological studies. He was inspired by the divine Speech and Sunnah of the Prophet (peace and blessings of Allah be upon him) and the narrated stories of the people of the House to establish a proof that demonstrates the existence of the Creator without the mediation of creation.

This is what was known as the "Proof of Righteousness."

Both the philosophers Al-Farabi and Ibn Sina first presented this proof, but did not generalize and develop it as Mulla did. Sadra did. This proof was the fundamental element of his philosophical system.

The "Righteous," as they are called, are those few people who believed that when they reflect on existence, they see the Supreme Truth before everything else. They not only perceive or know the Supreme Truth through imagination and meditation, but they also witness its existence.

The Righteous must choose between knowledge gained through simple meditation and testimony gained through inner revelation; and since they prefer the second choice, their reliance on direct testimony and inner revelation will find its reflection in the verses of the Qur'an when

they begin their first journey to Truth. As we see in the Quran, Allah the Most High has placed the state of the righteous immediately after the state of the prophets, as indicated in Surah An-Nisa (verse 69): “And those whom Allah has favored among the prophets are those who are steadfast, affirmers of the truth, martyrs, and righteous people. And excellent are their companions.”

Based on the verses of the Quran, the “righteous” are inspired by the knowledge revealed to the Prophets, believers, and Imams.

In this regard, many statements are cited, such as in the following hadith: “He who knows himself knows his Lord,” and in this supplication: “He who demonstrates His essence with His Essence,” and in the statement of Imam Ali (peace be upon him) in Nahj al-Balagha: “When we say that He is unique, we say that He is separate from His creation; this division is based on the division of Attributes, and not on Essence, so that His Being would be finite” or “I have known Thee through Thee, Thou hast brought me to Thee” and “I have seen nothing but what I have seen of the Lord before, after, and within this.” On the intellectual level, the Proof of Righteousness shows that the existence of God is self-evident and requires no proof. Thus, the question of the existence of God is a paramount question.

That Mulla Sadra succeeded in his search for a special proof to support his transcendental philosophy, which was the result of numerous studies he conducted with philosophers, theologians, Sufis and Gnostics.

That is why his method was different from others, since he synthesized the principles extracted from revelation and testimony with rational thinking and intellectual logic.

As a result, his work “Transcendental Philosophy” encompassed the most perfect theoretical proofs together with the most exceptional principles extracted from revelation. Thus, the complement of these two forms of knowledge is the ultimate goal of Mulla Sadra, as shown in the introduction to his treatise entitled “Divine Witnesses”.

In the end, the exercise of the perceptive faculty and its purpose is to represent the rational soul in the form of being and ontological system, thus turning it into an intellectual world parallel to the real world and similar to the ontological system.

The truth is that the concept of existence as it is enables the soul to take forms from things and perceive all realities; on the contrary, according to the Transcendent Philosophy, the human soul becomes “united with the realities of existence through the union of the Intellect and the Intelligible.”

Such wisdom, as Mulla Sadra has pointed out, appears in the supplication of the Prophet (s): “Dear God, show us things as they really are.” It also appears in the supplication of the Prophet Ibrahim (peace and blessings be upon him): “O my Lord, grant me wisdom!”

The wisdom referred to in the supplication to the Prophet Ibrahim (peace be upon him) consists in believing in the existence of things that can be intelligible.

This process leads to the performance of good deeds so that the soul attains an elevated state above the body, since the latter remains in a forced and submissive state, while the former enjoys its transcendental state. In this regard, the founder of Transcendent Philosophy quoted from the Quran: “We have created man beautiful,” meaning the image of man from the world of Power; “Then We will return him to the lowest of the low,” meaning the dense and material substance of the human body; “except those who believe,” meaning the goal of theoretical wisdom; “and do righteous deeds,” meaning the completion of practical wisdom.

At that moment, the perfect soul will drown in the immensity of Perfect Wisdom, where it will receive that which strengthens the heart and purifies the soul.

The Path and the Spiritual Journey

Having based his philosophy on the Proof of Righteousness, Mulla Sadra concluded that the path and spiritual perfection driven by piety are the prerequisites for attaining the knowledge of Tawhid (Unity).

For Mulla Sadra, some of the most important elements that are necessary for the perception of reality are the following: strengthening the practical intellect, perfecting the soul through worship and spiritual practices, abstaining from worldly pleasures, avoiding sinful acts, purifying the soul, strengthening the foundations of knowledge, and preparing the soul to perceive the light of Divine Knowledge.

Therefore, the intellect is unable to rise to a certain level in understanding matters related to theology and knowledge of the Beginning and the End unless it is enlightened by the Quran.

Perceiving such matters through theoretical knowledge alone is impossible, even if a person has the highest degree of perception. This explains why the necessity of piety in the Holy Quran was a condition for attaining the perception of Divine realities. “Fear Allah. And Allah teaches you.” Thus, Mulla Sadra set about his discoveries and experiments to deduce the principles and foundations of knowledge of the Beginning and the End. This is what he demonstrated in his books, as he was inspired by the knowledge and truths he acquired from the lamp of Prophethood and Devotion.

To demonstrate the final goal of his philosophical project, Mulla Sadra followed a path and a spiritual journey that corresponds to the movements of the intellect.

This approach does not violate or disturb the strong connection between the three structures of Transcendent Philosophy: the Quran (Al-Qur'an), the Proof (Al-Burhan), and Mysticism (Al-Irfan).

Thus, he derived principles that encompass the movement of the path and the spiritual journey:

- the traveler exists
- and the path exists
- and the journey exists
- and the goal of the path exists

Accordingly, travelers test the truth of their spiritual journey when they perceive God through direct testimony and know that He is the Necessary Being, “He who demonstrates His Essence with His Essence.”

The Proof of Righteousness is then the proof that is originally attributed to true knowledge. Perhaps for this reason, Ibn Sina stated that “This movement is not a means by which one can prove the existence of the Truth, which is the beginning of all things...”

In his commentary on Ibn Sina's Proof of Righteousness, Mulla Sadra stated that “the spiritual journey is the closest path to righteousness, because the Transcendent Philosophy looks into the reality of Being, while Ibn Sina's philosophy looks at the concept of Being.”

This means that the philosopher is seen as one who seeks the knowledge of Certainty, but the goal of the wise mystic is the Eye of Certainty.

Perfect Wisdom in Interpreting the Quran

The wise theologian Sadr al-Din al-Shirazi brought an unprecedented insight into the question of the hermeneutics of the Qur'an. In the period after the tenth century AH, during which he lived for about 75 years, apparently no other philosopher preceded him, except for those who analyzed his texts and either explained, interpreted, or criticized some of his ontological theses.

However, they could not go beyond the epistemological foundations that Mulla Sadra, established in the Middle Ages, is still relevant in Islamic philosophical thought today.

In this regard, it should be noted that Sadrian philosophy was unique in that it was a new philosophical product of the century and centuries that preceded it. Some even went on to describe it as a typical representation of the “postmodernity of Islamic civilizations”. Since every civilization has a period of modernity and postmodernity, Mulla Sadra had to surround mysticism with both periods within his achievements.

Mulla Sadra's philosophy was special because of his criticism of other philosophers and his transcendental ideas, especially in the “Transcendent Philosophy”. Thus, his interpretation of the Quran will be considered as the pinnacle of his philosophical thinking.

Although many readers of Al-Asfar (The Four Journeys) expressed their bewilderment at its paradoxical aspect of having unlimited references to the Sharia and the state of wisdom, they nevertheless considered it an exceptional epistemological achievement in theology.

In this regard, the Sadrian text is seen as a text that simultaneously identifies with and contradicts several texts, as if Mulla Sadra were implicitly showing that he does not wish to attribute anything new to himself, especially when it comes to the divine Speech.

It is undeniable that the founder of Transcendent Philosophy prides himself on the excellence of his thoughts and achievements, which, in his opinion, no one has achieved before him. This is what keeps him from the effect of post-innovation, which makes innovators victims of their own ego, which prompts them to claim their own creation and originality.

However, what is most striking about Mulla Sadra is that as soon as he claims to be the innovator of this or that idea, he immediately attributes it to his inspiration from the Divine Throne, since he considers it a gift from God.

Thus, he is content to play the role of a mediator in order to manifest the path of the Four Journeys of the Intellect up and down between Truth and creation.

Thus, Shirazi succeeded in reconciling history and metaphysics, since he used the thoughts of previous philosophers, transmitted their statements, explained them, and then criticized them. This is why his works were of great importance, especially when he criticized some of the greatest philosophers such as the master of masters Ibn Sina, Suhrawardi and the Peripatetic philosophers. However, instead of limiting his imagination and thoughts, Mulla Sadra worked to open new horizons beyond matter, attributing his pioneering achievements, which range from insights into the primacy of Being to substantial motion and many others, to the Supreme Self from which he drew inspiration.

What has been said before is a type of reading that takes its empirical course in the field of modern interpretation, taking into account Mulla Sadra's approach to the Quran. However, such a type of new reading cannot embrace the principles of Transcendent Philosophy unless it comes close to the divine Speech. The Quran, according to Sadra's exegesis, is not just a modality specified in the epistemological structure of Transcendent Philosophy; rather, the Quran embraces all the modalities of Transcendent Philosophy and surrounds it in all corners, and at the same time pours upon it the knowledge of Existence and guides it. Moreover, the Quran reflects and embraces all ontological degrees and represents the all-encompassing reality of being, as quoted in Surah Al-Kahf (49): "What is this book in which there is nothing small or great that it does not list?" Sadrian exegesis is characterized by the aspects of "inclusion and unity" in contrast to the currents and schools of the postmodern period, which were marked by division and fragmentation. The aspect of inclusion inspired by the Qur'an has always been present in all ontological statuses of Transcendent Philosophy at all its various degrees.

Establishing a structure of interpretation based on transcendent philosophy requires the renunciation of the self, which is affected by polytheism. However, if the personal self turns inward and remains immersed in egocentrism, it will produce its own speech.

As long as it speaks for its own sake, it cannot establish a deep intimate connection with the Speech of God, who has no partner. Thus, an important distinction can be noted here regarding the principle of polytheism.

Sadr al-Mutaallihin could not have achieved reconciliation between philosophy and Sharia without relying on the Quran. Thus, he promoted a new philosophical system to overcome this dichotomy. He established in his book, *The Four Journeys of the Intellect*, a new methodology that opposed the views of his previous philosophers and his contemporaries, such as the Peripatetics, the Sufis and the followers of the "Master of Illumination". Therefore, instead of starting from the personal "I", which leads him to destruction, Mulla Sadra starts from the One God, the Pure Being.

Every concept that illuminated the sky of Transcendent Philosophy was inspired and directed by the divine Speech, which illuminates the path of the traveler to the Truth. Accordingly, if we turn to Surah At-Tawhid (Al-Ikhlâs), which says: "Say, He is Allah", we find a divine command imposing pure monotheism. The state of monotheism is achieved when the egocentricity of the individual "I" is discarded, or polytheism arises. Thus, the concept of the transition from duality to unity and from plurality to unity is contained in the imperative form of this expression. In other words: do not say I, 'say He is Allah', which shows negation and affirmation. The imperative form thus affirms the Unity of God.

Furthermore, monotheism appears in many verses of the Quran. Here are just a few examples:

Surah Al-Qasas (88): "And call not besides Allah any god. There is no god but He."

Surah Al-Anbiya (108): "Say: It has only been revealed to me that your god is One God."

Surah An-Nakhl (51): "Allah said: "Do not worship two gods. He is one God."

For Mulla Sadra, the annihilation of the self constitutes the initial steps for contemplating the divine Speech. Perhaps he realized through his rational and intuitive experience that the presence of the self in these experiences only leads to the concealment of the truth by imposing a veil. As a result, ignorance is perpetuated and the heart remains aloof from the essence of the Quran. However, Mulla Sadra's reliance on the Quranic verses drove him far in his quest for self-annihilation, and perhaps his intellectual journey through the four wanderings will open up new

horizons of transcendental interpretation for him. In his major philosophical works titled Divine Manifestations, Keys to the Invisible, and Divine Witnesses, we clearly see the efforts of Mulla Sadra.

Mulla Sadra's Principles of Exegesis

In his attempt to decipher the teachings of the exegetes, Mulla Sadra sought to demonstrate that if the personal self remains attached to the material world, it will eventually sink and drown in a sea of ignorance and darkness.

In his book, Keys to the Unseen (Mafatih al-Ghayb), Mulla Sadra discusses four different methods of approaching the commentary of the Quran:

- the methodology adopted by linguistics
- the methodology adopted by exegetes who strip words of their literal meaning
- the methodology that is a mixture of the above methodologies
- the methodology adopted by those firmly rooted in knowledge

Mulla Sadra adopted the methodology of those firmly rooted in knowledge, whose vision is perfectly illuminated by the light of the Divine Being, as they perceive Him everywhere in existence without lack or doubt. Because God has opened their hearts to Islam and illuminated their spirits with faith. They perceive what no one else can perceive and hear what no one else can hear.

They do not despise God, do not compare Him with Him, and do not balance between Him and Him. They transcend duality.

Mulla Sadra's interpretation is based on the characteristics of the path of those who are firmly rooted in knowledge. His interpretation, which brought new innovations in the field of exegesis, consisted in extracting paragraphs of the Qur'anic text through a continuous and constant study of the processes of understanding.

For Mulla Sadra, interpretation is based on three mechanisms: text, intellect and revelation; a method that none of his contemporaries used in their interpretations.

Since there is some debate over the definition of interpretation, Mulla Sadra considered interpretation to be synonymous with exegesis, but the former implies a continuous and incessant effort to understand the true meaning of the Qur'anic verses.

In Mulla Sadra's view, this method of interpretation (constant exegesis) encompasses principles and disciplines, some of which are mentioned below:

- refutation of the methods of exegesis that consist of separating the word from its meaning ;
- connecting the literal word with its exoteric meaning and the exoteric meaning with its esoteric meaning, so that this continues until revelation is achieved ;
- refutation of both the literal and figurative meanings in the course of explaining the obvious and ambiguous verses, since there is a connection between the literal and figurative meanings. Ultimately, the Qur'an reveals the obvious and true words of God. Mulla Sadra had a special view regarding the interpretation of the Qur'an, since for him exegesis is the act of seeking the true understanding of the divine Speech. Thus, we can call his method "collective interpretation".

"Collective interpretation" is a type of exegesis that collects the principles of various methodologies, mechanisms and schools of interpretation with the aim of using them in an integrated manner, without being limited to any one of them.

In fact, this was not what Mulla Sadra said. Sadra deliberately sought to . However, the purpose of collecting these elements is to extract points of similarity and resemblance between them and then completely refute them without breaking.

However, he went on to pursue what he called "transcendental collection".

Therefore, in what he collected, there will be neither complete separation nor complete connection, but rather a paradoxical connection that goes beyond bias, limitation and deliberation to establish its foundations on the Perfect Words of God.

This is what we will discuss, taking into account the concept of exegesis, which, according to Mulla, presupposes, Sadra - the understanding of the truly divine Speech and the discipline of complete knowledge.

Perhaps this is why his religious writings and his hermeneutics of the Quran somehow reflected his philosophy.

For example, his book entitled "Keys to the Unseen" is the result of many combined elements that merged into one coherent structure and which were derived from the philosophies of the

Peripatetics and the School of Illumination, as well as from the Gnostic experience, religious facts, not to mention the reasoning and interpretations of scholars such as Al-Ghazali and Al-Razi. Mulla Sadra also borrowed some of their opinions in his book, as well as the views of other philosophers and Gnostics.

In this regard, his book "Keys to the Unseen" is considered as a summary of what Transcendental philosophy aimed at in its quest to reconcile intellect with the Sharia and to identify the Quran with being, as well as to harmonize philosophy with religion.

"Keys to the Unseen", according to Muhammad Khwajawi, is a book that pertains to practical philosophy and at the same time preserves the principles and foundations of transcendental philosophy.

In the process of establishing the principles of reciting the Quran, Sadr al-Mulallihin took into account that the Revealed Book is a version of existence. Thus, the principles and disciplines of the Quran are identical to the principles and disciplines of existence. This is why the Quran was described by God, the Most High, as "the Wise Book, the Preserved Book, the Clear Book" and was endowed with Beautiful and Glorious Names.

In Mulla Sadra's view, the interpretation of the Quran is an explanation of existence, and the keys of the Quran are the keys of existence.

Thus, we will see how Mulla Sadra resorted to the disciplines of reciting the Quran by relying on reflection, revelation and knowledge. In his book, Keys to the Unseen, he discussed the intellectual, ethical, and disciplinary principles and conditions that must be followed to understand the divine Speech.

These principles and conditions were mentioned in Mulla Sadra's book in 10 measures related to the path and spiritual formation:

First: Understanding the divine message in the Quran. Mulla Sadra calls upon every reciter to reflect on the favor and mercy of God and how He has been merciful to His people by making His Speech capable of reaching their understanding and tastes, and how He has drawn them to Himself with the rope of the Great Quran through voices and letters, which are attributes of man.

Second: Purifying the heart from evil sins and corrupt beliefs in accordance with the Quranic rule in Surah Al-Waqia (verse 79): "It is touched only by those who have purified themselves."

Third: Having a "heart" and abstaining from the inner chatter of the ego when reading the Quran. This quality is born when the "heart" is purified from the goals of its ego.

Fourth: Reflecting on what one reads (in the Quran). Ali ibn Abi Talib (a.s.) is reported to have said: "There is no benefit in any act of worship without understanding the intention behind it (fiqh), and there is no benefit in reading the Quran without reflecting on it."

Fifth: Deduction; this is seeking an explanation in each divine verse of what corresponds to it, for there is no field of knowledge whose principle and its derivative, its origin and end are not given in the Quran.

Sixth: Removing the obstacles to understanding (the meaning of the Quran). This key indicates, according to Mulla Sadra, that there are many obstacles to understanding the meaning of the Quran. The heart for perceiving the truths of things is like a mirror for the appearance of forms, which are objects of sight. For whenever passion gains strength, the meaning of the Qur'an becomes heavily veiled. Therefore, the heart is like a mirror, passions are like rust, the meaning of the Qur'an is like the forms that are visible in it. Discipline for the heart to subdue passions is like polishing for clarity of the mirror: "Only those who possess understanding will be reminded of this."

Sadr Al-Mutallihin speaks of four types of veils that are obstacles to understanding, and calls for overcoming them so that the heart welcomes the light of the verses. These veils are as follows:

- 1) Devoting all one's energy to philology, grammar and syntax of the languages of the Qur'an.
- 2) Blindly following the religious teaching heard from the sheikhs and unwaveringly following it, becoming a fanatic of it.
- 3) The third veil is immersion in the science of Arabic eloquence and rhetoric and delving into the smallest details of words. The main purpose of the revelation of the Quran is to bring people to the nearness of God by perfecting their essences and illuminating their hearts with the light of knowledge of God and His signs, and not to waste time in searching for the beautiful (word formation) of the divine Word, the science of rhetoric, the science of speech and eloquence.
- 4) The fourth veil is to remain firm and adhere to the commentaries on the Quran given by Ibn Abbas, Qatadah, Mujahid, etc., and to consider any other commentary other than these as

commentaries according to one's own opinion. Ibn Abbas said in this regard: "Whoever says anything about the Quran without knowledge has taken his place in the Fire."

Mulla Sadra said that if the commentaries on the Quran were limited to the obvious meaning conveyed, there would be no disputes between people.

Seventh: Particularity; the reciter of the Quran should perceive that the Quran is addressed specifically to him. If the Quran reveals a command or a prohibition, or a promise or a threat, he should regard these provisions as addressed to him and should act accordingly. In this regard, we quote Surah Al-Baqarah: "That which has been revealed to you in the Book and the wisdom by which He guides you." "This [the Quran] is a clear statement for people, a guidance and an instruction for those who fear Allah."

Eighth: Affection and Emotions. According to Mulla Sadra, this key, which is necessary for achieving understanding of the Divine Speech, is essential in interpretation. The reciter of the Qur'an must be affected by the reading and deep reflection on the divine Speech, whereby his states change according to the different types of messages in the Qur'an: such as sadness, fear, apprehension, hope and happiness. Thus, with a threat his fear increases, and with the promise of forgiveness he rejoices in this state, and when he hears the Beautiful Names and Attributes of Allah, he must bow in reference to His Majesty and His Greatness. And upon hearing the utterances of the unbelievers, he lowers his voice and is contrite within and feels shame for their ugly words. And when he hears about Paradise, he feels a deep longing for it, and at the description of the Fire he writes in fear. The different states of the Qur'an that affect the reciter enable him to pass from the stage of reciting the Qur'an orally to the stage of living the verse and experiencing himself in it. The purpose of the Qur'an is to clarify these states by which the reciter approaches the nearness of God, which is the highest level of knowledge: knowledge of the Beginning and Divine Providence.

Ninth: The reciter must rise to the level of recitation in which he hears the divine Speech from God and not from himself. In this regard, Mulla Sadra mentions three levels of reciting the Qur'an:

1) A person recites the Qur'an before God, who sees him and listens to him. The reciter must be in a state of humility and supplication. This is the lowest level according to Mulla Sadra because it includes people who have gone beyond the obvious meaning of the verses, but who still believe in them completely through recognition, adaptation and spiritual practices.

2) He bears witness with his heart as if his Lord were addressing him, showering His mercy on him. The state of the reciter is humility, reverence, attention and understanding.

3) This is the highest level. In the divine Speech he sees the Speaker, and all his energy and attention are directed towards the Speaker. It is as if he is immersed in the vision of the Speaker and does not notice anything else. About this level of Imam It is reported that Ja'far al-Sadiq (peace be upon him) said: "By God! God Himself manifests His creation in Speech, but many do not understand this."

It is reported that another righteous person said: "I did not taste the sweetness of reciting the

Holy Quran until I recited it imagining that the Prophet (peace and blessings of Allaah be upon him) was reciting it in front of his companions; then I recited it imagining that Gabriel (peace and blessings of Allah be upon him) was reciting it in front of the Messenger of Allah (peace and blessings of Allah be upon him); then I was granted the highest degree. By hearing it from its Speaker, after which I tasted the incomparable sweetness of its recitation to such an extent that I could not tear myself away from it." Here the reader achieves absolute unity, as he sees only the

One and Almighty God.

Tenth: Renunciation; according to Mulla Sadra, the reciter of the Qur'an must renounce his own strength and power and must look at himself with satisfaction and purification. When he reaches this stage of self-denial, he can rise to a higher one. The reciter realizes the reality of reaching this stage in accordance with the fact that if he sees himself unable to rise to this stage, it is because of his egocentrism. Thus, the one who bears witness to the remoteness that is the presence of the Divine in nearness, his fear is reduced and he will be drawn to the nearness of God. However, the one who bears witness to egocentrism in justice will encounter deception and will be led to another, lower stage. If the reciter renounces it and perceives only God in his recitation, the world of the Kingdom will be revealed to him. After he renounces the strength and power of the Self and leaves it, he will experience revelations in accordance with his states. Thus, if he recites verses of hope, he will be overwhelmed with joy, and the image of paradise will be revealed to him as if he were directly witnessing it. However, if he drowns in his sorrow, the image of hell will be revealed

to him to see its torment. The words of God are simple and kind, strong and oppressive, promising and terrible according to the states of the reciter. For God is merciful, kind, vengeful and powerful.

Conclusion. According to the words and descriptions, the heart changes its various states, and according to each state, the reciter prepares himself for a convenient revelation, since it is impossible for the state of the listener not to correspond to the speech heard.

The Quran contains speeches that are pleasant and furious, merciful and vengeful, persuasive and majestic, sympathetic and compassionate, and so on ...

There is a mutual connection between the Transcendental Philosophy and the Quran. While the principles of Transcendent Philosophy are inspired by the Quran, the Quranic verses used in Transcendent Philosophy have had great significance in philosophy and discursive thinking.

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TITLE: The Ethics of the Using New Technology in the context of Modern Problems**CORRESPONDING AUTHOR: Dr. Birgit Biehl**

Research in Germanic and Romance Philology, Islamic and African Studies, Literary scholar and author of poetry and prose. Krefeld/Germany. Pros and Cons of Social Communication Tools and Reflections on the Activities of Interfaith Dialogue Communication.

Abstract. This paper attempts to define ethical standards for global communication within the social media. It is shown that the strong influence of social media not only clashes with governmental control instances but also comes into conflict with the abusive practice of its own users. The next part illustrates the necessity for a globally accepted value canon based on the principle of "dialogue". The acknowledgment of the diversity of cultures is identified as a decisive factor. The final part determines which instances are responsible for implementing these values. Ultimately, the conclusion is reached that it does not suffice to have control over the technical and formal rules of social media, as global dialogue requires a commitment to education and knowledge obtained from a life-long learning process. Only the knowledge of one's own tradition and the familiarity with the conditions of one's own society make it possible to accept others without fear. The situation in 2011 They are still fresh in our memory due to our unrestricted access to the new media: already a small selection of the events that occurred in July and August 2011 shows us the dimension of the problem: violent conflicts in Tunisia, Egypt, Syria or Libya, the assassinations committed by a highly connected single perpetrator from the midst of society in Oslo/Norway, the riots in London: what is the commonality between all these incidents that took place in such different countries? What is the difference between one and the same *YouTube* video depicting a young man fleeing from soldiers when (a) uploaded by his sympathizers in order to encourage the readiness for resistance or (b) uploaded by the authorities as a warning of the consequences a recurrence would entail? One might interpret these incidents as an agglomeration of criminal energy caused by the networking of its participants while another might take them for a heroic mission aimed at liberating the people from the detested authorities. Both these assessments of the same video are based on a specific understanding of societal values, and both assessments effect actions. But which one is the truth? Is there even a single indisputable truth? One party calls for increased governmental control of social networking sites to which another party responds by scathing the element of censorship which, in their opinion, could not impede the movement anyway.

Keywords: ethics, social communication, global communication, value canoa, blogger, interfaith dialogue, social media.

Introduction

In her blog "A Tunisian Girl", a news forum of the Arabian opposition movement, Lina Ben Mhenni, voice of the Tunisian revolution, sent her urgent appeal in June 2011 to all oppressed people of this world, dedicating her message „Network with each other!“, to values such as peace, liberty and

freedom of speech (Ben Mhenni, 2011: 5¹); she thereby defined an unambiguous objective for social networking which involves conditions of freedom and equality for everyone's political commitment

against arbitrariness and oppression (Ben Mhenni, 2011: 8²).

The effects are well-known: networking has led to a strong politicization of affected members of society who are afforded an ever-extending access to the *www* while it has also contributed to the overcoming of traditional fears towards government authorities and to the implementation of concepts in form of concerted campaigns. The time is ripe for the truth, Ben Mhenni cites like-minded bloggers, ripe for humans to be able to speak freely and be heard from anywhere in the world (Ben

Mhenni, 2011: 25³). As a blogger she knows precisely what to do, says the activist: take pictures, shoot videos, and collect eyewitness accounts in order to expose lies (Ben Mhenni, 2011: 26⁴).

These statements may seem naive, yet their effect is enormous. „I want the world to change“, writes Ben Mhenni. „The only way it will change, however, is when information is circulated, when the truth is spread. All dictators in the world fear the net.,“ (Ben Mhenni, 2011: 44⁵).

According to her, the internet is well suited for a direct, citizen-centric democracy as a part of a world without sovereignty; a world, in which all humans are entitled to equal opportunities regarding the practice of freedom of speech; a world, in which they are allowed unhindered access to information thus

being able to participate in decision-making processes without any restrictions (Ben Mhenni, 2011: 45⁶).

The necessity for global communication about ethical criteria

With her plea for boundless freedom Ben Mhenni has made extreme ethical demands for the use of social media which can be diametrically opposed to the national instances' need for control, control that is used both to ensure order and to provide protection for its citizens. With this perspective in mind the necessity for further reflection about the criteria governing the use of these media becomes obvious. Social media are capable of generating both collective actions initiated by a single person and individual actions caused by the expression of the opinions of many. These actions are driven by an underlying vision of changing the way of life, a vision that considers aspects beyond the personal benefit of the individual. This way social media have become a strong and active social force.

The basic right for freedom of opinion and general access to new media, however, also bears the risk of their destruction. The Tunisian film director Ibrahim Letaief's recent assessment clearly articulates how Ben Mhenni's euphoric aims have turned into disappointment and anger. What happens, if this basic right is actually granted and consequently exercised by all humans? Letaief describes the arduousness of the democratization processes in his country and wonders how the citizens, who are facing an excess of information and opinions, could gain orientation. He laments the fact that the revolution is being engrossed by groups who misleadingly claim merit for the revolution and who use means attractive to the young generation (facebook, for instance) in order to disseminate radical ideas. In Tunisia, he claims, the internet – initially an important resource – has been transformed into a dangerous place, a place for deliberate misinformation. A paradox situation has arisen in which people, who had previously taken to the streets for freedom of opinion, are now debating how to fight the abuse of this freedom on the internet (FAZ, 23.7.2011, Z 1-2).

The consequences of what is called truth, information and appeal have become uncontrollable due to the immediacy of their dissemination. A reassessment of the regulation guidelines is therefore urgently required and needs to be conducted by the individual users of social media, its organizations, national and international supervisory bodies, or supranational institutions such as UNESCO or the Council of Europe. Standards of ethics need to be set that can govern the use of these means in such ways that their abuse becomes minimized, while their positive potential for

international understanding can be utilized in order to help solve social problems to the benefit of humanity.

What is the meaning of ethics in today's new technology?

The term *ethics* requires a real term definition suitable for the advancement of dialogue within the new media. Ethics is decidedly more than simply judicial regulation through professionally or politically authorized instances, more than media-internal etiquette or rules of conduct monitoring statements of authors using fancy names, and also more than the obligatory appeal of the social media's operating companies' attempts to instigate fairness. The concept of ethics is not fully exhausted by the lists of regulations for data protection that constantly require updates, or the protection of minors, copyright issues or any of the other well-known economic risks we have known about ever since the internet was introduced and which are being discussed widely in every country (see, for instance, Council of Europe: 2008 or Dutton, W. H./Dopatka, A./Hills, M./Law, G./Nash, V.: 2011, Deutsche Bischofskonferenz: 201, overview: Schichta /Brosda (eds.):2010). A growing amount of literature dealing with this subject will accumulate each year: one disadvantage of the discussion about these rather formal regulations is the fact that, for most of the time, it can merely react to the outcomes of the technical advancements of social networking. This includes the sophisticated skills of those who know how to use these advancements to the detriment of the citizens, be it for legal, economic or political reasons.

The Doha Conference has committed itself to the interfaith dialogue. A prerequisite for dialogue is the equality of the dialogue partners. Whether or not the respective viewpoints and the resulting attempts to achieve balance and resolution are accepted depends on the recognition of this equality. The aim of mutual understanding can only be realized if there exists a shared vision of a society that is dedicated to the integration of all of its components both on national and international levels. Integration does not mean assimilation to a prevalent defining culture; instead, it refers to an orderly coexistence of different ways of life that do not inflict on each other's cultural and religious identities.

The guiding values of peoples and nations are predominantly affected by their religions and their religions' history, which explains their multifacetedness. People who call for violence are prosecuted in every country. Each form of government, however, has a different definition of extremism. The criteria for this are determined by the values the leading social class of each country identifies itself with. Having said this it becomes clear why certain members of the social media describe the Syrian rebels as liberators, whereas others identify them as terrorists endangering the preservation of political power. As the result of one's knowledge about the countries' historic experiences, their peoples and religions, one has to acknowledge, first of all, that there is no such thing as a single truth in this world. If one does not respect that statement, situations of conflict will inevitably lead to the clash of civilizations and render dialogue impossible. An awareness of the existence of differing viewpoints on life and the world, all of which contain a part of truth without, however, being able to represent one comprehensive truth, is a prerequisite for dialogue. Due to his particular cultural imprint a single human being is unable to achieve that.

The intercultural opening on the internet demands from each individual, who seeks entry, and from each networking social group an enormous effort comparable to that very opening. This effort can reach the limits of self- assurance. For now, our societies still feature too many closed, even hermetically sealed entities. Naturally, each citizen wishes to use the freedom of opinion on the *www* for his own interests. Freedom, however, does not stand for arbitrariness. Freedom comes with great responsibility. Someone who irresponsibly acts out his freedom declares war on others. If the adversaries are unable to stand their ground the social media degenerate until they become an instrument for political manipulation and ultimately serve as an accomplice to certain lobbyists. In case the adversaries *do* stand their ground, the war will make its way into this medium which features the world-wide understanding of humans in free trade.

Herein lays the basis of ethics as a practical philosophy: it gives instructions on how to evaluate a certain situation in order to facilitate proper actions. Ethical behavior is derived from a conscious outlook onto the values of life and the world. Values change over time and technological developments have affected the shift of entire value systems. Owing to the growing relevance of social networks an increased amount of sensory overload can be observed as people are constantly on the move both mentally and physically. Life is about constant departure,

says Lina Ben Mhenni. The desired participation in the world's rapid coalescing into a global village requires people to open their traditional canon of values in order to reach for a worldwide consensus regarding core values. This results in a decline of both knowledge and awareness of one's own heritage. Historical awareness is a prerequisite for being conscious of one's own values. This type of awareness has developed over a long period of time and stands in contrast with the impression of suspension of time and space one gets from the social media with their synchronized modes of communication.

Constant efforts are necessary in order to embrace both these angles for an ethically informed use of social media. The use of global networking to adjust disadvantages in this world remains a great challenge. Similar to the experience of real life migration which forces states to question their moral concepts – something many people consider a cultural enrichment even though others regard it as a disruption or even destruction of their ancestral habitat – most people gain a desired increase of cosmopolitanism from their affiliation with social media but, at the same time, stand face to face with new and foreign elements which can initiate feelings of fear and insecurity. The user gains self-confidence as long as social networks convey the feeling of security provided by the solidarity of the like-minded. The attempt to curtail the rights of others to the point of appealing for violent enforcement of one's own interests in the new media is based on exactly this type of insecurity and fear. People who have no knowledge of the values of their own group or who are incapable of living those values today, regard the opening of the world as a threat to their own existence and, in lack of any other defense methods, respond with a call for lawbreaking and violence: here, a global medium is used to secure particular interests. The pivotal question is: how can the awareness of individual self-worth be reconciled with the values of an international community in order to develop a value canon applicable to both the real and the virtual world?

What elements constitute this ethics? Where and how can it be realized?

The range of ethics is comprised of three layers: an ethics of religions, which is based on an unalterable order comparable to the status of religious commandments; an ethics of human core values and virtues such as inviolability of human dignity, liberty, and justice, and an ethics of governmental laws, constitutions and procedures aiming to ensure the largest possible amount of happiness for the people. The responsibilities can be determined on all three layers: the family of a person, the religious authorities, the institutions responsible for upbringing and education, the constitutional instances, the cultural diversity within a society, and the personal responsibility of the adolescent. Within this reference field it is important to create conditions for successful understanding by implementing a lifelong learning process at an early stage. This learning process has to pass through the following stages:

Knowledge of the self: from within the family structure and on all layers of academic education one learns about history and tradition of one's own social context. Self-assurance of one's own identity provides strength and makes it possible to regard strangers as an enrichment rather than an enemy who needs to be repelled. A defensive demeanor – due to insecurity – towards every foreign element followed by the desire to violently oust the opponent becomes entirely unnecessary considering the opportunity to resolve the differences in form of a dialogue. This requires a societal commitment towards education as well as thorough pedagogical and professional qualifications on the part of all educators. The future in a networking world can no longer be shaped if the awareness of one's own traditions is lost.

Knowledge of language: it is of vital importance that the conscious use of one's own language is taught from childhood onwards as linguistic functions not only include communication of information but also the expression of numerous connotations, evaluations and all types of misunderstandings. Its abuse by means of devaluation of one's counterpart must be rejected. Generally, an increased attention towards the use of language is required in social media communication, considering that the corrective measures available for face to face communication are absent or insufficiently replaceable. A differentiated and thus confident use of language boosts the ability to handle conflict and consequently enhances the openness for dialogue (Biehl, 2001).

Knowledge of justice and law stands vis-à-vis with that of one's self: acting out one's own interests is restricted by the rules of the community. Adopting a laissez-faire attitude inevitably leads to a right-of-the-mighty- scenario. A sense of vigilance must be developed and the sense of joint responsibility for the protection of the rights of others must be raised.

Knowledge of others: only ego-strength derived from the knowledge of one's rights and those of others makes it possible to truly open oneself to others. It is the responsibility of schools, public and private cultural institutions to ensure that confrontations with foreign elements will not wind up in form of negative surprises. It is possible to convey basic religious and historic concepts in order to understand the reasons for the current behavior of strangers.

Parallel to these learning processes it is necessary to implement an age-appropriate gradual introduction to the technical processes, the ways of communicating and the legal basis that apply to the **social media**. The aim is to achieve a diligent attitude towards the own input and critical vigilance towards the contributions of others, especially when dealing with economic and political subjects. This enables users to avert damages and to alleviate the consequences of imprudent solidarity in the new media.

Organized, tuition-based education represents only one yet highly significant facet in the lives of a generation which is growing up in a globalized world. The practice of actually dealing with all shapes and forms of the unfamiliar gains in importance as it will influence the ways social media will be used.

My approach towards the development of ethical standards for the new media focuses on the strengthening of the disadvantaged, the seducible, and potentially violent lawbreakers. Their descent into anonymity, their social exclusion based on mere punishment of their misdemeanor needs to be prevented in order to avoid further radicalization. This is why the learning process has to commence with them – a task for the next generation! As of now, the public school system mainly offers technical instructions on how to manage social media and issues warnings regarding specific harmful actions. Considering the impact of today's global networking this is not enough.

Conclusion: In addition, responsible entities such as governments, churches and educational institutions need to make a political decision that grants equal status to all social groups and to enable the disadvantaged to participate responsibly in social processes. Only then is there entitlement for the higher authorities to set ethical standards to be obeyed by all citizens. There still is an extensive lack of comprehensive concepts in this realm which are required in order to allow for an informed global dialogue.

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3. „Es gibt keine Hierarchie. Alle können sich am Entscheidungsprozess beteiligen.“
4. „Ich will, dass die Welt sich verändert. Sie wird sich aber nur verändern, wenn die Informationen in Umlauf geraten, wenn die Wahrheit verbreitet wird, Wenn wir uns vernetzen. Sämtliche Diktatoren der Welt fürchten das Netz.“
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TITLE: The Khojaly Genocide is a grave tragedy for Azerbaijani Turks**CORRESPONDING AUTHOR:** **Rahil NACAFOV**
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"Khojaly genocide was directed against the whole Azerbaijani people, its inconceivable cruelty and inhuman massacre methods, is an act atrocities in human history. This genocide, at the same time, is a historical crime against humanity. "

Heydar Aliyev

Abstract. The Khojaly genocide entered the history of Azerbaijan as one of its most terrible and tragic pages. Azerbaijan's national leader Heydar Aliyev in connection with the 10th anniversary of the Khojaly genocide, referring to the Azerbaijani people, said: "This cruel act of genocide entered the history of mankind as one of the worst mass acts of terrorism."¹ It should be noted that for 200 years Azerbaijan has endured ethnic cleansing and genocide by Armenian chauvinists. Azerbaijanis were expelled from their historical lands, became refugees and IDPs, and this was accompanied by massacres committed by Armenians. Mass expulsion of Azerbaijanis from their historical and ethnic homelands occurred during the Soviet period. From 1948-1953 150,000 Azerbaijanis were deported from Armenia and placed in the Kur-Araz lowland. And in 1988 250 thousand Azerbaijanis were expelled from their historical lands, and thus Armenia became a mono-ethnic state. Events that unfolded around Nagorno-Karabakh from 1988, as striving Armenian ideologists implemented their crazy idea "Armenia from sea to sea" led to the destruction of villages, towns, the death of tens of thousands of innocent people, as well as the expulsion of hundreds of thousands of Azerbaijanis from their native lands.

Keywords: genocide, Armenian invade, Khojaly Genocide, Nagorno Karabakh conflict

¹ Aliyev Z. Khojaly genocide as an International crime. Baku. Europe press, 2015, p.29.

Introduction. The Armenian state, contrary to all international norms annexed Nagorno Karabakh, demonstrating willingness to commit crime and atrocities. The Khojaly genocide is a great tragedy of the twentieth century, is a result of this aggressive and criminal policy. This tragedy, which occurred at the end of the twentieth century, was one of the worst crimes directed not only against the Azerbaijani people, but against the whole of humanity. The Khojaly genocide is on par with other terrible tragedies of the 20th century such as Khatyn, Hiroshima, Nagasaki and My Lai.

What was the goal pursued by the Armenians, choosing as their target the town of Khojaly? On one hand the removal of a mountainous part of Karabakh's interference in terms of strategic value, on the other hand, the Armenians just wanted to completely destroy Khojaly - a settlement which reflects the historical and cultural traditions of the Azerbaijani people from ancient times to the modern period. This particular culture is notable in history as the *Khojaly-Gadabay culture*². Cromlechs, dolmens, Cyclops, mounds and other monuments of Khojaly, as well as various household objects are an epitome of culture, reflecting the dynamics of the development of human society. Following the Armenian occupation of all these cultural monuments, Khojaly cemetery which was considered as one of the most ancient burial sites by dating technology was destroyed. This Armenian vandalism was an act of violence directed against world culture and heritage.

On February 26th, 1992 Armenian military forces committed genocide against Khojaly town, which had a population of 7,000. During the attack on the city by military units there were only about three thousand people left because of the city having been under siege for more than 4 months, the majority of the population had been forced to leave.

During the Khojaly genocide 613 people were killed, 1,000 innocent people of various ages became invalid due to bullet wounds. Armenians killed 106 women, 63 children and 70 old men, 8 families were completely destroyed, 25 children lost both parents, 130 - one of their parents. 1,275 peaceful residents were taken as hostages, while the fate of 150 of them is still unknown.

All this was put into practice by the Armenian military with shocking mercilessness and inconceivable barbarism. The 2nd Battalion of the 366th Regiment commanded by Major Seyran Ohanyan Mushegovich (currently Seyran Ohanyan is the "defense minister" of the illegal regime in Nagorno-Karabakh), and the 3rd Battalion, under the command of Eugene Nabokihina, as well as the Chief of Staff of the 1st Battalion Chitchyan Valeriy and more than 50 officers and warrant officers of the regiment.³

Some people wanting to escape were killed in a pre-arranged ambush. According to the Russian human rights center "Memorial" 200 corpses were transported from Khojaly to Aghdam over 4 days- the abuse of dozens of corpses was revealed. In Aghdam 181 corpses (130 men and 51 women, including 13 children) underwent forensic examination. During the examination, it was found that the cause of death of 151 people were bullet wounds, 20 - missile wound, 10 people died from blunt trauma. The Legal Resource Centre also discovered the occurrence of live scalping.

Episodes of Khojaly genocide lead man in horror. A resident of Khojaly, who refused to speak the words "This land - part of Great Armenia", forced upon him by the Armenian military was burned alive. Another resident of Khojaly, Saria Talybova told that "4 Meskhetian Turks and 3

² https://en.wikipedia.org/wiki/Khojaly%E2%80%93Gadabay_culture

³ "From the researching materials concerning Khojaly genocide". www.khojaly.net

Azerbaijanis were beheaded over the grave of an Armenian. Then two more Azerbaijanis had their eyes gouged out."⁴

Armenians mocked survivors of their attack. They scalped people, cut off their heads and other body parts, blinded children and cut open the bellies of pregnant women. During the attack in Khojaly illegal 5.45 ammunition and chemical weapons were utilised. All these acts confirm the fact of Armenian violation of protocols of the Geneva Convention and the crime of genocide against the civilian population of Khojaly.

The Khojaly genocide which was perpetrated with cruelty horrified Russian, Georgian, English, French, German, American and other journalists and writers who are citizens of other countries⁵.

The appeal for Khojaly refugees at the UN, the European Union and the Organization for Security and Cooperation in Europe state: For more than 10 years, we, the people of Khojaly have been refugees. With a heavy heart, and at the same time with great hope, we appeal to all peace-loving peoples, all international organizations. We ask you not to remain indifferent to the trouble that befell us as a result of Armenian military aggression. We believe that such authoritative international organizations as the UN, EU and OSCE, as well as peaceful states will take measures against the aggression and tyranny of Armenia.

Adopted in the world of international conventions, laws worldwide condemn genocides like the Khojaly tragedy, declare it inadmissible. Azerbaijani people have the right to file a lawsuit in the International Court of Justice against the Republic of Armenia, guided by the Convention "Prevention and Punishment of the Crime of Genocide" declared on December 9, 1948. The world must know that it is a crime directed not only against the Azerbaijani people, but also against the whole of humanity. Today, people in high places in Armenia, Seyran Ohanyan, Serzh Sargsyan and Robert Kocharyan and others, as the perpetrators of the genocide which happened, must respond to the international court"⁶.

This crime must not go unpunished. The military-political aggression of Armenia should be exposed by the world community. International organizations, parliaments of the world should give political and legal assessment of the Khojaly genocide committed by the Armenian Republic in Azerbaijan as a true genocide.

Today, the recognition of this tragedy in the world, as well as bringing truthful information about the massacre in Khojaly to the world of communication is the sacred duty of every Azerbaijani. Since 2008 the international campaign "Justice for Khojaly" has been active led by Leyla Aliyeva, the Vice-President of the Heydar Aliyev Foundation, General Coordinator of the Youth Forum of the Organization of the Islamic Conference for Dialogue and Cooperation for Intercultural Dialogue. Conducting worldwide campaign events dedicated to the Khojaly genocide, plays a significant role in bringing the truth to the international community, the essence of a violent policy of Armenia against our country. The most successful result of the campaign "Justice for Khojaly" was the recognition of this tragedy by the parliaments of Pakistan, Mexico, Peru, the Czech Republic, Colombia, Bosnia and Herzegovina, as well as many international organizations as an act of genocide. At the same time, to educate the people of the world about the act of genocide against our compatriots, erected monuments, commemorates Khojaly martyrs. Appeal campaigns to recognize

⁴ <http://www.khojaly.net/a>

⁵ Aliyev Z. Khojaly genocide as an International crime. Baku. Europe press, 2015, p.33.

⁶ <https://en.wikipedia.org/wiki/Khojaly>

the Khojaly tragedy as an act of genocide and crimes against humanity have been signed by tens of thousands of people around the world⁷.

Stable development of the country and the establishment of its leading state in the region, despite all threats of attack also brings the resolution of the Karabakh conflict within the framework of national interests of Azerbaijanis. Azerbaijan's strongest weapon in this regard is its fair position. Alongside the fair position of Azerbaijan is the desire to demand fair treatment of foreign policy and the implementation of international legal norms. Because of the real threats against the territorial integrity and sovereignty of the country according to the principles of international law permitted rights such as the right to use force, allow Azerbaijan any means to liberate its land, to restore its sovereignty within its borders⁸. Unfortunately, however, in relation to the Karabakh conflict it is seen that the issue of implementation of international legal norms has not yet gone beyond formal confirmation. No matter how bitter this fact is, it still shows the superiority of global forces in world politics serving the interests of their individual communities⁹. However, Azerbaijan's powerful army and state are unanimous in their declaration that the day of liberation from enemy occupation is not far. And this we must do ourselves. It is time to halt the loss of Azerbaijani lands, which has continued for centuries. Karabakh and its incurable wound Khojaly genocide should be a turning point in the historical destiny of Azerbaijan and the entire Turkic world. A return to the land of our ancestors, a return to the monumental history of Turkic unity is connected with the liberation of Karabakh. The implementation of the honor of returning the glorious history of Azerbaijan, restoration of territorial integrity of our country – is our sacred duty to future generations.

Conclusion

Azerbaijanis should wage a determined and joint struggle against those who threaten our common homeland with death and blood. We deeply believe that in the name of the peoples who have entered the twenty-first century, who live happily in the name of justice and, in the name of the highest human aspirations, the state parliaments of the world, as well as international organizations will support the restoration of justice. Supporting the resolution of the Karabakh conflict through peace and negotiations, we once again express our confidence in the fact that as a result of the joint efforts of states, parliaments of the world and international organizations will ensure the territorial integrity of the Republic of Azerbaijan will be ensured, and refugees and internally displaced persons will be returned to their homes.

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**TITLE: On the development of spiritual culture
and cultural studies in Azerbaijan****CORRESPONDING AUTHOR: Fuad MAMEDOV****Professor of the Academy of Public Administration under the President of the Republic of
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Abstract. In the process of building a democratic society and a state governed by the rule of law in Azerbaijan, one of the most pressing issues that influence the sustainable social development of the country is the problem of achieving harmony in gender relations. Considering this problem, it is easy to notice that the universal basis for its solution, however, as well as many other social problems, is culture. The level of production and political activity of people, the effectiveness of organization and management, the ecology of man and nature, the culture of peace, the protection of human rights, the progress of social and international relations depend on the level of development of the spiritual culture of society.

Keywords: culture, spiritual culture, Azerbaijan, development

Culturology, the science of creative human life, plays an irreplaceable ideological and methodological role in the development of spiritual and material culture as an integral system. As a result of long-term development, today culturology *has become a universal scientific, theoretical and methodological basis* for solving complex systemic problems. It allows, ahead of social reality, to formulate new historical tasks for the solution of which objective conditions have matured. Based on the analysis of the historical experience of the development of world culture and civilization, *culturology* forms a system of values reflecting the vital interests of the people. It creates the prerequisites for the correct definition of strategic goals and objectives, setting priorities for state building. Due to this, the development of Azerbaijani society and the state should be based on *culturological methodology* and systemic research principles, the totality of which makes it possible to form an objective scientific worldview, a holistic vision of the development of man, society and the state in space and time.

For the first time in Azerbaijan, systematic cultural studies were launched in 1990 by the Azerbaijan Cultural Association "Simurg", which laid the foundations of cultural studies in the republic. The association was established in April 1990, with the aim of assisting the state in developing spiritual culture and modernizing Azerbaijani society, based on cultural studies and creative application in the republic of progressive experience in the development of world culture and civilization.

In order to promote the development of cultural studies, education and enlightenment in Azerbaijan, the Association developed the project of the International University of World Culture for the first time, organized the permanent Baku Cultural Studies Seminar "Culture and Society", the Public School of Cultural Studies, founded the Society of Cultural Studies of Azerbaijan (under which the Society of Young Cultural Studies also operates) and the International Forum of Culture of Civil Society. In the interests of developing national cultural studies, AKA "Simurg" organized a number of special cultural studies seminars for young people, developed a concept of industrial practice for students-cultural studies. The Association also prepared for the first time a list of cultural studies specialties and applied to the Higher Attestation Commission of Azerbaijan with a petition to create a Council for the Defense of Dissertations in Cultural Studies, which has been successfully functioning at the Azerbaijan University of Culture and Arts for several years.

The Association has published about 100 scientific and educational works, including 8 monographs, books and collections, made dozens of television and radio appearances on the issues of culture and cultural studies, developed concepts and practical proposals for the government aimed at socio-cultural progress in Azerbaijan. Within the framework of the permanent cultural seminar "Culture and Society" regularly held by the Association since 1990, over 200 seminars, conferences, trainings, round tables, focus groups on various topics of the history and theory of national and world culture and civilization have been organized over the years of the republic's independence. Currently, the Association, in cooperation with the National Academy of Sciences of Azerbaijan, is preparing for publication the first issue of the cultural journal "Simurg" dedicated to the issues of the history and theory of national and world culture and civilization.

AKA "Simurg" worthily represents the cultural science of Azerbaijan, promotes the history and achievements of the Azerbaijani national culture at international forums in Russia, the USA, Costa Rica, Thailand, Turkey, Norway, Bulgaria, Hungary, France, Korea and other countries. Books on cultural studies published by the Association are used in the libraries of the UN, the Council of Europe, the US Congress, the Club of Rome, INALCO, as well as in state libraries of Russia, France, Germany, Great Britain, Austria and other countries. The contribution of the Association to the development of domestic and world cultural studies has received high praise from the International Academy of Sciences "Problems of Intellectual Development", the Russian Academy of Pedagogical and Social Sciences, the Russian Institute of Cultural Studies, the American Biographical Institute, and has been awarded the national public prizes "Humai" (2002) and "Intellect" (2006).

For promoting the development and promotion of spiritual culture, science and education, including for their contribution to the development of cultural science and education, progress in medicine, art and journalism, dozens of prominent representatives of national culture and the country's youth have been awarded the National Public Honorary Title "Ambassador of Culture", the international medal "Simurg", honorary and gratitude certificates, certificates "The Most Cultured Family", "For Excellent Studies" and others. For their contribution to the development of a culture of peace and peacekeeping activities, more than 100 of the most authoritative members of the Association, mainly academicians and corresponding members of the National Academy of Sciences, famous professors and specialists, have been awarded the International Honorary Title "Ambassador". for Peace."

In order to promote a correct understanding of culture as a way of life and an integral social system, we have developed a number of cultural approaches and formulas that open up qualitatively new possibilities for more effective and harmonious development of man, society and the state. These are formulas for the effectiveness of culture, socio-cultural progress, management effectiveness, the efficiency and entropy of culture, the universal method of the cultural pyramid and others.

Based on the national interests of Azerbaijan, on the basis of many years of cultural studies of the historical experience of the development of world culture and civilization, we have defined the strategic objectives of socio-cultural policy and developed practical recommendations aimed at the development of Azerbaijani culture, sustainable, competitive and safe development of the republic in the context of globalization and new challenges of the time.

For the effective development of national culture in the context of building a knowledge society and a globalizing world, it is necessary:

Firstly, at the state level, we must reconsider outdated ideas and stereotypes of the abstract understanding of culture as a “superstructure” over the economy and adopt as the basis for the practical activities of society and the state its scientific understanding as an integral social system, as a creative human activity, its achievements and technologies, and consider spiritual culture as a combination of intellectual and moral culture.

Secondly, to continue fundamental reforms of the system and structure of culture, ensuring its viability, increasing the historical mission and social value of elite culture, legal and financial support for the social status of cultural figures, primarily science and education, as strategic social institutions of culture, ensuring the progress of society and the state.

Thirdly, to improve the socio-cultural policy, establishing new priorities in it that meet the needs of the time – intellectual, ethical, legal and managerial culture. The effectiveness of these priorities, necessary for the development of human capital and, above all, the intellectual potential of the state, must be ensured by appropriate organizational, legal and financial mechanisms, the development and implementation of special, scientifically based state programs and projects.

Fourthly, to ensure state institutionalization of cultural studies as a science and academic discipline in Azerbaijan, to create conditions for specialized training of cultural experts and their productive use in various fields of state building, management and international relations, in accordance with the national interests of the country, constant dialectical changes in world civilization and globalization trends. To ensure constant cultural training and retraining of officials at all levels, their in-depth study of history, theory and practical experience of development of world and domestic culture, as well as systematic cultural education of various segments of the population.

Fifthly, to ensure cooperation and partnership of the Ministry of Culture with leading non-governmental organizations possessing high intellectual and professional potential, dealing with such strategic issues as cultural education, research and public awareness. To provide significant funding for these organizations from the state budget, their moral, organizational and technical support from the state.

Our comparative cultural analysis of the historical experience of a number of democratic countries allows us to assert that three main principles should be the basis for the progressive development of Azerbaijan at the present stage: the advanced development of intellectual and moral culture, a healthy national idea and the democratization of national culture. These

principles underlie the historical gains of progressive countries of the world. The correctness of this thesis is also evidenced by our own historical experience, based on the progressive ideas and practical activities of Abbasgulu Aga Bakikhanov, Mirza Kazembek, Mirza Shafi Vazekh, Mirza Fatali Azundov, Hasanbek Zardabi, Ahmed Aga oglu, Alibek Huseynzade, Mammad Amin. Rasulzade and other educators and modernists of Azerbaijan in the 19th - early 20th centuries. This pattern gives grounds to believe that these principles should be laid in the foundation of the new socio-cultural policy of the Republic of Azerbaijan, aimed at achieving high dynamics of progressive changes in the development of Azerbaijani society.

In order to scientifically promote the development of national culture, improve the socio-cultural policy of Azerbaijan and ensure effective practical activities aimed at preserving the cultural heritage and modernizing the Azerbaijani society, we have **developed for the first time a universal cultural approach to the systemic analysis of complex problems of human development based on the study of world cultural thought**. We have called it the "***Formula of Creation***" (or the "*Universal Method of the Cultural Pyramid*"). This *universal method* includes **three logical levels of cognition and transformation of culture**, opening up new opportunities for increasing the pace and quality of development of society, the state and humanity, as well as contributing to the improvement of man himself. These hierarchically interconnected levels, including **eight steps**, are consistently defined by us as **the levels of "research", "understanding" and "wisdom and creation"**.

The first level - "research" - is based on the analysis of four stages of knowledge - essence, features, history and achievements. To study these stages, a set of seven *cultural research principles* is used - *quantitative, qualitative, structural, functional, temporal, spatial and comparative*.

The second level - "understanding", involves understanding and assimilation of specific or universal laws of development and technologies of certain areas of human activity or the life of a person, society, state and humanity as a whole.

The third level - "creation", involves the development of new, competitive life technologies, using methods of active cultural genesis, as well as the construction of the future development of culture in space and time.

As a methodological basis of our approach, we have chosen a combination of the three traditional methodological principles mentioned above – the principle of historicism, logic and dialectics. At the same time, along with the methods of deductive, inductive, metaphysical and dialectical logic, we have used for the first time the fuzzy logic of Lotfi Zadeh, which opens up qualitatively new possibilities for cultural studies.

Ascending the steps of such an intellectual pyramid, comprehending its three logical levels of knowledge and transformation, contributes to the formation and improvement of individuals and leaders and, through the achievement of a high spiritual culture, opens the way to effective human life.

Understanding the laws of development and life technologies, discovered through a systematic cultural analysis of the historical experience of the development of world culture and civilization, makes it possible to improve existing and create new, logically more effective cultural models of national development that meet the challenges of the time.

The significance of the universal method of the cultural pyramid is that it can be used for the systemic analysis of the most diverse areas of human activity, for the correct solution of complex

individual, social, state and international problems, the development of modern models and forecasts of human development, state building and management.

It seems to us that the use of the cultural-logical approach we have developed opens up qualitatively new opportunities for the improvement of man and the practical solution of the problems of sustainable development of Azerbaijan in new historical conditions - the conditions of globalization and the transition of world civilization to a knowledge society, as well as for predicting a better future for the country.

Based on the “Formula of Creation”, AKA “ Simurg ” has developed the following practical recommendations aimed at ensuring socio-cultural progress in Azerbaijan:

- ⑦ Conducting the National Decade of Cultural Development.
- ⑦ Adoption of a law aimed at institutionalizing cultural studies as a science and academic discipline in Azerbaijan, as well as establishing new priorities for cultural policy that ensure the accelerated development of intellectual, ethical, legal and managerial culture.
- ⑦ Opening of the International University of World Culture in Baku.
- ⑦ Creation of the State Council for Culture.
- ⑦ Opening of the Institute of Cultural Studies and the Institute of Cultural Management.
- ⑦ Opening of cultural studies departments in universities of Azerbaijan.
- ⑦ Introduction of cultural studies as a compulsory course of study in all universities and cultural studies in secondary schools.
- ⑦ Creation of centers of democratic culture in the regions of Azerbaijan.
- ⑦ Organization of cultural trainings on the culture of democratic governance for officials at all levels.
- ⑦ Financial support for the School of Cultural Studies of the AKA " Simurg " and other projects of the Association from the state budget.
- ⑦ Establishment of stable cooperation and partnership between the Ministry of Culture and Tourism and the Azerbaijan Cultural Association, which has high intellectual potential and experts in the field of cultural studies.
- ⑦ Implementation of joint cultural projects, including summer camps for children and youth, television cultural programs and other innovations.

The implementation of these proposals, overcoming the above-mentioned difficulties and shortcomings requires intense scientific, educational, ideological, and upbringing work by state and non-governmental structures. The effectiveness of this activity will depend on the active educational work of the entire intelligentsia of the republic - scientists and teachers, politicians and administrators, public figures and entrepreneurs, diplomats and journalists, specialists in a wide range of fields and youth, on raising the level of cultural management, coordination, and effective use of all forces and resources of the republic's culture.

The intelligentsia of Azerbaijan and, first of all, the cultural scientists of the republic, must realize their historical responsibility for searching for ways and models to improve the quality of life, to create a better future for the culture of the Azerbaijani people, society and state. The time has come to create a serious national school of cultural scientists, which should stand in the vanguard of the intelligentsia of Azerbaijan, struggling to achieve progressive changes in the national culture, to ensure sustainable socio-cultural, including economic development, facilitating the transition to a civil society in the political dimension, and an industrial-information society in the historical-cultural dimension. The *development of cultural studies* should receive the status of most favored nation in Azerbaijan from the state.

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TITLE: The main philosophical problem of 21th century Turkish democracy: nationality and cosmopolitanism**CORRESPONDING AUTHOR:** Faig ALEKBEROVAssoc. Prof., Dr. Azerbaijan National Academy of Sciences, Institute of Philosophy and Law,
Department of Philosophy and History of Social Thought, Azerbaijan, Baku,

Abstract. People who can't produce ideas that are dominant in their memory until yesterday, who can't create new ones yet, and who are influenced by ideas that are completely contradictory to each other, can often find one ideological attraction at a certain period, and then another. In this sense, any idea cannot be strengthened in the consciousness of the majority of society for several years or even ten years. It may take decades for the formation of a single national consciousness in a country. Otherwise, in a short time, ideological or national ideology can be "created" or "superiority" can come to the fore only by means of certain power and influence. If this emerging idea was not based in people's heads and convincingly, but found a place for it through difficult and various means of interaction, then the society could not easily turn its back on it later. We have seen this in the person of the "Soviet nation" ideology. Therefore, when putting forward any national idea, it is the most important factor to take into account the preservation of the existence of a nation, not for a certain period, but continuously. It is very difficult to achieve serious achievements in the field of national ideology without national consciousness. In this sense, it would not be correct to talk about the national ideology without discussing the issue of national consciousness and national identity in modern Azerbaijan. Therefore, it is absolutely impossible to do something in the national ideological field by creating a national identity by passing from the "Soviet nation" mentality to the national mentality. In our opinion, in exceptional cases, only this kind of national idea - national originality, national idea can be enough, even without the help of other ideas, it can turn into a national ideology. However, it cannot go without saying that it is very difficult. The main reason for this is that national wealth and nationalism are often interpreted as reactionary nationalism, that is, chauvinism. In this sense, as much as it is a positive situation for a nation in a colonial state to participate in the struggle for national freedom based on its national identity, it is considered negative for a nation that has gained independence to continue to apply this idea.

Keywords: Turkish democracy, Turkish philosophy, National communism, National democracy, Globalization, Turkish Modernism, Citizen Society.

INTRODUCTION

Currently, the globalization process occupies a special place among the factors that seriously affect the national consciousness of the Turkish people. Many believe that the main ideas of globalization are modernization, postmodernization, democracy, liberalism and civil society. In our opinion, all of these can form an international consciousness in Turkish thought at best, and a cosmopolitan consciousness at worst. When these ideas are applied, the rights and freedoms of all

people, regardless of race or religion, are emphasized, so nationality is relegated to the background. In particular, the recent promotion of the concepts of civil society, multiculturalism, information society and tolerance as an integral part of the globalization process is very thought-provoking. It seems to us that we should be extremely careful about the issues that are introduced into our consciousness within the ideas that are deceptive and seemingly positive in the sense of the globalization process (for example, the freedom of the individual is superior to the freedom of the nation and the state), but are not in accordance with our national and religious spirituality.

In an era where globalization is widespread in the world and calls are made for the establishment of a modern and civil society, it is natural that the issue of the importance of Islamism and Turkism is of particular interest. In general, there are two main views on Turkification and Islamization in the globalization process: 1) Western-oriented civil society and modernization are more important than Turkification and Islamization; 2) No matter how necessary the establishment of a Western-oriented civil society and modernization is, Turkification and Islamization should not be overshadowed by it.

today , there is at least a two-sided struggle in the formation of national consciousness. Depending on which side wins this struggle, the process of forming national consciousness may take on a new hue. More precisely, if it is concluded that civil society and modernization are more important than Turkification and Islamization, or if it is, then national consciousness may deviate significantly from its essence. Because the consciousness formed on civil society is more international, in a certain sense cosmopolitan consciousness. On the other hand, the attitude towards civil society itself and the form of its application are not unambiguous. Thus, if the civil society model is applied in the true sense of the word, it can be reconciled with national consciousness in a certain sense. However, if this happens formally, the matter takes on a completely different color.

A- INTERNATIONAL “NATIONAL” IDEAS

Each nation approaches international ideas (liberalism, democracy, civil society, etc.) from the perspective of its own customs, traditions and culture. In this case, depending on the level of development of the nation's national consciousness, the coexistence of international ideas and national ideas is also possible. In this sense, the concepts of national democracy, national liberalism, and national social democracy have also found their place in political and ideological literature. Therefore, it is possible to give any idea, including civil society, considered an international idea a "national" look (Russian Bolshevism, German National Socialism-Fascism, American democracy, English liberalism, Swedish socialism, etc.).

However, it should not be forgotten that nationalizing international ideas has never been met with an unambiguous response. In particular, the "lefts" and the "rights" have been against the nationalization of international ideas. Thus, according to the "lefts", the nationalization of democracy, liberalism and similar ideas undermines their human essence. That is, it leads to their estrangement from their true essence. Undoubtedly, the "lefts" are right to a certain extent in this matter. Because at this time, instead of solving existing problems, the government in any country may try to deceive the world and its own society under the guise of "national democracy". Going a little deeper, the ruling power may declare that the democracy of each nation corresponds to its customs, traditions and culture. In this sense, other countries cannot interfere in our internal affairs, etc.

By the way, the "right" does not accept international ideas as unambiguously as the "left". According to the "right", the provisions reflected in international ideas should not be sought outside, but in the customs and traditions of the nation itself, or in religious values. In particular, according to those who speak from a religious point of view, Christianity and Islam are themselves international ideas. For example, according to Muslim religious figures, many of the provisions

related to democracy, liberalism, and a patriotic society are found in the Quran. Therefore, there is no need to apply such ideas, which are products of the West, in Muslim countries. In this sense, - Salahaddin Khalilov's views on the globalization process are very meaningful: "The processes taking place now under the name of globalization are actually accompanied by the absolutization of a unipolar world and the alignment of national states under a single flag, the suppression of other languages by one language, other political will by one political will, and other economic interests by one language" (*Khelilov, 2009: 22*).

In our opinion, the attitude of the forces that came out of the national-democratic ideology to international and national ideas was more objective. Thus, the forces representing the national-democratic ideology tried to find common ground between the "left" - radical international and "right" - conservative ideas in order to express and preserve their national existence. In particular, depending on their religious identity, individual nations (French, Arab, Turkish, German, Japanese, etc.) tried to take a central position in these issues. However, this remains one of the most serious problems in all periods, including the 20th century and now.

In this regard, in the current era of widespread globalization, it is very difficult to take a central position between the "lefts" and the "rights". In particular, it is not an easy task to find a compromise between the ideas of modernization, postmodernization, and homeland society and the ideas of Shiism, Wahhabism, nationalism, and Alawism. In this sense, if it is possible to talk about "national democracy" and "national socialism" in any relative form, at first glance, "national civil society" and "national modernization" do not correspond to logic and thinking. However, it is not excluded that someone will claim this. It is even possible that the ruling power in any society will want to implement the "national civil society" model. In particular, if the ruling political power in that society is interested in this, "national civil society" can also "be realized".

By the way, when discussing "civil society", the idea that if a US-style civil society is implemented in any society, local customs and traditions and national peculiarities should be taken into account is a sign of moving towards the so-called "national civil society" model. This raises the question of how right it is to hastily implement the "national civil society" model in a society that cannot completely get rid of the "Soviet civil society" mentality and, moreover, has an incomplete national consciousness?

In our opinion, in order to know the clear answer to this question, it is necessary to pay attention to two similar examples that were implemented in a different form at one time: 1) the idea of socialism-communism; 2) the idea of democracy. It is interesting that one of these two international ideas - the ideology of communism - was implemented in the world through violence, and the other - democracy - on the basis of voluntariness. It seems to us that by analyzing the way these two examples were implemented in Azerbaijan, we can come to a certain conclusion about the model of "national civil society" (*Elekberov, 2014: 217-218*).

B- COMMUNISM AND "NATIONAL COMMUNISM"

First, let us pay attention to the issue of how communism was implemented in Azerbaijan and other former USSR territories. After the Russian Bolsheviks seized power in Russia in 1917, they initially promised freedom to all nations, even declaring it in writing, but soon they began to use the ideology of communism as an occupation policy. However, realizing the impossibility of implementing this only unilaterally, that is, internationally, the Russian Bolsheviks began to give communism a "national form". In other words, they tried to clothe the idea of socialism in a "national" form in order to instill the ideology of communism of Marx and Engels into the minds of other nations in accordance with Russian national interests. The Russian Bolsheviks explained the "national" essence of the ideology of communism as follows: national in form, socialist in content. Their goal in clothing the idea of communism in a "national" form was to confuse and enslave the minds of non-Russian nations. In other words, the Russian Bolsheviks wanted to convince non-

Russian nations, especially the Turkic peoples, by force or pleasure, that a socialist revolution had taken place not only among Russians, but also in the lives of Azerbaijani Turks, Turkestan Turks, Ukrainians and other peoples. It's just that the socialist revolution took place in Russia in one form, in Azerbaijan in another, and in Ukraine in a slightly different form. Supposedly, the reason why socialism took place in other countries (Ukraine, Azerbaijan, Georgia, etc.) in a slightly different form than in Russia was due to the level of readiness of those nations for communism, the structure of their socio-economic formations, the level of consciousness of the masses, in a word, national identity. However, in all cases, supposedly a socialist revolution had taken place in these countries as well, and the workers and peasants had overthrown the national bourgeoisie and seized power.

At that time, the main thing that the Russian Bolsheviks needed was to justify the creation of so-called "socialist states" in the national states they had destroyed with their own hands (Ukraine, Azerbaijan, Georgia, etc.). After that, adding the word "national" to those "socialist states" was nothing more than a cover-up for the policy of occupation. At that time, the search for thinkers in literature who were national in form and communist-socialist in content (Nizami, Nasimi, Akhundzadeh, etc.) was an integral part of that policy. In all cases, "national socialism" on the ground was nothing more than the ideology of Russifying the revolution and restoring the Russian empire.

Perhaps, if the idea of communism of the founders of Marxism had not become an imperial tool in the hands of the Russian Bolsheviks, the attitude towards it in the peoples of the former USSR would not have been so negative. In other words, since the communism of the Marxists was imposed by force by the Russian Bolsheviks, there is irritation towards it in the peoples that were part of the former USSR, including the new generation of the Azerbaijani people (the majority of the older generation approaches this issue differently). In fact, this irritation is more related to "Russian communism" than to the communist ideology of the founders of Marxism. In any case, the teachings put forward by the founders of Marxism contained elements of civil society, which have been emphasized a lot lately. They saw the state as a superstructure, civil society as a material basis, and believed that a communist society without a state could be created. In short, the time will come when law and the state will disappear, and a civil society without power will be created (*Baghirov, 2006: 7*).

In this sense, during the former USSR, in Ukraine, Azerbaijan, Georgia and other colonial countries, under the name of socialism with a "national" character, not the stateless communist society of Marxism, but the "Russian communism" of the Russian Bolsheviks was being built in the true sense of the word. What we mean is that this international idea was not implemented as it should have been due to the imperial interests of the Russian Bolsheviks. In any case, the idea of communism (stateless civil society) put forward by the founders of Marxism was essentially very different from "Russian communism". Thus, the minds of the peoples of the former USSR were instilled not with the idea of communism of the founders of Marxism, but with the idea of "Russian communism" of Lenin and Stalin, and moreover, some "national" features were added to it. Thus, a new public consciousness was formed in the minds of the peoples of the former USSR regarding communism. Such a consciousness in which a citizen could perceive himself neither as a communist nor in a national sense. Thus, the peoples of the former USSR were increasingly Russified under the guise of "Soviet civil society" and "communism." This created an inferiority complex and a sense of slavery in the minds of non-Russian nations.

This meant that for those who were already in power (Russian Bolsheviks), societies that were easy to govern (Ukrainian, Azerbaijani, Georgian, Kazakh, etc.). The main point here is that the rulers (Russian Bolsheviks), while continuing the path of their imperial predecessors (Russian absolutists during the Tsarist period), were also thinking about their successors. Thus, taking into account the possibility of the collapse of the USSR one day, they also drew up plans to keep the societies that had been transformed into nations governed during the Soviet period under constant pressure for those who continued imperial thinking in the future (for example, "Russian

Eurasianism” can now be an example of this). In our opinion, the spread of “Russian Eurasianism” in the post-Soviet space at a time when the peoples of the former USSR were under psychological pressure not from the communism of the founders of Marxism, but from the “Russian communism” of the Bolsheviks, the bearers of Russian imperial thinking, is a very clever idea. Because in Russia they understand very well that the peoples of the former USSR are moving away from Soviet ideology every year, and this moving away means a new generation and a new way of thinking. The new generation's gradual denial of the Soviet generation is completely contrary to the thinking of the Russian empire.

Therefore, the new Russian ideologists are trying to implement “Russian Eurasianism” without leaving the historical stage of the Soviet generation, which responded to imperial thinking among the peoples of the former USSR. They understand very well that if another 10 or 20 years come after the past 20 years, the peoples of the former USSR will not let go of the new generation of Russian imperial thinking. From this point of view, for Russian ideologists, Eurasianism is a means of continuing imperial thinking. Forming a national consciousness against the imperialist idea of “Eurasianism” and coming up with a national idea is an alternative to it. In our opinion, whether the imperialists or supporters of nationalism will win this process will depend a lot on the direction in which public consciousness develops - towards imperial thinking or towards national consciousness.

C- DEMOCRACY AND NATIONAL DEMOCRACY

Unlike the idea of communism (socialism), there are many contradictions between the new generation of the peoples of the former USSR, including the Azerbaijani people, and the Soviet generation in relation to democracy. While the new generation is very inclined towards democracy, the vast majority of the Soviet generation does not accept it or does not want to. Undoubtedly, these are primarily related to public consciousness and public psychology. In other words, depending on the level of public consciousness, the attitude towards democracy is not unambiguous. For example, the Soviet era and conditions, Soviet ideology are the basis for the positive attitude towards "Russian communism" instead of the antipathy of the majority of the Soviet generation towards democracy. It cannot be otherwise.

In particular, the fact that a large part of the Soviet generation, when it comes to communism, refers not to the communism of the founders of Marxism, but to "Russian communism" is more related to the realities and realities of the era than to the idea. This can no longer be a manifestation of voluntary love for the idea. Here, violence and the process of transforming that violence into "love" are clearly manifested. As a result, a large part of the Soviet generation cannot actually forget "Russian communism", and because they cannot forget, they treat democracy as an element of capitalism. In their opinion, democracy means anarchy and arbitrariness. All these are only negative factors for the majority of the Soviet generation.

However, the attitude of the new generation, that is, those who have little or no connection with the Soviet environment, towards democracy, including national democracy, is significantly different. This also main reason there is :

- 1) « Russian from the ideology of " communism " , Soviet from the environment quite a lot different one in the circumstances their growth and to democracy transition , or democracy construction during their lives ;
- 2) In Azerbaijan democracy traditions , especially Azerbaijan Republic during the period national democracy ideas with acquaintance .

The first , in our opinion , is " Russian Communism » (Soviet) ideology in the environment immature , him not seeing , or also very less seeing actual as impact circle less which new generation « Russian communism » and to democracy attitude Soviet of the generation from the representative quite a lot degree also is different . The most at least new period of the generation in

his mind bad and good difference doesn't , « Russian communism » fantasy and Soviet internationalism ideology None . Other from the side every one young bad and good lived of the era , environment , education and of culture It is true that new of generation between also those there is that the word real in the sense of democracy , national democracy their concepts understanding They don't . But so youth « Russian about communism » also imaginations to say it will be that no This is the level of in the sense , that of young people also of imagination democracy , national democracy in favor of orientation hope there are many .

Second , the new of generation Soviet from his/her descendants different as average from school starting general in the way also if yes , democracy and national democracy their concepts to master chances There is . With a longing , " Azerbaijan in the subject of " history " democracy and national of democracy In Azerbaijan formation and development they see . The same in time , new of generation empire colonialism in the environment and in education not , independent Azerbaijan in the environment and in education this concepts appropriation also important For example , Azerbaijan Republic during the period nationalist with the democrats acquaintance , their of ideas study new of generation of consciousness in the formation quite a lot to the extent positive impact shows . New generation understands that (all unless also) , near in history democracy and « Russian communism » what in relation their father - grandfathers which one way They caught it ! So , the Soviet from his/her descendants different as new of generation this ideas comparison to do chances also there is .

What we saw like , XX in the century international idea which two idea to the line in relation Soviet and new generation between what until contradictions available . This kind contradictions existence , moreover modernization , postmodernization and citizen society of ideas also spread one in the period national consciousness easy in the way formation process out holding possible It 's been a year . at least to him/her according to that Azerbaijan people « Russian from communism » completely saved national democracy incompatible one in the era , new of ideas also to the effect exposed It remains . and , whether you like it or not national consciousness formation to the process obstacle It happens .

National consciousness formation process delay in the background , to this alternative as In the Turkic peoples edge ideas and to him/her suitable non - national consciousness forms society separately to the layers this and either other to the extent impact shows . Because national consciousness any at the level not present people whether you want it or not alternative of ideas either to the effect exposed remains , or also themselves edge to ideas tendency This is especially true young one state for very It is dangerous .

In our opinion , all of these in the background , that is Turkic peoples public in mind to him/her close which national - religious with ideas (Turkism , Islamism) and international ideas (communism , democracy , liberalism) etc.) between fight where he went one in the period society citizen to society what to the extent ready whether or not issue very It is controversial . in words so expression to do it will be that the people citizen to society ready , even to some according to , already citizen society during We live ! Of course , from time to time before this kind rules to remove true is not . Above also note what we did like , once upon a time communism about also the same judgments was removed . However then known happened that , not only we communism during we lived , on the contrary that one period military dictatorship from the regime other one thing has not been .

That's right , we we agree that the citizen society and communism different are ideas . To him according to also , these between equality sign to put is wrong . However to the issue more objective and scientific from the direction if we approach we will see that any positive idea so on time and certain evolution based on application if it is not done , it to society damage gives . This in the sense , communism his/her own negative to its aspects although , certain from evolution then out if it were held , the same in time Russian empire of your interests to the instrument if it hadn't turned , situation certain until also if it is different be could . A in other words , any in case formality

and of laws paper on stay what communism , what democracy , what also citizen society essence with closed It is not . In particular , it is not a fiction . communism period lived of the peoples , again fiction citizen society , or also fiction democracy period of living what meaning is there ?

To say what we want main issue it is that society consciousness first democracy , citizen to society to root , to root original the essence to deliver more then to him/her passage to do This is necessary . and all in cases national consciousness normal at the level which societies for characteristic be can . Us so income that Azerbaijan society every two in case – both democratic thinking preparation , both also national consciousness top at the level to be in terms of for now , that's it ready It is not .

Of course , this the opposite claim those who do also be maybe , even waists there is also . However this in thought of those who quite a lot part of in this what to the extent objective to be and to science justification himself also unambiguous It is not .

This in terms of formal as citizen society provisions to the constitution to drop even , real of your life some in the fields application to do It is possible . However public consciousness in terms of this understanding , its the essence of with reality reflection very is different . We one thing one in the form because , even sincere in the way out to hold intending also be We can . But of the crowd the majority him/her understanding If not , understand. did not do provisions blind - blindly reception if it does , this citizen to society passage not , but oneself is to deceive . If claim if it is done that the citizen in society people to the laws according to not , but to humanity according to movement they do , this time of the crowd of consciousness level of laws on top should be . However past USSR of the peoples in the majority of the laws existence in the conditions so people the majority realities different in the way they value .

In particular , Azerbaijan in society democracy and citizen society about, of the word real in the sense of , completely and wide imagination There is no . This issue with closed more very theories and informative information advantage organize All these , yet citizen society to say This is not in terms of democracy , citizen society with their theories , to them related with provisions one society real life , national unique features between immediately equality sign to put is wrong . Because national consciousness normal at the level unformed one in society edge with ideas closed available which of imagination himself also unfinished It happens . This incompleteness people public in mind incompleteness complex creates . Every in case , Azerbaijan society public in mind unfinished democracy , unfinished communism (social democracy) , unfinished liberalism , unfinished citizen society , unfinished Islamism , unfinished Turkism , half-breeding Azerbaijaniness is the judge . That is we have all of these of all there is , but unfinished in the form of . All this incompleteness while Azerbaijan in society national consciousness to the formation opportunity does not give . Close two century during national memory entangled one society this solution without doing every which one one new social - economic to the formation , he including citizen to society transformation to be possible is not . First national memory consciousness recovery should be done , more then some new one model to the application attempt must be shown . If national memory consciousness recovery without being to society new one model offer if it is done , society various layers to him/her different reactions they will give .

In this sense, the reforms currently being implemented under the name of democracy, civil society, and the rule of law are not being met with unanimous approval by different segments of society. It is true that , in general , this reforms against never who does not come out and of these against to leave himself also meaningless one step would be . But this apparently That's right . Because one from the side national consciousness memory recovery not done , other from the side citizen society model full not understanding one in society whether you want it or not opposite reactions will be created . to know that this opposite reactions first in periods serious in the way himself manifest But time as it passes situation change This can be case , all societies for is valid . That is never one society from this not insured . The nature of these adverse reactions is also not the same. That is opposite reactions society development in terms of positive also , negative also be

can . Looking who , which circles , which in the sense opposite reactions Of course , society healthy thinker brain opposite reactions in the middle which mistakes removed to lift , that is in society before national memory consciousness recovery to make , national - democratic soul to raise and this at the end citizen society with reconciliation by finding is closed . That is national moral values by protecting alongside , of the times contemporary requirements also into account to buy necessary . Turkey has experienced such problems in the past and continues to experience them. Prof. Erol G ng r wrote in his work “ Cultural Change and Nationalism ” that in order to stand against all foreign ideas, Turkish nationalism must be transformed into a national character. In this case, national and religious identity must be the integrity of the national character (*G ng r, 2007: 125-127*) . Hilmi Ziya  lken, in his work “History of Contemporary Thought in Turkey”, has extensively addressed these issues and talked about the danger of Turkish thought dissolving into Western thought (* lken, 2013: 728-730*) .

Currently, unlike the bearers of national consciousness, radical supporters of religious consciousness and international consciousness approach the ideas of democracy and civil society from a completely different perspective. The first democracy , citizen society their ideas soon they did not let go in case , the second while that one ideas too much already idealize . With this also , every two side society inside to themselves supporter to win works . This, very thought-provoking This is a matter of in the sense , national consciousness, citizen society and modernization between similarity and with contradictions besides, religion consciousness and citizen society, modernization between contradiction and similarities also to investigate necessary . Because every one society only ethnic your identity not , the same in time religious your identity also is the carrier . to know that every which one international idea national with features adapt , but religious with identity No. Of course, this on the contrary also be can.

Turkishism, civil society and cosmopolitanism

The victory of the latter in the struggle between social democracy, which was an example of globalization at the beginning of the 20th century , and Turkism and Islamism, indicates the importance of Turkism even today. True, their victory over "Russian Marxism" did not last long, a little later Russian and pro-Russian social democrats came to power in Azerbaijan. They also propagated "Russian communism" under the name of internationalism. However, unlike Turkism and Islamism, the victory of the Russian social democrats was based on violence and false internationalism, so it had no prospects. It was precisely the reliance on violence of Bolshevism, the Russian version of Marxism, that ultimately led to its destruction. Thus , at the end of the 20th century, national ideas were again turned to . It was concluded that a nation cannot exist without national ideas .

It's just that new problems emerged here . This was because it is difficult to achieve anything with populist and illogical slogans without forming the nation's national consciousness . In the early stages of the restoration of our independence, we could move away from populist and illogical slogans , that is, we could form national consciousness . Since we could not convey Turkism and Islamism to the society correctly , the issue of the importance of national ideas or international ideas came to the agenda again . Those debates and discussions continue to this day . The main thing here is to reconcile national spiritual values with modernity, and in this case, as A. Abbasov said, to give priority to the former (Abbasov, 2010: 39). In other words, no matter how necessary modernization is, national spiritual values should always be one step ahead. In this sense, as much as it is necessary to strengthen Azerbaijaniism under the name of modernization, globalization, and internationalism ideas, it is even more necessary to preserve the ideas of Turkism and Islamism. Because the spirit of Turkism and Islamism has always been parallel to renewal.

Today, internationalism manifests itself in Azerbaijan in the form of Western or European democratic ideas. At the same time, our neighboring states, to one degree or another, also influence the consciousness of the nation by flaunting various variants of internationalism.

Today, some researchers and ideologists believe that Turkism and Islamism. It is impossible to speak out in the current circumstances. Today, those who present themselves as democrats, liberals, in a word, supporters of civil society and modernization, put forward this proposition. According to those who think like this, Islamization and Turkization were necessary and necessary at the beginning of the 20th century, but now they are no longer needed. For example, Acad. Ramiz Mehdiyev, on the one hand, evaluates the Azerbaijani nationalism that emerged at the beginning of the last century as a concrete manifestation of Turkism (Mehdiyev, 2001: 196), and on the other hand, does not agree with the idea that Turkism and Islamism are the main elements of the ideology of modern Azerbaijani statehood (Mehdiyev, 2001: 198). In his opinion, since Turkism has already fulfilled its mission and given way to the Azerbaijani national idea, or Azerbaijaniism, it can be spoken of as an heir, or at best, in the sense of cultural and economic cooperation and rapprochement of all Turkic-speaking peoples (Mehdiyev, 2001: 200). This was also said by social democrats and unionists at the beginning of the last century, in a slightly different form. It is interesting that at that time the most prominent proponents of this idea were Marxists (Narimanov, 1971: 190). They believed that there was no place for nation and religion in the construction of socialism. Now, according to some ideologists, nation and religion do not play a significant role in the construction of civil society. Because in civil society, not religious, national, or even class ideologies, but common sense, conscious freedom and responsibility are the basis. In short, the highest value in civil society is not national identity (nation), religious identity (Muslim, Christian), political identity (rightist, leftist, centrist), but man (Baghirov, 2006: 42). In this sense, the civil society model is actually nothing more than a new form of the ideas of liberalists and Marxists.

In our opinion, if the freedom of the individual is given priority over the freedom of the nation and the state in any society, the national and political existence of that society will sooner or later be endangered. Because the more free an individual feels, the less his attachment to the nation and the state he belongs to will be. In this sense, it is not right to compare the freedom of a person with the freedom of the nation and the state, to contrast them. An individual should always consider himself a member of the nation and the state, and in a certain sense, he should be ready to compromise his interests for the sake of the nation and the state. In other words, if there is a party that compromises for the sake of the nation and the state in all cases, it should be an individual. Only in this case can that nation and the state preserve and maintain its national and political existence. Because the existence of the nation is more valuable than the existence of the individual. The individual should be ready to sacrifice himself for the sake of the nation and the state. Only in societies with this awareness do the nation and the state always exist. However, in any society where individuals prioritize their own interests over those of the nation and state and justify this with unlimited human freedom, their future existence is in doubt.

the attempt to revive national and religious values in many European countries where civil society exists, as well as in the USA, is understandable. Because they understand that no matter how valuable a person is and how many freedoms an individual has, he becomes alienated as he moves away from national and religious values. Moreover, this alienation, that is, the individual's moving away from national affiliation and religious values, results in his becoming an international, cosmopolitan (world citizen) and losing the most ordinary human qualities. The same events once took place during the period of fictitious communism. Under the name of the communist ideology, the Russians tried to distance non-Russians, especially the Turkic-Muslim peoples, from national and religious identities, and to some extent they succeeded. However, the Turkic-Muslim peoples were subjected to greater alienation. As a result of this reaction, Chingiz Aitmatov wrote "A Day is Like an Age", Olzhes Suleymanov wrote "Az - ya", Bakhtiyar Vahabzadeh wrote "Latin Language", and "Gulistan".

Even now, under the name of civil society, the human factor is prioritized over national and religious values. In short, the individual is pitted against the nation and religion. Supposedly, the basis of an individual's freedom is only his rights and freedoms. At this time, the attitude towards the nation and religion is relegated to the background, as it was during the USSR. Here, the main priority is given to the rights and freedoms of the individual, the importance of establishing social relations between people outside the state is discussed, etc. As we have noted above, although such a civil society model seems positive on the one hand in terms of ensuring human rights and freedoms, it generally leads to the disappearance of family values, thereby collapsing the social - institutions that form the basis of the state. This is actually a source of danger for the existence of the state itself in the future. In such a case, the transformation of a person - an individual who is far from national and religious values - into a world homeland loses its meaning. Because the individual loses his essence and falls into an uncertain state, in other words, he becomes alienated.

Therefore, it is not convincing that the individual has a human dignity above his national identity and religious values. This has never been justified. In this sense, those who currently speak of the necessity of civil society under the name of the importance of individual freedom demonstrate, in a certain sense, the same position as the Marxists who criticized the idea of the "trinity" at the beginning of the 20th century. In this sense, the "Marxists" and "liberalists" of the present era do not differ much from those who held such a position at the beginning of the 20th century. In general, those who do not consider Turkism and Islamism as the main ideas of society today, and the Marxists and liberalists of the 20th century, are united by one goal: to keep modern-spirited Islamism and Turkishness in the shade, or to eliminate it altogether. Those who think the opposite are those who defend modern-spirited Turkism and Islamism.

By the way, at the beginning of the last century Those who defend Turkism and Islamism emphasized the spirit of modernity in Islamism and Turkism in order to reduce the influence of international - global ideas on national ideas. In this sense, they added modernity to Islamism and Turkism. Although this modernity was at first glance associated with Western culture, the main goal was to highlight the contemporary spirit of Turkism and Islamism. From this perspective The expressions of our intellectuals who spoke out of Turkism and Islamism, "I have a European appearance", "I am from Western culture", are harmonized with the modern spirit of Turkism and Islamism, thereby aiming to neutralize the ideas of globalization (Hüseynzade, 2007: 255). Because at the beginning of the 20th century, as it is now, the ideas of Westernization, liberalism, and social democracy were widespread. In order to somehow "neutralize" these international ideas, our national ideologists tried to highlight the contemporary spirit of Islamism and Turkism (Gökalp, 2005: 25-30). In our opinion, they have done very successful work in this, that is, in reconciling national ideas with international ideas in the form of the superiority of the former. The result of taking such a line is The Republic of Azerbaijan, the first national democratic state in the Turkic - Islamic world, was established.

Even at that time, the concept of citizenship began to emerge. By "citizen" was meant all people living in the territory of the Republic of Azerbaijan and considering themselves as members of this country. This was in a way close to the concept of "citizen" used in European countries. In this sense, the first examples of a "citizen society" that was Western in nature, but also preserved its national identity, emerged during the period of the Republic of Azerbaijan.

The concept of "Citizen", which was just starting to take shape and find its place in the minds, was labeled "national bourgeois" during the USSR. Its place was taken by the concept of "comrade". When we say "comrade", we mainly mean the working class. The peasants, on the other hand, were valued as a class striving to reach the level of the workers. The main issue was that the concept of "Homeland Stone" remained incomplete. Our goal in writing all this is that, as in the early 20th century, it is necessary to approach international ideas and globalization processes from the line taken by national ideologists, but to act in accordance with the requirements of the time. In other words, it is very wrong to understand surrendering to international, global ideas as a

necessity of the globalization process and civil society. Because without national ideas, any international or global ideas have no significance. Moreover, the leadership of international national ideas and the shadowing of national ideas is very dangerous for any nation. One factor must be taken into account here, that international ideas have usually been used by one nation to dominate other nations. For example, Shiism in Iran, Ottomanism in the Ottoman Empire, Bolshevism in Russia, etc. are clear examples of this. Therefore, nations with weak statehood traditions, little experience of independence, and incompletely formed national consciousness are more affected by processes such as internationalism and globalization.

CONCLUSION

Even today, there are those who see Turkism as an obstacle to the development of Turkey, Azerbaijan and other Turkic states, and even, supposedly, to liberalism, modernization and democracy. All this is nothing more than falsifying the essence of Turkism. Even at the beginning of the 20th century, our thinkers Y. Akçuraoglu, Z. Gökalp, A. Ağaoğlu, A. Hüseyinzade, M. A. Rasulzade and other scientifically and theoretically substantiated that Turkism is not contrary to liberalism and democracy, but on the contrary, coincides with them. In this regard, those who consider Turkism to be contrary to liberalism, democracy and modernization in any sense either do not know the true essence of the issue, or deliberately put forward such arguments.

It should not be forgotten that at all times and even now, if we do not take into account certain exceptions, in each state its leading core has been mainly one nation. Other ethnic minorities, however, have participated or are participating to one degree or another in the structure of those states due to their certain influence. Even if two separate nations played the same role in the formation and current state of a state (Switzerland, Canada, Belgium, etc.), this has been reflected in the Constitution of that state (national language, etc.). That is, in every developed state, they understand that in addition to having equal rights and freedoms in the state they live in, regardless of their citizenship, citizenship, language, or ethnic affiliation, they cannot ignore the national identity and national language of a nation that constitutes the majority in this country. In this sense, it is natural that the national language and national identity of the Azerbaijani Turks living in the Republic of Azerbaijan and the Turkish Turks living in Turkey are reflected in the Constitution in some form. In our opinion, it is not correct to evaluate this as a chauvinistic policy against ethnic minorities or a threat to statehood. Therefore, instead of reconciling national Turkism and democratic ideas with each other, on the contrary, presenting them as completely alternative to each other is very dangerous for the present and future of Azerbaijan, Turkey and other Turkic states. Azerbaijan, Turkey, Kazakhstan, etc. When we say national idea in Turkic states, we should not mean a cosmopolitan or vague idea, but national spirit ideas based on Turkism, patriotism, statehood, Islamism, modernization should be put forward. In other words, we should draw the right conclusions from the changes taking place in our national consciousness, expect scientific objectivity when talking about the succession between the past and the present, or the restoration of national consciousness, and stay away from artificial, cosmopolitan thoughts.

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TITLE: The paradigm of sects in Ukrainian philosophical discourse**CORRESPONDING AUTHOR: Belokopitova Nina****Academician and Researcher of Ukrainian Academy,
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Abstract. The article reflects the history of the emergence and spread of Sufi sects in the historical and philosophical discourse in Ukraine. The sources of the research base are summarized, the names of Ukrainian philosophers and historians who are engaged in the study of the mentioned problematic are given. The essence of the religious and philosophical views of the main sects - Mawlawiyya and Khalvatiya - is shown and analyzed. Ukraine (reporting, copying the face of books) is investigated, the Sufi worldview is studied. Al-Krychi notes that the basis of human consciousness, first of all, is connected with moral qualities. The Crimean peninsula was under the political and ideological protectorate of the Ottoman Empire for 500 years, and played the role of one of the main centers of Sufism. Sufis played an important role in the religious and political life of the Crimean Khanate. One of the indicators of the influence of the Sufis is that the population of the Khanate, along with the officials and rulers of the Khanate, also turned to "Sufi sheikhs".

Keywords : sects , Mevleviyya , Khalvatiya , Kolehli , Chuyunchuli

Introduction. Ukraine is one of the countries where peoples whose main religious beliefs have been Islam since ancient times have lived. Ukraine began.

The emergence and spread of Sufism in Ukraine is associated with the emergence of Islam on the Crimean peninsula and dates back to the second half of the 13th century. The process of Islamization of Crimea took place mainly with the active participation of individuals who played a leading role in the history of Sufism (4, p.192). The Crimean peninsula was under the political and ideological leadership of the Ottoman Empire for 500 years and became one of the important centers of Sufism.

The following philosophers and historians have conducted research on the history of the activities of the sects, the emergence and spread of Sufism in Ukraine: N. Abdulvapova, Z. Abdullayev, E. Bakhrevsky, D. Brileva, A. Vasileva, O. Goyvoronsky, I. Izmaylov, L. Izzetov, D. Iskhakov, A. Popov, V. Smirnov, T. Huseynov, R. Emirov, K. El Quessab, M. Yakubovich.

Speaking about this, the work of the English scholar CS Trimmingham "Sufi Orders in Islam" is particularly noteworthy. The author for the first time attempted to study and analyze a rather important social institution - the mystical (Sufi) brotherhood, which arose at the end of the 12th century - in historical-chronological and diachronic aspects. This study is devoted to studying the

specific and characteristic aspects of Sufism (pragmatic or reflective) implemented through the brotherhood, but is not devoted to studying the specific intellectuality of Sufism, that is, its religious-philosophical and ethical-moral doctrines and conditions.

When speaking of Sufism, they do not mean any specific, ideologically unified views, ideas, doctrines and postulates, but rather a whole spectrum of ideas and concepts related to the mystical Path, many currents, schools, thoughts, connected only with the ultimate goal (mystical goal). The methods and means of achieving this goal (psychotechnics, auto-training, physical exercises, etc.) have been the most diverse. Please contact us has spread. The understanding of the numerous variants of psychological practice has led to the emergence of many new types of mysticism. (12)

CS Treming believes that: “The concept of Sufism is as follows: The main goal of mystical life is spiritual connection with the Divine, the concept of the “perfect man” and the self-perfection associated with this concept, moral perfection through asceticism and contentment with little, the claim that Divine mercy applies to everyone equally, not only to the prophets and imams, the esoteric interpretation of the verses of the Quran, and so on. These claims were never accepted by Islam, because they contradicted its theological dogmas, but it was also forced to tolerate them. However, it did not reconcile itself to the parallel existence of Sufism, and constant polemics were conducted with the Sufis, and in some cases these polemics ended tragically for its participants” (12).

Sufism's incredible social plasticity also played a role in its survival. Like a cloth that absorbs moisture, it absorbed the beliefs of traditional folk cults and, in a purely Muslim manner, returned these beliefs to the masses of the common people. Following R. Nicholson, many Islamic scholars began to see Sufism not only as a religious philosophy, but also as the "mass religion of Islam" (12).

Thus, in order to determine the paradigm of sects in Ukrainian philosophical discourse, it is necessary to first analyze the sources, proceeding from the requirements of the culture of scientific research. The following sources played a role in studying the problematic of the emergence and spread of sects on the Crimean peninsula: Ottoman and Crimean historical chronicles - works written in the genres of "history" and "chronicles". Only in chronicles of Crimean origin of the XIV-XIX centuries, 10 names have been identified (9, pp. 12-17).

Many travelers, for example, Evliya Çelebi, shared many important notes. He visited the peninsula in 1666-1667. In his book (“Sayahatname”) (14), he writes: “...there are 3 monasteries belonging to the Jalawiyya and Khalvatiyya sects. Among them, the monastery where the most people are is the monastery of Khalijden Ahmed Efendi”, the monastery where the most people are was the tekke in “Odun-bazar”.

Traveling through the cities of Crimea, he provides extensive information about the Sufis, showing the various brotherhoods to which they belonged. According to Çelebi, one of the most powerful sects in Crimea at that time was the Mawlawiyya sect, known as the “Whirling Dervishes” (6). Sufi themes occupy a special place in his “Book”, since Evliya Çelebi himself was a member of the Mawlawiyya sect, and moreover, his genealogy goes back to Ahmad Yasawi himself (2, pp. 395-402).

In Gozlev (now Yevpatoria), Evliya Çelebi mentions 3 tekkes, the best of which, in his opinion, belonged to Ahmed Effendi in the village of Koleh (Kolechli). In the village of Kachi, Evliya visited the tekke of the saint Khizr Shah Effendi, who, according to Evliya, had 40,000 followers. In the suburbs near the Inkerman fortress, Evliya visited the tomb of Yaqub Effendi, who was said to

have attained the rank of Qutb. According to Evliya Çelebi, Yaqub Effendi belonged to the Khalvatiya sect (2, pp. 395-402). The founder of the Khalvatiya sect was Zahiriddin Omar al-Khelvati, who, in his opinion, focused on individual asceticism (zûhd) and solitude (khalvat).

In Kafe (Feodosia) Evliya counted 7 Sufi tekkes---Khalvatiye, Jovlatiye, Qadiriyye, Gulshaniye, Yasawiye. In Akmesjit (Simferopol) Evliya mentions 3 tekkes---Khalvatiye, Kolechli, Chunshili sects existed (2, p. 395-402).

The Moroccan traveler Ibn Battuta is also famous for his observations, he visited the peninsula in 1332 (11, pp. 278-314). His notes are very rich in economic, ethnographic and cultural-domestic notes. In the home corpus---in the "kadiasker books" notarial documents called sicali are shown (13, p. 181).

One of the main methods of spreading Islam during this period was the support given by the khan's administration to Sufi preachers, who not only built tekkes (Sufi shelters), but also were the creators of waqf complexes (such complexes were given by the state or private individuals for religious or charitable purposes according to Islamic law) and laid the foundation for new Muslim settlements. For example, during the time of Kara Alp, not only tekkes were built for Sufis, but also buildings serving them were created, such as mills, shops and other buildings (5, p.9).

Therefore, it is not surprising that Sufis played an important role in the political and religious life of the Crimean Khanate. The influence of Muslim believers (mainly representatives of various sects) on the Crimean Khanate is best indicated by the fact that the Kalga in the Divan was usually a famous theologian-dervish. As an indicator of the influence of Sufis, we can also point to the fact that the population of the khanate, along with officials and those who governed the khanate, turned to "sheikhs and Sufis" (10, p. 179).

Sufi brotherhoods operated in all the cities of Crimea, were located in many areas. Most of the adherents lived in Baghchasaray, Kafe (now Feodosia), Karasubazar (now Belogorsk). Both Turkish sects (Mawlawiyya) and local forms of Sufism (Kolechli, Chunchili) were widespread (2, p.399).

Dervishes practiced medicine, interpreted dreams, predicted the future, copied the pages of books, and sold magical amulets. But at the same time, they lived by their own laws, trying to live independently of worldly affairs and social hierarchy. In the Crimea and the eastern countries, they were especially respected, considered almost sacred. Wandering from city to city and country to country, dervishes told people about events taking place in foreign lands (15).

Near the Odun-bazar there is a dervish lodge, founded by followers of the Mevlana sect from the Turkish city of Konya. The founder of this sect was the great thinker and humanist of Persian origin, Jalaluddin Muhammad Rumi, nicknamed Mevlana (in Persian - our master). He was born in the city of Balkh near Khorasan, which is now located in Afghanistan. Sultan Alaaddin Keygubad I invited Jalaluddin Rumi to Konya.

Legends circulated throughout Europe about the dervishes' singing and ritual practices. No European could have witnessed these rituals with their own eyes, as outsiders were not allowed there (15).

Rumi's teachings are based on music and dance: "Rumi said that in musical cadences there is a secret, which if I were to reveal it, would shake the world." Music awakens the soul, forces it to think about its true nature, reminds it of its ultimate goal. "We are all connected to the body of Adam," Rumi wrote, "we heard this music in paradise. Even if water and clay make us doubt, we still remember something." This dance symbolizes the rotation of the Universe for the followers of

Rumi's school. The structure around which the dervishes spin while dancing is a symbol of the cosmos, "the planets revolve around the sun and on their own axes. The drums remind us of the Day of Judgment. The circle of the dancers is divided into two parts, one of which resembles a low arch, reflecting the soul's entry into matter, and the other reflecting the soul's union with God. "... This dance speaks of the soul's rotation around a certain cycle in order to comprehend mysteries and receive revelations. The rotation shows the connection between God and the soul. The jumps speak of the necessity of passing from the human state to the state of union with God (6).

Some of the Sufis of Kafa (Theodosia) were mentioned in the 16th century by the famous biographer Sulayman al-Kafauwi (d. 1582), for example, in the last part of his work *Kataib al-Allam al-Akhyar*, this Crimean author mentions his meeting with Mahmud al-Krimi, calling him "the sheikh of the Naqshbandi order," and speaks of his great fame both in the capital Istanbul and in his native Kafa (1).

Works by Crimean authors have been preserved in Sufi sources, and they have been attributed to the more elite strata of Sufism, moving beyond the traditional educational works. One work that fully deserves such an assessment is the fundamental Arabic work *Mawahib al-Rahman fi Taṭṭīr marātibil akvān* ("The Gifts of the Most Gracious and the Explanation of the Degrees of Existence"), which is kept in the Public Library in Kastamonu, Turkey (7). As indicated in the catalogue and in the manuscript, the author of the work is Ibrahim bin Haqq Muhammad al-Krīmī, "also known as Aqā Krīmī" (8).

In this work, the Crimean mystic reveals the essence of his religious and philosophical views. Ibrahim al-Kirmi also understands nature as "darkening", believing that this occurs between the spiritual and material worlds: "nature 3 " is the removal of "secretness" from nature, "the attainment of the foundations of eternal light..." Al-Kirmi notes that the components of human consciousness are, first of all, moral virtues. "Know, first of all, that just as the human body cannot be complete without the four primary elements, so the human soul cannot be complete without the four parts — justice, truthfulness, modesty and courage... The duty of man is jihad against his own soul, against Satan, and then against the hypocrites and the enemies of faith, as Allah Almighty has commanded" (8).

Analyzing the current situation of the spread of sects in Ukraine, we can say that there is a high activity of traditional Sufi groups in Ukraine. First of all, the activity of the Naqshbandiyya, Qadiriyya and Rifaiyya sects attracts attention. Their representatives closely cooperate with the Spiritual Administration of Muslims of Ukraine (UMDI---Spiritual Administration of Muslims of Ukraine ---DUMU). In addition, the chairman of UMDI, the mufti of Ukraine, Sheikh Ahmed Tamim, is himself a sheikh of the above sects (representing at least two branches of the Naqshbandiyya sect) and has the right to issue fatwas (permission) there (3, p.96).

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TITLE: The Environmental System Supporting
Green Marketing in Algeria**AUTHOR:** Imane BAGHDADI¹

Abstract. International pressures on governments regarding environmental issues have significantly increased, resulting in countries moving towards establishing laws to regulate the relationship between humans and the environment. Algerian companies and business organizations have begun rethinking their environmental awareness and how to market their products, while the government focuses on sustainable development. This has driven companies to adopt marketing strategies that take environmental factors into account. Thus, the concept of "green marketing" emerged, reflecting social and ethical responsibility in marketing. With the growing global interest in protecting consumer rights and the rise of environmental movements, companies have started launching environmentally friendly products and ensuring their projects are environmentally sustainable, while considering economic efficiency and social justice. This is the goal of environmental policies in Algeria.

Keywords: Laws, Human, Environment, Environmental Awareness, Sustainable Development.

Introduction

After the rise of environmental movements, many companies began to pay attention to social and environmental issues. A number of specialized journals emerged, presenting research on the behavior of companies towards the environment. At the same time, terms like "green marketing" began to appear in the late 1980s, largely due to the introduction of environmental management

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standards like ISO 14000. This shift was driven by the depletion of natural resources and the rising energy prices, as oil resources are limited and non-renewable. Consequently, companies, business organizations, and governments began to search for alternative energy sources that are cheaper and less harmful to the environment. On the other hand, the increase in pollution levels due to industrial activities harmful to the environment, whether in air, water, or soil, has impacted living organisms and humans as well. The roles of governments in environmental protection vary, with some countries showing great interest in environmental issues, while others neglect them. Algeria is one of the countries that has given significant importance to environmental protection legislation. It has ratified many international agreements related to this matter and has made efforts to combat environmental pollution.

This is reflected in its national legislation, with the issuance of the first law related to environmental protection (Law No. 83-03) on February 5, 1983, followed by a series of laws covering various aspects of the environmental system, such as the Forest Law, the Coastal Protection Law, and the Waste Management Law, among others. In this context, Law No. 03-10 was issued on July 19, 2003, focusing on environmental protection within the framework of sustainable development. These principles have become ingrained in Algeria, especially after its accession to the international community that calls for raising environmental awareness, including concepts such as green marketing. Thus, the question that arises is: To what extent do Algeria's internal legislations practically cover the concept of green marketing?

The Concept of Green Marketing

The concept of green marketing emerged due to the increased environmental awareness among people and business organizations. This concept is based on the ideas of societal marketing and social marketing. Societal marketing means that companies must understand the needs of the target market and work to meet those needs. Social marketing focuses on designing and implementing programs that make the idea more acceptable to people (Badrawi, 2008, p. 215). Green marketing emerged because it became important for companies and business organizations to be socially and ethically responsible. With increased pressure from society and politics, many of these entities began to use green marketing, which means they pay attention to environmental issues and view them as an opportunity to outperform competitors. They also strive to reduce pollution, eliminate waste, and align with the environmental movement (Alkhair, 2018, p. 53).

The American Marketing Association has stated that green marketing involves selling products that focus on environmental protection. This includes changes in packaging, the way products are made, and advertising that emphasizes environmental concerns. These companies and business organizations operate in this way to preserve the environment and achieve sustainable development, integrating social and environmental dimensions into their economic activities (Rachafaily, 2021, p. 03).

Definition of Green Marketing

Green marketing is an organized approach aimed at encouraging people to buy products that preserve the environment. This type of marketing helps customers change their buying habits to be more environmentally conscious, offering products that cater to this interest. The ultimate goal is to protect the environment, safeguard consumers, and achieve the organization's profitability goals (Adad, n.d., p. 03).

Thus, green marketing is a management approach designed to integrate the elements of the marketing mix to meet customer desires and company profitability objectives in a sustainable way, without harming the environment (Rachafaily, 2021, p. 04).

A- Advantages of Green Marketing

Green marketing offers several advantages, including (Qasi, 2018, p. 168):

• **Sustainability:** It enables companies to grow and achieve long-term profits. Here are some important benefits of sustainable growth:

- Helps reduce costs in the long run, contrary to the belief that green marketing increases costs.
- Opens up new market opportunities and gives companies a competitive edge.
- Makes employees feel proud and responsible for working in a company that cares about the environment.
- Helps maintain environmental balance.
- Increases consumer awareness of the importance of protecting the planet.
- Ensures better use of natural resources.
- Enhances corporate social responsibility.

Thus, green marketing can include various activities, such as (Rachafaily, 2021, p. 05): creating eco-friendly products, using environmentally friendly packaging, adopting sustainable business practices, and focusing marketing efforts on messages that highlight the green benefits of products. Green marketing also offers several additional advantages:

- Meeting the owners' needs.
- Ensuring product safety and managing processes.
- Gaining the community's acceptance of the organization.
- Ensuring the continuity of activities.

B- Dimensions of Green Marketing

The dimensions of green marketing are outlined as follows (Bouchareb, 2013-2014, pp. 10-11):

• **Eliminating the Concept of Waste:** In green marketing, large amounts of waste are considered a major issue. Therefore, companies must produce high-quality products without generating waste, rather than focusing on how to dispose of poor-quality products.

• **Reshaping the Product Concept:** Production methods should evolve to be environmentally friendly, using raw materials that do not harm the environment. Additionally, products can be reused after consumers are done with them, so they return to the factory in the end. Packaging should be made of eco-friendly materials that can be recycled.

• **Clear Relationship Between Price and Cost:** The price of the product should reflect its true cost, meaning the product's price must match the value it provides, including the added value of being eco-friendly. Setting the price should serve the interests of both the organization and the customer, even though many green products may be more expensive due to economies of scale and efforts to maintain quality.

• **Making Environmental Concern Easy:** Green marketing offers a good opportunity for companies to distinguish themselves from others. Many companies earn large profits but harm the environment. However, when companies focus on green marketing, they enter a new type of com-

petition, especially with the growing awareness of the importance of the environment. People are increasingly inclined to buy from companies that protect the environment, and the media often promotes these companies for free. Therefore, focusing on green marketing can be profitable, especially in the long term.

Green Marketing and Sustainable Development

In order for companies to transition from using green marketing to achieving sustainable development, they must change their behavior to be beneficial for this development. Given the relationship between sustainable development and marketing, companies play a crucial role in achieving the goals of sustainable development through several stages or levels, as well as adopting various environmental projects (Badrani, 2019, pp. 65-66).

The ambitions of the 2030 Sustainable Development Plan go beyond the previous goals, encompassing 17 targets aimed at achieving what past goals have failed to accomplish. This plan seeks to address the greatest challenges of the 21st century over 15 years. Notably, this plan calls for a new model of economic progress that is entirely different from previous models, one that includes all members of society while maintaining environmental preservation. This model emphasizes the roles of governments, citizens, commercial institutions, and civil society (Marji, n.d., p. 3 and beyond).

This leads us to several interrelated concepts such as: corporate social responsibility, social entrepreneurship, the adoption of ISO standards by business organizations, green marketing, etc.

Therefore, green marketing is an important part of the sustainable action plan. Companies follow methods that help them improve their performance and reduce the negative impact on the environment through their activities. In other words, "becoming green" is both a need and an opportunity for companies (Rachafaily, 2021, p. 11).

A- The Impact of Green Marketing on Sustainable Development

In September 2015, world leaders gathered at the United Nations summit to discuss sustainable development. During this summit, an important document related to the post-2015 sustainable development plan was adopted, and the United Nations General Assembly approved this document on September 25, 2015. It contained 17 development goals that pertain to poor, rich, and middle-income countries (Rashmawi, 2018, p. 14).

While sustainable development involves economic, social, and environmental dimensions, green marketing contributes to achieving the environmental dimension of sustainable development, especially with the worsening environmental issues. This is done through (Badrani, 2019, p. 67 and beyond):

- **Managing Stakeholder Relationships in Green Marketing:** Key practices in managing stakeholders in green marketing include several important points. First, companies should reward consumers who choose green products and contribute to environmental protection. Second, companies must meet their needs while considering environmental commitments when selecting suppliers. Third, the government plays an important role in encouraging environmental compliance through laws and regulations. Finally, dedicated agencies should be established to support environmental protection.

- **Environmental Innovation and its Role in Sustainable Development:** Environmental innovation helps achieve sustainable development by combining economic efficiency with the con-

servation of resources and energy. This aims to create a new growth model that focuses on using resources and energy to serve both society and the environment, such as green investments.

- **Commitment to an Environmental Management System:** Environmental management in companies is reflected in the creation of plans and policies that cover all stages of production. Standards such as ISO 14001 or other local standards can be used to ensure environmental compliance.

- **Waste Valorization and Recycling:** This includes material, biological, and energy valorization, which protects the environment and society from pollution caused by the indiscriminate disposal of materials and waste. It also provides an alternative source of raw materials, contributing to the independence of companies in relation to suppliers (Tayar, 2022, p. 46 and beyond).

Sustainable marketing impacts all aspects of the economy. It not only helps protect the environment but also opens up new opportunities and strengthens emerging markets. Therefore, it is essential for companies to design a marketing plan that addresses environmental, social, and economic goals in an integrated manner. Companies must recognize that sustainability is no longer an option, but a necessity. The needs of the company, customers, and society must be met in a way that enhances both profit and sustainability, aligning with the natural environment and ecosystems (Rachafaily, 2021, p. 12).

B- The Effects of Implementing ISO Standards on Promoting Green Marketing

ISO 14000 is a set of rules that assist in creating an environmental management system. These rules can be used in all types and sizes of organizations, and their main goal is to protect the environment from pollution while ensuring that it aligns with the social and economic needs (Bakr, 2011, p. 13).

The application of the ISO 14000 standard brings several benefits, including (Amraoui, 2015-2016, p. 65 and beyond):

- **Improving operational performance** through the use of high-quality resources, thus reducing waste and environmental impact.

- **Enhancing environmental performance** by using energy more efficiently, as overuse negatively affects the environment.

- **Establishing a comprehensive monitoring system** that helps implement policies and goals related to the organization's environmental performance.

- **Achieving a competitive advantage** for organizations, helping them build a good reputation in the market and increase their market share.

Both **green marketing** and the **ISO 14000 standards** aim to protect the environment, but they differ in some aspects. ISO 14000 focuses solely on environmental protection without considering profit or customer satisfaction, while green marketing also takes profit and customer satisfaction into account. Green marketing gives companies the freedom to choose the methods they use to protect the environment, while ISO 14000 requires adherence to a set of rules to obtain certification. Green marketing relies on new and innovative ideas to protect the environment. However, green marketing and ISO 14000 standards can work together to help companies achieve their goals.

Following ISO 14000 standards can help market products, thus promoting the idea of green marketing, and vice versa.

In the context of combating industrial pollution in Algeria, 1,400 environmental delegates were installed within industrial organizations to implement pollution control plans for their respective facilities, along with conducting environmental impact assessments as part of expanding this procedure. Additionally, 1,500 studies on industrial risks were conducted, and some industrial facilities in Algeria began implementing ISO 14000 and 14001 standards (Baghdadi, 2021).

Green Marketing within the Framework of Sustainable Development in Algeria

Governments vary in their level of concern for the environment and its protection. Some governments are highly focused on the environment and pressure companies to be more environmentally conscious. There are also green movements that advocate for maintaining a clean environment. However, there are countries that do not prioritize the environment for various reasons. With the increasing awareness of the importance of the environment, it has become essential for institutions to adopt social responsibility through laws aimed at protecting the environment, imposing penalties for violations and harm to living organisms (Qasi, 2018, p. 170). Environmental culture is a new concept that emerged due to the attention to environmental issues. It aims to increase awareness about environmental issues, helping people understand the risks of pollution and change their behaviors and attitudes to care more about the environment within economic activities (Bourzak, 2015, p. 121).

Algeria has ratified many agreements related to water, air, and soil environments, resulting in the issuance of relevant internal legislation, which includes civil penalties as well as punitive penalties for any damage to the environment. This reflects Algeria's awareness of the importance of the environmental ecosystem and the necessity of preserving it for present and future generations within the framework of sustainable development. Therefore, the law provides protection for the environment alongside the requirements for sustainable development (Law No. 03-10, 2003).

The purpose of the law is to define the basic principles and rules for managing the environment, enhancing and developing living conditions, preventing all forms of pollution and harm to the environment, and maintaining its components. Therefore, this law calls for the promotion of the rational ecological use of available natural resources, as well as the use of cleaner technologies (Baghdadi, Environmental Policy Impacts on Investment Direction in Algeria, 2020).

Strategic Objectives of Green Marketing and Environmental Innovations in Business Organizations

After planning marketing strategies, the next step is to define marketing objectives. These objectives are closely linked to the organization's goals. For example, if the organization's goal is to achieve a 20% return on investment next year, the strategy would be to reduce marketing costs by 15%. In this case, the strategy becomes a marketing objective. Objectives stem from the organization's message and can be short, medium, or long-term. Some marketing objectives include: achieving a certain percentage of profit, penetrating specific markets, market shares, increasing sales, etc. (Abbas, 2016, p. 304 and beyond).

Therefore, organizations should follow and integrate green marketing strategies, whether defensively or offensively.

Furthermore, current companies aim to stand out and excel by adopting green marketing principles, through innovation to face competitors, which increases the true value of green prod-

ucts in exchange for what customers are willing to pay. There are two perspectives on innovation: the narrow perspective, which refers to achieving something new in the form of organized development and practical application of a new idea, and the broad perspective, which involves improving and modifying a product to be important in the market and for the customer (Bourzak, 2015, p. 122 and beyond).

A- Green Marketing Strategies

The "Green Marketing Strategy Matrix" helps in understanding how companies work with green marketing. Before choosing its strategy, a company must analyze the potential size of the green market in its field. Then, the company must ensure its ability to distinguish its products from others, with the help of the green profile of competitors (Rachafaili, 2021, pp. 12-13). There is no single marketing strategy that fits all organizations, which is why most organizations seek to apply a combination of the following strategies (Kashida, 2017, p. 88 and beyond):

- **Lean Green:** This means that companies do not focus heavily on advertising or marketing environmental initiatives but try to reduce costs and improve efficiency through environmentally friendly activities. The goal is to gain a competitive advantage, not just an environmental one.
- **Defensive Green:** Companies use this strategy as a form of caution or in response to a specific crisis. They aim to showcase the value of their brand and reduce losses through defensive green strategies.
- **Divergent Green:** Companies focus on creating environmentally friendly processes on a large scale and for the long term. This requires both financial and non-financial commitment from the companies' perspectives. Environmental activities are viewed as an opportunity to distinguish themselves in an environmentally friendly way.
- **Extreme Green:** Organizations using this marketing strategy are characterized by inclusive philosophies and values. Environmental issues are integrated into the activities or processes in the product life cycle.

After selecting the strategy to follow, a timeline should be set to monitor the results, as each of the previous marketing strategies has direct or indirect effects. Researchers have classified green marketing strategies in several ways, such as by field, by management levels, or even by time. Therefore, each company must develop appropriate strategies based on its objectives, available resources, target market, and competition. The Green Marketing Strategy Matrix can be used to help with this, determining the importance of the green market size in industries and the company's ability to distinguish its products based on how green they are (Al-Kheir, 2018, p. 68).

B- Environmental Innovations as a Mechanism to Enhance Green Marketing Practices

Environmental innovations mean developing or changing the ways we produce things and technologies to reduce the damage they may cause to the environment. There are two types of innovations: technological innovations, which make products and processes more environmentally friendly, and organizational innovations, which help companies improve their performance. These innovations include training programs, environmentally friendly design, and product life cycle studies for green products, creating communication channels to address environmental problems, and forming work teams to handle environmental issues (Zarqon, 2018, pp. 48-49). There are classifications for environmental innovations, including (Zarqon, 2018, pp. 50-51):

- The first type: depends on the technology used in the organization, such as pollution control technology, waste management, clean technology, recycling, and organizational technology.

- The second type: includes waste reduction technology, energy efficiency technology, production process improvement technology, clean material technology, closed-loop or circular production process technology and recycling, cleaner products, and clean product management technology. Green innovation is a response to environmental regulations and can lead to (Bourzak, 2015, p. 124):

- Reducing costs or reducing or eliminating pollution that can be turned into something useful.
- Focusing on the main causes of pollution by improving resource use.
- The emergence of new or improved products that is less harmful and more environmentally friendly.
- Contributing to the development of new technologies or methods that are less harmful and more suitable for the environment.
- Highlighting management innovation that helps introduce new ideas such as total quality management.

Thus, innovation is the renewable source of competitive advantage in leading companies and remains an essential resort.

Environmental Awareness and Green Marketing in Algerian Law

The **Sustainable Development Plan for 2030**, in the United Nations program that Algeria also implements, highlights the basic dimensions of economic transformation, which are (Rashmawi, 2018, p. 25): It is very important to focus on employment opportunities and the economy. We must care about public wealth in economic, environmental, and social fields. We must invest in healthy ecosystems and innovate new ways to protect the environment. We also need to work on developing people's skills and building strong institutions through laws that support investment. It is important to achieve a balance between our current and future needs, and carry out reforms in policies related to the private sector. After environmental awareness increased in developed countries, this required companies to support their organizational culture and strategies with an environmental orientation, and to include environmentally friendly attitudes instead of just striving to develop green products (Bedraoui, 2008, p. 217).

We can use **green internet** to raise environmental awareness. It helps us learn about environmental issues, and environmental protection associations contribute to raising awareness through social media platforms. Additionally, the internet can offer services to assess and measure environmental performance. There is also an initiative by a young German who invented an environmentally friendly search engine as a step to help raise environmental awareness (Rashmawi, 2018, p. 25).

In Algeria, what is clearly noticeable is the legislative aspect that protects the environment. Algeria is always a pioneer in ratifying international treaties and agreements and then embedding them into internal legislation. However, what the country really needs is the actual implementation of laws, not just passing them. Regarding environmental awareness, it is reflected in some of the activities carried out by environmental protection associations, such as awareness campaigns, but these are not as effective as desired. What is required is the cooperation of the government, busi-

ness organizations, and civil society to achieve satisfactory results. What stands out, however, is the government's constant call for: combating industrial pollution of all kinds, especially the disposal of factory waste into the sea, and attempting to implement a green economy in Algeria as two prominent steps aimed at protecting the environment from waste and pollution.

A- Environmental Awareness through Combating Industrial Pollution

One of the most significant impacts of industrial pollution on the environment, according to (Baghdadi, Key Aspects of Industrial Environmental Policy in Algeria, 2021), is: The waste from hazardous factories causes significant damage because it contains toxic materials, which can be solid, liquid, or gaseous. These wastes require special methods for collection, transportation, and treatment. Therefore, the law has set methods for dealing with them to protect living organisms. Other serious damages include the depletion of natural resources, especially non-renewable resources, which contradicts the sustainable development of future generations. Among these damages, pollution appears in the air, water, and soil.

Therefore, Algeria began following an environmental policy to combat industrial pollution. This policy started with studying the impacts of pollution on the environment and called for some institutions to apply environmental standards such as **ISO 14000** and **ISO 14001**. A charter for institutions was also established, with more than 2,635 companies joining, which helps protect the environment from pollution and waste. Additionally, environmental representatives were appointed in institutions that posed a risk, with 92 representatives appointed in industrial establishments. Finally, environmental fees were introduced as a measure to reduce pollution, as stipulated in the **Finance Law of 1992**, which included a call for the prevention of major risks through: conducting a national survey on hazardous waste, creating a national plan for managing specific waste, processing used oils and expired industrial products, treating high-risk material waste, and developing renewable energy sources. The program also aimed to implement the ozone protection program, safeguard the coast and sea through the specific law for the protection and enhancement of the coast.

Thanks to consultations with industrialists in a participatory and transparent manner, awareness of environmental issues has increased in recent years, and industrialists have become more aware of the importance of solutions that ensure sustainable industrial management. They have committed to cooperating with the environment administration, leading to many polluting factories beginning to take steps to protect the environment through projects and investments aimed at reducing pollution.

Special and hazardous waste are types of waste that require special care because they can harm the environment or public health. They cannot be dealt with like regular household waste because they contain dangerous materials. Around 325,000 tons of this waste is produced annually, according to the national record, and it can be disposed of in various ways such as burning or storage in special centers. Every person who generates waste must know how to classify and separate it. Here, the role of municipalities is crucial in maintaining public health and cleanliness, as well as the role of local cleanliness services and environmental directorates in addressing the dangers of waste and how to collect it, and the role of urban policing (Tayyar, 2022, p. 46 and beyond).

B- Environmental Awareness through the Implementation of the Green Economy

The **green economy** helps provide important things such as green industry, sustainable businesses, job creation, increased investments, and poverty reduction. Therefore, Algeria began working on

this subject through the **Regional Development Project** in 2001, managed by the Ministry of Environment. The main goal of this project is better waste management to eliminate the risks associated with hazardous chemicals. A law was also adopted in 2002 to monitor waste management and disposal methods. There are also other projects related to cooperation with other countries, stemming from the internal environmental dimension, including: the **Tourism Planning Scheme for 2025** (Tayyar, 2022, p. 48).

In 2012, the United Nations Environment Program discussed the topic of the green economy and how it can help with sustainable development and poverty eradication, and Algeria participated in this program to find ways to implement the green economy in a fair and equitable manner for all. The green economy means that we work on protecting the environment while simultaneously helping to increase income and provide job opportunities through investments in both the public and private sectors, which would lead to enhancing resource efficiency (Mezhoud, 2021, p. 74).

Several administrative bodies implement environmental policies to achieve sustainable development. These bodies include: the Ministry of Environment and Renewable Energies, the Supreme Council for Environment and Sustainable Development, the National Council for Regional Planning and Sustainable Development, environmental monitoring agencies, the Center for Renewable Energy Development, the Unit for Solar Equipment Development, the National Agency for Energy Efficiency and Rational Use, and the Solar Equipment Testing Station. Thus, we can understand that the benefits of the green economy include addressing environmental challenges, stimulating economic growth, and helping to eliminate poverty and unemployment. Algeria is working on a new sustainable development plan to achieve these goals over five years, from 2015 to 2019, with the green economy being a key driver for technological development and progress (Mezhoud, 2021, p. 80 and beyond).

Results and Discussion:

From the above, we conclude that:

- The concept of **green marketing** has evolved from the idea of corporate social responsibility to the idea of consumer protection and environmental concern. This concept began to influence the way companies operate, as they started adopting specific standards like **ISO 14000** and **ISO 14001** to improve their environmental behavior.
- The importance of **green marketing** is evident in several aspects: meeting consumer needs, ensuring product safety, managing processes efficiently, gaining social acceptance, and ensuring the continuity of activities. As a result, governments consider **green marketing** to be important, and countries are striving to implement it.
- **Green marketing** ideas relate to several aspects, such as: environmentally friendly products, eco-friendly prices, eco-friendly distribution methods, promotion of green products, and environmentally friendly production processes. It also involves individuals who care about the environment and corporate performance in protecting it.
- For the success of sustainable development in Algeria, laws should be adopted that support concepts like: corporate social responsibility, social entrepreneurship, Islamic economy, and **green marketing**. All of these ideas aim to protect the environment, but they are not clearly implemented in Algerian laws, though they can be seen within the broader framework of sustainable development.

- The factors that explain **green marketing** include: business ethics, environmental damage, social responsibility, commitment from top management, products that do not have negative impacts on society and the environment. According to Algeria's environmental protection laws, some of these aspects are visible, especially the deterrent measures when environmental damage occurs.

- There is no **environmental commercial insurance** in Algeria, and it is not implemented despite its significant importance. What may exist is **civil liability insurance** for business organizations, which does not cover environmental damage due to the specific nature of environmental risks.

Conclusion

The environmental system supporting green marketing in Algeria includes a set of factors and elements that support and contribute to the application of green marketing concepts in the country. This system encompasses several vital aspects, starting from legislation and government policies to societal awareness and active participation from the private sector. These points can be summarized in several key aspects:

1. Legislation and Government Policies:

- The Algerian government has developed several policies and laws in recent years aimed at promoting sustainability and environmental protection. Among these policies are laws that encourage companies to adopt environmentally friendly practices, such as reducing pollution, minimizing the consumption of natural resources, and using clean technologies.

- For example, there are laws related to waste management and recycling, encouraging the use of renewable energy, and promoting industries to adopt eco-friendly production practices.

2. Role of Government Institutions and Environmental Organizations:

- Environmental protection organizations in Algeria play an important role in raising awareness and guiding towards sound environmental practices. These organizations provide consultations to private institutions regarding the marketing of green products.

- Additionally, environmental awareness campaigns are organized for the public to raise awareness of the importance of sustainability and environmental protection.

3. Technology and Innovation:

- Modern technology contributes to achieving green marketing by innovating products that adhere to environmental values, such as developing clean production technologies and using renewable resources.

- This technology can also help improve the effectiveness of green marketing campaigns through digital media, such as social media, which facilitates interaction with the public and educates consumers on the importance of choosing eco-friendly products.

4. Private Sector and Companies:

- Algerian companies, especially those in the renewable energy, eco-packaging, and sustainable agriculture sectors, have become more aware of the concept of green marketing and are adopting marketing strategies based on environmental values.

- Companies that market eco-friendly products may benefit from government support or tax incentives.

5. Community Awareness and Education:

- Universities and schools play a role in spreading the culture of green marketing, as concepts of sustainability and environmental protection are taught in educational curricula.

○ Increasing awareness among consumers about the importance of favoring eco-friendly products, such as recyclable products or those using sustainable raw materials.

6.Natural Resources and Biodiversity:

○ Algeria, with its geographic location and diverse natural resources, is one of the countries that have significant opportunities to develop green industries, such as solar and wind energy, and sustainable agriculture.

○ This biodiversity can be a strong foundation for marketing natural and environmentally friendly products in both the local and international markets.

Recommendations:

- Encouraging green economy initiatives in Algeria is crucial, especially for young entrepreneurs with environmental ideas who can create small companies focused on the environment, such as recycling businesses.

- Companies should adhere to laws that protect the environment. If companies cause pollution of air, water, or land, they should be subject to penalties.

- It is important for companies to follow good environmental practices to reduce pollution and help protect the environment. This can be achieved by strengthening the role of environmental representatives in companies and making the company charter an ethical document to be adhered to. Additionally, media, especially the internet, should play a larger role in spreading environmental awareness.

- Laws related to corporate social responsibility, social entrepreneurship, Islamic economy, and green marketing should be enacted, as they contribute to environmental protection.

- Further encouragement of green technology and environmental innovations in Algeria is necessary to increase their societal effectiveness.

- The actual application of environmental laws in daily life is crucial, not just the establishment of laws. There must be monitoring, such as by urban police and environmental police.

- There should also be methods to protect people from environmental damage, such as requiring insurance companies to provide specific coverage for these risks.

- The Ministry of Environment should play a significant role in encouraging "green marketing" in factories in Algeria and integrating it into its programs.

- Finally, the internet and social media can be used to spread environmental awareness, as many people in Algeria use these platforms, which will help increase environmental awareness among companies and consumers.

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TITLE: The Policy of the Barka Family in Spain (238–219 BCE)**AUTHOR:** Nouredine KARIMA¹**Abstract.**

The policy of the Barcid family in Spain (238–219 BCE) played a crucial role in shaping the geopolitical landscape of the Western Mediterranean during the late third century BCE. Following the end of the First Punic War, Carthage sought to compensate for its losses in Sicily by expanding its influence in Spain, a region rich in natural resources and strategic military advantages. The Barcid family, led by Hamilcar Barca and later his successors, Hasdrubal the Fair and Hannibal, implemented a comprehensive policy aimed at consolidating Carthaginian control, securing economic resources, and preparing for future conflicts against Rome. This study examines the Barcid expansion in Spain by analyzing its military strategies, economic policies, diplomatic engagements, and administrative structures. The research also investigates the interactions between the Barcids and the local Iberian tribes, highlighting the methods used to establish authority and extract resources. The study is based on a thorough review of primary historical sources, including accounts by Polybius, Livy, and Diodorus Siculus, alongside modern scholarly

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interpretations. The findings reveal that the Barcid policy in Spain was not merely an extension of Carthaginian interests but rather a semi-autonomous effort by the Barcid family to build a power base independent of Carthage. This policy ultimately led to the Second Punic War, as Rome perceived the expansionist ambitions of the Barcids as a direct threat to its own influence in the region. By exploring the motivations, successes, and failures of the Barcid policy, this research contributes to a deeper understanding of the factors that fueled one of antiquity's most significant conflicts.

Keywords: Barcid family, Carthage, Spain, Punic Wars, Hannibal, Hamilcar Barca, Hasdrubal the Fair, Iberian tribes, Roman-Carthaginian conflict.

Introduction.

The Barcid family played a defining role in Carthage's resurgence following the First Punic War (264–241 BCE). After Carthage suffered a humiliating defeat to Rome and lost its valuable Sicilian territories, the city-state faced internal crises, including the Mercenary War (241–237 BCE) and economic instability. Seeking new opportunities to restore Carthaginian power, General Hamilcar Barca turned his attention to Spain, where he embarked on an ambitious campaign of conquest and consolidation. His policy in Spain laid the foundation for Carthage's military and economic recovery and directly shaped the events leading to the Second Punic War.

Hamilcar Barca's strategy in Spain was multifaceted. He aimed to establish a strong Carthaginian presence by subjugating Iberian tribes, exploiting the region's mineral wealth, and constructing a powerful army that would later challenge Rome. His successors, Hasdrubal the Fair and Hannibal, continued and expanded this policy by strengthening alliances, founding new cities like Carthago Nova (modern Cartagena), and developing a network of military and economic control. The Barcid policy was characterized by a blend of military aggression, economic exploitation, and diplomatic maneuvering, making it one of the most sophisticated imperial enterprises of its time.

Despite its apparent success, the expansion of the Barcids in Spain was met with increasing suspicion from Rome. The Ebro Treaty (226 BCE), which sought to limit Carthaginian influence north of the Ebro River, was a diplomatic attempt to contain Barcid ambitions. However, when Hannibal besieged Saguntum in 219 BCE, Rome saw this as a violation of the treaty and used it as a *casus belli* to launch the Second Punic War (218–201 BCE). Thus, the policies of the Barcid family in

Spain not only transformed the region but also set the stage for one of the most significant conflicts in ancient history.

This study seeks to analyze the Barcid policy in Spain from 238 to 219 BCE, focusing on the military, economic, and diplomatic strategies employed by Hamilcar, Hasdrubal, and Hannibal. By examining the motivations behind their expansion, their interactions with local tribes, and the consequences of their policies, this research aims to provide a comprehensive understanding of Carthaginian Spain and its impact on the broader Mediterranean world.

Objectives of the Study

1.To examine the military strategies employed by the Barcid family in Spain and their role in consolidating Carthaginian control.

2.To analyze the economic policies implemented by the Barcids, including resource extraction, trade, and revenue generation.

3.To explore the diplomatic relations between the Barcids and the Iberian tribes, as well as their interactions with Rome.

4.To assess the administrative structures established by the Barcids and their effectiveness in governing Spain.

5.To evaluate the impact of the Barcid expansion on Carthage, Rome, and the broader Mediterranean political landscape.

Research Questions

- 1.What were the primary motivations behind the Barcid expansion in Spain?
- 2.How did the Barcid military campaigns shape the political and social structure of Iberia?
- 3.What role did economic exploitation play in sustaining the Barcid rule in Spain?
- 4.How did the Barcids navigate their relationships with local Iberian tribes and rival powers such as Rome?
- 5.To what extent was the Barcid policy independent of Carthaginian state control?
- 6.How did the Roman response to the Barcid expansion lead to the Second Punic War?

Statement of the Problem

Despite the Barcid family's significant role in shaping Carthaginian and Mediterranean history, their policies in Spain have often been overshadowed by the broader narrative of the Punic Wars. Many historical analyses focus on Hannibal's invasion of Italy while neglecting the foundation

laid by his father and predecessors. Additionally, there is a lack of comprehensive studies that integrate military, economic, and diplomatic aspects of the Barcid administration in Spain. This research seeks to fill this gap by providing a detailed examination of how the Barcid policy functioned as an independent entity and how it contributed to the growing tension between Carthage and Rome.

Furthermore, there remains a debate among scholars regarding the extent to which the Barcids acted autonomously from Carthage's central government. While some historians argue that the Barcid expansion was part of a coordinated Carthaginian imperial strategy, others contend that Hamilcar, Hasdrubal, and Hannibal pursued their own interests, effectively establishing a semi-independent power base. This study aims to clarify this issue by investigating the relationship between the Barcids and the Carthaginian state.

Significance of the Study

This study is significant for several reasons. First, it provides a nuanced understanding of Carthaginian Spain by examining the military, economic, and diplomatic strategies employed by the Barcid family. By doing so, it contributes to broader historical discussions about empire-building, military logistics, and colonial administration in the ancient world.

Second, the research sheds light on the geopolitical dynamics of the Western Mediterranean during the late third century BCE. Understanding the Barcid policy in Spain helps explain the underlying causes of the Second Punic War and the shifting balance of power between Rome and Carthage. This period was crucial in determining the fate of the ancient Mediterranean, and a closer examination of the events leading up to the war provides a clearer picture of how history unfolded.

Finally, this study addresses gaps in existing scholarship by offering a multidisciplinary approach that integrates historical, archaeological, and economic perspectives. By examining primary sources alongside modern analyses, it provides a more comprehensive view of the Barcid family's role in Spain and its long-term impact on the ancient world.

In conclusion, the policy of the Barcid family in Spain was a defining chapter in Carthaginian history. Through military conquest, economic exploitation, and diplomatic maneuvering, the Barcids transformed Iberia into a crucial base for Carthage's ambitions. However, their success also precipitated their downfall, as their expansion brought them into direct conflict with Rome, setting the stage for the Second Punic War. This study aims to uncover the complexities of this period and highlight the significance of Barcid Spain in the broader context of ancient history.

The Mercenary Revolt in Sardinia, combined with Rome's efforts to limit Hamilcar's influence, significantly bolstered the popularity of the Barcid faction and made their ambitions more attainable. The blatant injustice of annexing Sardinia and Corsica, along with the imposition of an additional war indemnity on Carthage, ignited a strong sense of national pride among the Punic people. This led to a growing conviction that a lasting agreement with Rome was impossible, thereby aligning public sentiment with the Barcids' position.

In this way, Rome inadvertently supported the "Barcid Plan," assuming such a plan existed, as suggested by our sources, which frequently reference the Barcids' "hatred" of and desire for "revenge" against Rome. This motivated the Barcids to pursue expansion in Spain, where they sought to rebuild their strength away from Rome's scrutiny and to overcome the challenges posed by the Hanno faction, which favored giving Rome free rein in the Mediterranean while focusing on expansion at the expense of neighboring Libyans.

Hamilcar's plan, as some argue, was meticulously crafted. The discipline and consistency evident in its execution suggest that it was not improvised but rather a carefully developed strategy aimed at addressing the deficiencies that had prevented Carthage from achieving victory in the Sicilian War.

Addressing Carthage's Weaknesses

The plan sought to resolve the key shortcomings that hindered Carthage during the conflict in Sicily:

1. **Economic Fragility:** Carthage's economy was too weak to bear the costs of prolonged war.
2. **Oligarchic System:** The ruling aristocracy was self-serving and reluctant to contribute to the war effort, favoring peaceful agreements with Rome.
3. **Reliance on Mercenaries:** Dependence on mercenaries was the most significant liability.

To tackle these challenges, Hamilcar turned to Spain, a region offering substantial economic benefits. Its vast mineral wealth, particularly the silver mines of Sierra Morena, could rejuvenate Carthage's economy and support its military needs. Furthermore, its rich agricultural and livestock resources could revitalize Punic markets.

Spain's geographical distance also provided Hamilcar with a refuge from the intrigues and conspiracies of Carthage's oligarchic elite. Merchants and financiers often worked to suppress militaristic endeavors, directing attention toward African territories and leaving the western

Mediterranean open to Roman dominance. This strategy aimed to avoid further confrontations with Rome, which could lead to economic stagnation and financial losses.

The Hannoite Perspective

The Hanno faction's support for the Spanish expedition was likely driven not by alignment with the Barcids' policies but rather by their desire to exploit Spain's mineral wealth. By endorsing the campaign, they sought to distance the Barcids from Carthage and even from Rome, ensuring that the Barcids' military ambitions would not interfere with their economic interests.

In conclusion, while Hamilcar's vision for Spain aimed to restore Carthage's strength and independence, it also highlighted the deep divisions within Carthaginian politics. The Barcids sought to revive national pride and military power, while the Hannoites prioritized economic gain and appeasement of Rome. This complex interplay of ambitions set the stage for Carthage's resurgence and its eventual confrontation with Rome.

The population density in Spain also played a significant role in providing Hamilcar's army with substantial recruitment opportunities at minimal cost.

Thus, we see that the choice of Spain met Hamilcar's needs. In addition to its natural and mineral wealth and population density, Spain was far from Italy, which minimized the likelihood of drawing the attention or intervention of the Roman Senate during the early stages of his efforts.

This choice was not random but informed by knowledge and experience. The Phoenicians had been visiting Spain since the late 12th century BCE. Historical evidence and texts indicate interactions between the Phoenicians and the Kingdom of Tartessos as early as the 9th century BCE—well before Carthage was founded. Several Phoenician settlements were established along the Iberian Peninsula's coasts, the most notable and renowned being the settlement of Gades (modern-day Cádiz). This settlement maintained close ties with Carthage, which likely provided assistance in dealing with the local inhabitants and resisting Greek influence, particularly after the founding of Massalia (modern-day Marseille) and the Greeks' growing interest in exploiting Spain's resources.

The Magonid dynasty had already asserted dominance over the Phoenicians in the far west, forming confederations that German scholar Schulten described as the “First Carthaginian Empire” in Spain. However, these confederations, or rather empires, disappeared along with the families that established them around the mid-4th century BCE.

While the Magonids conducted major campaigns along the eastern coasts, permanently driving the Greeks north of Catalonia and destroying numerous Iberian forts, they failed to

establish lasting control. Archaeological evidence indicates that there were no Punic settlements in Spain before the Barcid conquests. Phoenician-founded cities retained not only their political independence but also cultural practices distinct from Carthage's. These cities even continued trading with the Greeks despite existing treaties. The only Carthaginian-controlled territory in the region was the island of Ibiza in the Balearic archipelago, seized in 654 BCE. Excavated artifacts from Ibiza differ significantly from those found in Spain, featuring distinctly Carthaginian tools.

At that time, the Iberian Peninsula could be divided into three regions:

The First Region: Spanning the southern and eastern coasts, this area was densely populated, featuring numerous cities. Its inhabitants were a mix of Phoenicians, Greeks, and native Iberians.

The second region of Spain consisted of the central areas, where early Gauls had intermingled with the local population to form a tribal society of fierce warriors and cavalrymen. This society was, as some described it, a volatile mix of extremes: "friendship and hostility."

The third region was inhabited by the most recent Gaulish migrations, which had not yet integrated with the existing population. The tribes in this area were remarkably strong and brave, making them difficult to subdue.

With the exception of one coastal tribe residing in the Málaga region, which had adopted the Phoenician language, the majority of the locals resisted Punic dominance. These tribes, the Bastulo-Poeni, as the Romans called them, were descendants of the Tartessians. Their king, **Arganthonius**, had welcomed Phoenician and Greek sailors in the 8th century BCE.

Alongside the Bastulo-Poeni, two other peoples shared the legacy of this wealthy kingdom:

1. **The Turdetani**, from the Guadalquivir River basin.
2. **The Bastetani**, from the Granada region.

Archaeological discoveries in these regions reveal a sophisticated civilization in southern Spain during ancient times. These areas and peoples had previously interacted with the Phoenicians and later the Carthaginians. However, during Hamilcar's time, it was necessary to move northward to find the major centers of Iberian civilization, stretching from Sierra Nevada to Hérault.

Here, a cohesive and vibrant nation dominated the Mediterranean shores. It became better known in the relatively late 5th century BCE, using a shared language and script. Although their tongue is not well understood, it is believed to be related to the Tartessian language and, to some extent, the Pyrenean-Iberian languages, traces of which remain in modern Basque.

The strength and distinctiveness of the Iberian language are particularly evident in their art, dated by modern research to the 4th century BCE. In the same region, painted ceramics indicate a thriving society marked by feudal customs, conflicts, and diverse activities such as seafaring, horseback riding, warfare, and entertainment. Among these activities, bullfighting stood out as the most popular—its influence can still be seen in Spanish culture today.

Despite their economic, social, and artistic wealth, political progress did not accompany these advancements. Most Iberians continued to live in fortified villages dominated by barons or lords, who frequently engaged in conflicts with neighbors and sometimes submitted to more powerful rulers. Confederations were thus formed but were fragile, dissolving quickly after the founder's departure. This fragility led the geographer Strabo to describe the Iberians as prone to banditry, piracy, and rebellion against authority.

Conditions were even harsher on the interior high plateaus, home to mixed Celtiberian tribes in the eastern part of the peninsula. The **Celts** there shared a similar lifestyle with their northern counterparts beyond the Pyrenees. Their weapons and jewelry all belonged to the same cultural sphere.

The Celtiberians, considered the most civilized and urbanized among the Celt-Iberian tribes, lived in stone-built cities fortified in a Mediterranean style. One notable city was **Numantia**, a symbol of military virtues and the fierce desire for independence of this proud people.

These were the regions and peoples of Spain that Hamilcar Barca had to face. Fortunately for him, the primary objectives of his plan were not located in areas controlled by the most dangerous or hostile tribes. The **gold and silver mines of Sierra Morena**, the wealth of Tartessus, were not far from Gades (modern-day Cádiz), which willingly welcomed the Punic army and its leader.

From his base in Gades, Hamilcar began negotiations that quickly secured the peaceful submission of tribes such as the **Bastetani**. However, he had to engage in conflict with the **Turdetani** or, more precisely, the neighboring wealthy Celtiberian tribes to the north.

By 236 BCE, this phase was concluded, and Hamilcar initiated a new system for exploiting the mines. He minted new high-quality silver coins that replaced the shekels brought from Carthage. Despite rumors suggesting that Hamilcar sought to establish an independent empire in Spain, both economically and politically, evidence shows that he continued to send shipments of precious metals to Carthage. These shipments were sufficient to pay wages, fulfill war reparations, and revitalize Carthage's industrial and commercial activities after depleting remaining funds on his campaign. Hamilcar thus restored balance among Carthaginian aristocrats, reconciling merchants, industrialists, and landowners.

Following these initial successes, Hamilcar turned his attention to the **Detani (Deitani)**, a wealthy but mountainous region extending to the mouth of the **Júcar River**. Subjugating this area required four years (235–231 BCE). To extend operations further north, he relocated his command center from Gades to **Acraleucus (White Cape)**, from where he focused on inland conquests after securing coastal tribes.

Hamilcar's victories alarmed **Massilia (modern Marseille)**, which alerted Rome. At the time, Rome showed little interest in distant Spain due to its preoccupations elsewhere. However, in 231 BCE, Rome dispatched an investigative delegation to Spain to assess the situation. Hamilcar received the Roman envoys warmly and successfully convinced them that his campaigns aimed solely at disciplining rebellious Iberian tribes that were disrupting Punic trade and hindering Carthage's ability to pay the war indemnities stipulated in its treaty with Rome.

In the winter of 229 BC, Hamilcar resumed his campaigns inland. However, the Iberians of **Meseta**, who had mixed with the Celts or had been trained by them, proved to be formidable opponents. In 229 BC, they succeeded in besieging the Carthaginian forces, who had not taken all necessary precautions, when they attempted to attack a fortress that seemed easy. This fortress had refused to pay tribute. Hamilcar had left his best troops, along with all the elephants, with his son-in-law **Hasdrubal the Great**. But suddenly, his camp was besieged by the **Oritanians**, whose king **Heliki** pretended to negotiate with Hamilcar, who found himself in a difficult position. He accepted the agreement and took the return route along the coast, following the **Jura River**. At a narrow pass

where the road meets the river, his forces were surrounded, and the rear of the army was quickly destroyed. When Hamilcar, isolated, tried to join his forces on the other side of the river, he threw himself into the river with his horse, but the floodwaters swept him away, and he drowned.

Succession of Hamilcar:

Hamilcar's death created a difficult situation, as appointing a successor was not easy. The soldiers had gained the right to choose their leader during the "**Mercenary War**", a privilege they were not willing to relinquish easily. Psychologically, there was also an impact, as Hamilcar's victories over the past eight years were not just the result of his talent and genius but were attributed to a supernatural, divine-like talent, which was believed to be hereditary within his family. Therefore, the army trusted only a relative of Hamilcar. However, the three sons, although they had proven their courage, authority, and strategies, were too young to take on political and military responsibilities after their father's death.

Leadership was handed over to **Hasdrubal the Great**, Hamilcar's son-in-law, who had been his second-in-command in Spain for many years. His role as admiral had not prevented him from commanding the land forces, giving him military experience. Additionally, his previous political involvement with the "Democratic League" allowed him to build valuable political connections, both for his acceptance in the capital **Carthage** and to organize the administrative and military structure that Hamilcar had started in Spain.

Hasdrubal's first action after his appointment as the Carthaginian general in Spain was to avenge Hamilcar's death. He gathered an army of 60,000 infantry, 8,000 cavalry, and 200 elephants and launched a punitive campaign against the Oritanian tribes. He killed all those he considered responsible for Hamilcar's death and captured twelve cities.

However, we observe that **Hasdrubal** leaned toward peaceful methods, achieving his goals more through diplomacy and negotiating with the Spanish tribes rather than resorting to military force. Through this approach, he was able to expand the influence of the Carthaginian family in the Iberian Peninsula.

The prince in Carthaginian Spain was the link between the **Barcid** family (officials, soldiers, and city dwellers) and the local population. Hamilcar had given the family a formal structure with

the help of the more dynamic princes, uniting various tribes and fortresses under their rule. Within the interior of the peninsula, **Culchas** was appointed as a prince over twenty-eight cities. These local units were unified into national **federations**. During Hasdrubal's time, he summoned the heads of these federations and was elected as the supreme leader by the "Congress of Princes." Afterward, he immediately declared the financial and possibly military obligations of the members.

The internal autonomy of these members was respected, but any disobedience was met with severe punishment. Hamilcar had set the example from the beginning of his conquests by executing the king of **Indortas** (a local leader who opposed the occupation of **Betique**). There was no direct administration of the soldiers in the army. Tax collectors visited these federations without guards. The loyalty of the followers was guaranteed only by the presence of hostages in Carthage. There may have been secret Carthaginian agents traveling throughout the region, monitoring the princes, and assisting the most loyal ones in subduing their neighbors. Hasdrubal gave great attention to organizing these diplomatic and intelligence services, preferring peaceful methods over the use of force. As **Titus Livius** says: "More through personal relationships with the princes than through war or weapons, Carthage gained new strength."

To implement this policy, Hasdrubal the Great called upon representatives of all the Iberian peoples and asked them to elect him as their "supreme leader." While this election did not grant him additional powers beyond those given by the army or the legitimacy he had received from the Senate in Carthage, it changed the nature of control in Spain—from a "foreign conqueror" to a "national leader." This shift transformed the colonial state into a state that was linked to and, in principle, independent. It seems that Hasdrubal understood the nature of the Iberian people, who cherished freedom and pride, and sought to reap the benefits with minimal harm. As such, when he dissolved the council, he fixed the taxes to be paid by each tribe and invited the chiefs to send a member of their family to be raised under his care, ensuring their loyalty.

After the death of his wife, Hamilcar's daughter, Hasdrubal married the daughter of one of the Spanish tribal chiefs. This marriage helped solidify his control over the Iberians, granting him widespread popularity. The union also gave him "legitimacy" in the eyes of the Spanish people.

After these achievements, which ensured his peaceful loyalty among the Spanish tribes, **Hasdrubal** turned to his second major policy goal: establishing a capital for his new realm.

Establishment of Carthagera:

A. Location:

The city was strategically located on the southeastern coast of Spain, near the extremely rich silver mines, fertile agricultural plains, and a well-protected harbor. The Carthaginian elders who attended the city's opening praised this accomplishment, especially as **Hasdrubal** equipped the city with significant industrial centers. He built shipyards, a mint, and factories employing no less than 2,000 workers across various crafts. The city was fortified with tall, impregnable walls and temples. However, the most notable structure was the massive royal palace, which suggests that **Hasdrubal** lived according to the protocols of Hellenistic monarchies.

B. Naming the City:

The decision to name the city **Carthagera** sparked controversy among some historians, who saw the name as a clear reference to the parent city of Carthage, suggesting a desire for independence from the homeland. However, **M. Forren** argues that "Carth-Hadast" had a different meaning, one not linked to the new city. He interprets "Carth" to mean "capital," suggesting that **Hasdrubal** founded a new capital, which the Romans later referred to as **Carthago Nova**, to distinguish it from the original Carthage.

The Barcid family's authority in Spain was based on the trust of the army, with legitimacy always rooted in their victories. While the kings of Tyre were believed to be chosen by the gods, the Barcid family saw in their traditions a "symbol" that inspired their royal authority. **Hamilcar** and his successors were considered by their followers as the earthly embodiment of the god **Melqart**. The Barcid family religion, which spread in Spain, was a blend of Phoenician, Greek, and local beliefs, and was less dogmatic in its view of the supremacy of the deity compared to traditional Carthaginian beliefs. While they maintained the superiority of **Shamem** (the chief god), their religion was more humane and free of the fanaticism associated with the worship of **Baal-Hamon**, the great god of Carthage. That said, the worship of **Baal-Hamon** did not disappear in Spain; he had a temple alongside **Melqart's** temple in **Cádiz**, and **Hasdrubal** dedicated a second temple to him on one of the hills overlooking **Carthagera**, while other hills were dedicated to the mining gods (such as **Kasur**) and the heroes who had previously discovered the mineral wealth of the Iberian

mountains. However, **Baal-Hamon** did not have a place in the military pantheon of the Barcid faction, nor did we find evidence of the worship of **Tanit** outside of Ibiza.

While the Barcid family relied on the army and religion to support their rule, economic power also played a significant role in solidifying their authority. This economic strength was primarily drawn from the **Siramorina mines**, which ensured **Hamilcar's** economic independence within two years of his arrival in Spain. To confirm this autonomy, he minted his own coins, which became a medium of exchange across Spain due to their high quality.

s previously mentioned, **Hasdrubal** worked to make **Carthagera** an important economic center by establishing various factories and workshops, in order to avoid relying solely on the extraction of precious metals.

It appears from our sources that the workers in these factories and workshops were slaves, as were the miners, and all were subjected to a harsh system. The condition of rural workers may not have been much better than that of the miners. Latin texts and inscriptions, dating shortly before the Roman occupation, confirm the existence of villages for serfs, most of whom were owned by the Barcid family or the Carthaginian aristocracy. This was due to **Hamilcar**, and later **Hasdrubal**, having the ability to involve many of their fellow citizens in the conquests. Alongside them were some members of the **Council of Thirty** and the Carthaginian Senate, who formed their military council. These individuals, who did not lack the time to focus on their own interests, seized vast estates and employed the serfs there.

Hasdrubal was skilled in improving the positions of citizens from the middle and lower classes, as well as the bourgeoisie of the allied Carthaginian cities, which the oligarchy treated as inferior. This enhanced the standing of the Barcid family.

Thus, the resources of **Carthagera**, independent of the Carthaginian government and distant from its supervision, grew due to the activity of **Hamilcar** and later **Hasdrubal**, until they became a crucial resource for Carthage to resolve its crises and revive its economy. Carthage thus became economically dependent on **Carthagera** and subject to its oversight.

Historians generally agree that **Hamilcar's** conquest of Spain was only a phase leading to "revenge" against Rome. However, Rome allowed him to operate for six years (237–231 BCE)

without interference. The Senate was likely content with the enemy's engagement in a distant war, preferring to focus on more immediate objectives between 240–227 BCE, such as Corsica, Sardinia, Liguria, and Pre-Alpine Gaul.

When the **Barcid** conquests began to succeed in 237 BCE, the Greeks of **Emporion** (modern Empúries) grew concerned and called for their **Phocian** allies. However, the Phocians were unable to confront the Carthaginians and turned to Rome, which sent a mission. This was ineffective, as **Hamilcar** managed to convince the mission that the purpose of these expansions was to fulfill Rome's dues. Moreover, it is likely that Rome's disinterest was partly due to its own concerns.

However, once **Rome** overcame the Gallic threat, particularly after defeating them near **Cape Telamon** in 226 BCE, it suddenly turned its attention to Spain. **Hasdrubal** signed an agreement with Rome, prohibiting Carthaginian forces from crossing the **Ebro River**.

The Ebro Treaty of 226 BCE:

Polybius views this treaty as a precautionary measure by Rome to fight the Gauls without the risk of being encircled by Carthaginian forces. However, this assumption entangles Rome, as it appears to have provoked the war against the Celts. Many researchers question the reasons behind Rome's negotiation with **Hasdrubal** rather than with the Carthaginian government, suggesting that Rome may have had intentions to violate the treaty when circumstances allowed.

Polybius portrays Rome as the one requesting the treaty—perhaps believing, like many researchers, that Carthage benefited from the agreement by recognizing its presence in Spain. However, in reality, **Hasdrubal** was the one making concessions, which leads us to suspect that **Polybius** was misled, which influenced his belief that the **Second Punic War** was entirely the responsibility of **Hannibal**, and that the treaty was made between two equal parties. Rome's recognition of the **Barcid Empire** in Spain likely aimed only to guarantee Rome's security, while we can view the treaty as a true "imposition," meant to curb Carthaginian expansion in Spain as quickly as possible.

The city of "Saguntum" was located thirty kilometers north of Valencia. It enjoyed prosperity and a higher level of civilization compared to other Iberian cities due to its proximity to the sea and its extensive trade relations with the Greeks. It seems that the Saguntines, perhaps, rejected the

Punic domination in the council convened by Hasdrubal the Great in 229 BCE. Fearing its imposition, they sought closer ties with Rome, which soon became their ally.

Thus, Rome found itself openly intervening in Spain, and it could no longer overlook what was happening there. It sent a second embassy to Hasdrubal in 226 BCE, carrying a pre-drafted treaty with the help of the Fusians and Saguntines. The treaty seemingly left him with no choice but to either accept or reject it. The treaty stipulated: "The Punic forces are prohibited from crossing the Ebro River to the north," which is the largest river in eastern Spain (Ebre).

While the purpose of the treaty was to protect "Saguntum," the city lies 130 kilometers south of this river, leading Jerome Carcopino to hypothesize the existence of two rivers with similar names: the Iberus (Iberus) in the north, which is the Ebro, and the Jucar in the south. The latter is the river that seems to have been set as the boundary in the 226 BCE treaty. Supporting this view, Appian clearly places Saguntum north of the Iberus, and Polybius concurs when discussing the reasons for the Second Punic War.

If we accept this interpretation, it would prevent any further expansion by the Barcid family in Spain, as Hamilcar had previously reached the banks of the Jucar and died while fighting those living along its shores. It would also implicitly prevent the use of force against the Iberian tribes that participated in the 229 BCE conference, who had escaped the Barcid family's influence.

If Hasdrubal had the terms of the Iberian treaty imposed on him and knew how to evade them diplomatically, he also understood how to provoke opponents of Rome in the Iberian Peninsula. During this period, Indibilis and Edecan founded their kingdoms with support from the Barcids. Thus, Hasdrubal did not remain idle in the face of Rome's demands, and in fact, he even managed to incite the Tubolenses, Saguntum's neighbors, who joined him. He gained supporters in the city, and they revolted against the pro-Roman government.

This diplomatic maneuver by Hasdrubal led some researchers to attribute a significant role to the Barcid supporters in the Gallic revolt against Rome. They convinced the pre-Alpine tribes of the need to "unite" against the common enemy and encouraged Concolitan and Anbrost to cross the mountains, with the Roman troop distribution in the spring of 225 BCE serving as evidence of this Punic-Gallic conspiracy.

While some blame Hasdrubal for not intervening militarily in this Roman-Gallic conflict, an intervention from him might have prevented Regulus from moving his troops to Pisa and attacking the enemy from the rear, others criticize his actions as lacking "boldness." However, Hasdrubal, who was more familiar with the situation, knew that his intervention could only be through the sea. Despite building a "Carthaginian arsenal," the Barcid fleet was not in a position to confront Rome at sea, and he was not in a position to regain sovereignty. As Hasdrubal, who served as Hamilcar's admiral, was in a better position to realize this reality, any intervention would have risked the gains made over many years.

Thus, Hasdrubal continued his diplomacy with the inhabitants of the Iberian Peninsula. However, a Celtiberian prince opposed the Barcid family's intervention or, as some others put it, their schemes and machinations. He was assassinated, or according to the account of the Italian historian Celsus, he was kidnapped and crucified in Carthage. However, one of his loyal supporters managed to enter Carthage, reach Hasdrubal, and fatally stab him with a dagger at the beginning of 221 BCE.

After Hasdrubal's death, the army elected "Hannibal," the cavalry commander for the past three years, without waiting for the authorities' opinion in Carthage. It is possible that Hasdrubal's cautious approach had stirred the "enthusiasm" of the veteran soldiers who elevated Hannibal to the position. Although Carthage ratified the army's decision, Appianus confirms that the "Hannibal faction" strongly rebelled and even managed to oust many influential members of the "Barcid faction." Nevertheless, it seems that the majority of the people and the elders continued to support Hannibal.

The Barcid Empire in Spain, which some researchers believe Hamilcar viewed merely as a tool for his "grand plan" of revenge against Rome, was perceived by his son in the same way. After crossing the Pyrenees and Alps, Hannibal didn't consider this "empire" except as a means to secure men and money. Consequently, Hasdrubal was the only one concerned with this empire, trying to provide it with the necessary institutions for its continued existence, which lasted about a quarter of a century. It was far from Carthage's control, which allowed him to establish a permanent, organized army and avoid the burdens of mercenaries and their problems.

In 220 BCE, Hasdrubal returned to a policy of conquest, leaving Carthage and advancing against the Vaccens on the banks of the middle course of the Duero River. He captured the city of

Salamanca, located beyond the Guadarrama mountains to the north, where he faced strong resistance from its inhabitants. He resorted to besieging the city and negotiating with its people.

Hannibal also took the city of "Arbocala" after fierce resistance from its inhabitants and a long siege. On his return to Carthage, after crossing the Guadarrama Mountains and the Tagus River, he encountered an army of the Olcadians. When Hannibal saw the difficulty of facing their forces, estimated by Titus Livius at 100,000 soldiers, he withdrew to the south of the river. When they attempted to cross, Hannibal turned on them and destroyed them with his elephants and cavalry, killing an estimated 100,000 soldiers, according to Polybius. From that point on, no one dared to face him south of the Ebro River, except for the "Saguntines."

The occupation of Saguntum in 219 BCE:

Saguntum is located south of the Ebro River, halfway between the river and Carthage, and was built very close to the coast. Although it was an ally of Rome according to historical texts, it is unclear when this alliance was established—whether before or after the Ebro Treaty. It is known that Rome sent two embassies to Spain: the first in 231 BCE, following a complaint from the Fusians during the time of Hamilcar, who managed to convince them that the Barcid expansions and conquests in Spain were aimed at enabling Carthage to settle its debts with Rome. The second embassy took place during Hasdrubal's time and resulted in the signing of the Ebro Treaty, which allowed the Punic forces to operate south of the Ebro and prohibited any military actions north of it.

The location of Saguntum south of the river has sparked a debate among historians, as Hannibal's occupation of this city was seen as the primary cause of the Second Punic War (218–201 BCE). Consequently, all the blame for the war has often been placed on this commander, leading some researchers to suggest the existence of two rivers with similar names: the Ebro and the Jucar. In this view, Saguntum would be located north of the latter and south of the former, which would explain Rome's intervention.

It seems that not all of the inhabitants of Saguntum were loyal to Rome, as the Barcids managed to gain some supporters within the city. These supporters were so influential that, during the conflict that broke out in the city between pro-Roman factions in 223 and 222 BCE, they imposed their dominance. The pro-Roman faction then called for Rome's assistance, and Rome sent

two legions to aid them, allowing them to punish the Carthaginian supporters. This victory fueled the arrogance of the Saguntines, who once again attacked the Turdetani, who sought Hannibal's help while the Saguntines sought Rome's.

Rome sent an embassy to Spain to address the Saguntines' complaint. Just as the embassy was preparing to depart, news spread in Rome of Hannibal's attack on the city. According to Titus Livius, Rome considered declaring war immediately but hesitated and instead sent the embassy to demand a cessation of hostilities. This is the embassy that, according to Livius, was not received by Hannibal. In contrast, Polybius claims that Hannibal received the embassy in Carthage, listened to Rome's demands, and responded harshly by declaring that he would take revenge on those who had been wronged.

Polybius places the blame on Hannibal for taking Saguntum and considers it a "mistake" that violated the Ebro Treaty, which prohibited any hostile actions against the Saguntines, Rome's allies. Regardless of this, it is possible that Rome encouraged the Saguntines to seek its protection in order to facilitate intervention in Spain, while Hannibal might have seized the opportunity to act, knowing that Rome, once it had dealt with its wars in Illyria, would soon turn its attention to Spain in its quest for full sovereignty in the western Mediterranean sea.

In the spring of 219 BCE, Hannibal marched on Saguntum and laid siege to it. The siege lasted for eight months before the city was captured, as it was situated on a steep height and surrounded by strong walls. Titus Livius mentions that a Saguntine named "Alcon" negotiated with Hannibal without consulting his fellow citizens. However, the harsh terms imposed by Hannibal made Alcon reconsider passing those conditions on to the people of Saguntum. Upon learning of them, the Saguntines set a large fire and threw everything of value they had into it to prevent Hannibal from taking it.

Despite this, Hannibal managed to collect large amounts of loot, part of which he sent to Carthage, while he kept the rest to continue his projects, which greatly pleased the Carthaginians. The fall of Saguntum was a severe blow to Rome, which had not expected Hannibal to dare such an action. This prompted the Senate to hold a session to discuss the dangerous situation. According to Titus Livius, the Senate was divided into two factions: those advocating for war and those advocating for peace. The latter group called for a policy of leniency and diplomatic efforts with the Barcids to avoid war if possible, while the former group urged the need to declare war, discipline

Hannibal, and put him in his place. However, Fabius Maximus advised caution and prudence, suggesting a diplomatic solution through negotiation with the Carthaginians. As a result, a delegation was sent, consisting of four members: Fabius Quintus, Licinius Caius, Lucius Aemilius, and Quintus Baebus.

Upon the delegation's arrival in Carthage in 218 BCE, a meeting of the Carthaginian Senate was held to discuss the matter. Hannibal had also sent an envoy to attend the session and explain his position. Some historians suggest that Hannibal's representative asked the Carthaginian Senate to grant Hannibal full authority to wage war against Rome, in contrast to Hanno, who delivered a speech expressing his disdain for the Barcids and advocating for Hannibal's surrender to Rome to please the Roman Senate. Furthermore, Hanno held Hannibal responsible for the war, accusing him of provoking it by capturing Saguntum.

It is said that the President of the Carthaginian Senate responded positively to Fabius when he asked whether Carthage approved of Hannibal's actions, confirming that Hannibal was in the right, as the 241 BCE treaty had not mentioned Spain at all. The 226 BCE treaty, however, had granted the Carthaginians free rein over all the territories south of the Ebro River, including Saguntum.

The meeting thus ended without any agreement, with both sides blaming each other. The only remaining option for arbitration was war, and both sides began preparing for it: the Romans for battle, and Hannibal for his campaign against Italy.

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The Artistic Perspective between Spiritual Ascension and Entertaining Degradation

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Abstract:

The artistic perspective is not only an application of sacred heritage but also a means of communication and preservation. It has played an active role, alongside written texts and oral traditions, in transmitting spiritual heritage and expressing the mystical or religious vision of the world through symbolic language. Hence, this article aims to draw attention to the forms and expressive symbols of sacred heritage art in various authentic traditional civilizations, examining and analyzing them historically and critically, in an effort to liberate art from the dominance of consumerist tendencies, as seen in modern art.

Keywords: Sacred Art, Inferior Art, Spirituality, Sensibility, Transcendence.

Introduction. Neutrality is the easiest way to evade shared responsibility, especially concerning the highest moral and spiritual issues, which require cumulative effort. Choosing

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inaction under the pretext of exhausted possibilities for reform, or waiting for the right conditions for tangible empowerment, is a passive and obstructive stance. The means and fields of reformative action are numerous, and art is one of them. Throughout human history, art has not always been neutral or disengaged; rather, some of its manifestations have served as a window for the light of peace and love to shine through, utilizing symbolism as a deeper, more refined, and polished expressive medium. It has sought to offer solutions that contribute to restoring the lost human essence.

In a world ravaged by wars and conflicts, the only way to counter this destruction is by reclaiming the voice of wisdom—the safest and most reliable path to rebuilding the spiritual human being. Art has made significant contributions as a medium for conveying spirituality, despite the overwhelming influence of modern superficial art. In this article, we will present several examples demonstrating art’s dual role: either elevating human taste towards the refined, transcendent spiritual beauty or dragging it down into the realm of fleeting materialistic pleasure.

We begin our discussion with the following questions:

- What is the difference between sacred, sublime, mission-driven art and inferior, entertainment-focused art?
- Can art participate in restoring lost spirituality?

1. Transcendent Sacred Art:

Sacred art is a profound representation of the manifestations of the Supreme Eternal Architect, moving beyond superficial expression to a deeper, more intrinsic essence—from the apparent to the hidden, from quantity to quality, and from multiplicity to the transcendent unity of the cosmic manifestation. It is a mosaic journey that transmits sparks of divine light across ages, addressing those who lack knowledge and ignore desire, granting life a spiritual abundance that helps modern individuals free themselves from the dominance of superficial modern art.

The function of art in every traditional civilization is to facilitate the meeting between the human and the divine through aesthetic experience. In its highest meaning, art is the deepest symbolic expression of the idea of ultimate meaning or a transcendent vision of the world. It is not merely a subjective, emotionally charged personal expression but rather an embodiment of a sacred worldview.

1.1 Spiritual Refinement and Revival

In the eleventh canto of *The Divine Comedy*, Dante Alighieri writes:

*"If you read the book of nature with contemplation,
You will see in its earliest pages*

*That human art follows nature according to ability,
And from both (art and nature),
As is engraved in memory, began creation."*

Dante's poetic symbolism unveils a sacred vision of the greater universe—a form of transcendent art that rises above earthly trivialities. Artistic expressions in their various forms—painting, sculpture, architecture, etc.—are not mere outlets for releasing emotional tensions or escapist paths from the misery of reality into an imagined symbolic world.

The traditionalist **Titus Burckhardt** (Ibrahim Ezzedine) states:

"Sacred art is entirely nourished by the spiritual truth it seeks to depict visually. This is why it is often judged inappropriately and inaccurately when viewed externally, using criteria borrowed from secular and purely humanistic art."

This reality is often overlooked for two reasons: first, because sacred art relies on symbolic expression, making its meaning implicit rather than explicit; second, because of the superficial, fragmented analysis of artworks, which fails to distinguish between the central and the marginal. Such an approach treats art as an independent personal expression rather than as part of a holistic worldview embedded within its depths.

Themes of human destiny, existential estrangement, fragility, death, and salvation cannot be ignored by art. These existential concerns permeated the classical works of **Fyodor Mikhailovich Dostoevsky**, prompting **Nicolas Berdiaev** to describe him as: *"A visionary of grand insight; every idea in his works is tied to the fate of humanity, the fate of the world, and even the fate of God."*

Dostoevsky's artistic vision encompassed a comprehensive view of the universe and the fate of *the microcosm*—a term used by **Avicenna** to describe humanity. Through his artistic perspective, Dostoevsky sought to tear away the veils of *Maya* from the cosmic cave, revealing the *jīvâtma* (the individual soul) in its true nature—innately balanced between righteousness and corruption.

His works carved out a space for exploring the darker side of human nature, the aspect often denied or ignored, thus preventing individuals from confronting it. Dostoevsky's art forced humanity to stand before its own internal cave, mirroring its hidden depths, urging it to transcend the darkness toward the eternal light.

Symbolically, "darkness" has been central to many spiritual traditions. In systematic spiritual education, it represents one of the initiatory stages—a necessary phase in the journey toward enlightenment.

According to the Indian traditionalist **Ananda K. Coomaraswamy**, human art must remain connected to its authentic traditional sources to enhance contemporary aesthetics and taste. Art is not merely an idealistic pursuit but an objective practice. Modern art, however, has deliberately introduced chaos and distortion into divine art, lacking fixed sources that uphold its ethical foundation. It has become a mere representation of "beauty" without embodying the values of "the sublime"; it neither refines taste nor nurtures the soul. In contrast, sacred art is one of the most delicate paths for refining and preparing the human spirit, guiding it toward the ultimate meaning of divine beauty, whose fragrance is scattered throughout creation.

For **Coomaraswamy**, "separation from tradition renders aesthetic contemplation incomplete, reducing it to contradiction and trivialization." True art, he argues, is **a continuation of tradition**, a participation in divine artistry. It is not purely a human innovation but has celestial origins, with the purpose of symbolically portraying the cosmic order—free from the density of materialistic appearances and rich in the beauty of the Eternal. As he puts it, **"The spiritual aspect of man is profoundly influenced by the depths of artistic expression. Art, therefore, is intrinsically linked to spiritual life; it both gives to and takes from it."**

Dante's *Divine Comedy* as a Path to Spiritual Ascension

The Muslim Sufi thinker **Sheikh Abdul Wahid Yahya (René Guénon)** analyzed Dante Alighieri's works, particularly *The Divine Comedy*, as a symbolic and poetic representation of **spiritual ascension**. He explains:

- *Hell* represents the **corrupt material world**.
- *Purgatory* signifies **the trials of initiation**.
- *Paradise* is the **dwelling of enlightened beings**, where intelligence and love reach their highest unity.

Dante's celestial journey begins with the **alti Serafini (High Seraphim)**, the **Celestial Princes**, and concludes with the highest ranks of heaven.

Guénon interprets Dante's depiction of different symbolic realms—especially the **heavens**—as representations of **spiritual hierarchies**.

Similarly, **Titus Burckhardt** asserts that *The Divine Comedy* seeks to illustrate the interconnection between **traditional cosmology and contemplation**. Through a study of **universal order and divine wisdom**, Dante's work unites knowledge and spirituality, offering a path toward metaphysical realization.

Leonardo da Vinci's Art and the Esoteric Vision of the World

The works of **Leonardo da Vinci** are enveloped in deep esoteric mysteries, often interpreted through various intellectual frameworks. For instance, **Sigmund Freud** viewed da

Vinci's paintings of women as an act of sublimation, where libido was transformed into a **drive for knowledge and truth**. Freud also saw traces of the **Oedipus complex** in da Vinci's works. However, this **psychoanalytic interpretation** is often criticized as a **forced and reductive projection** onto da Vinci's art.

In contrast, later analyses have uncovered a **hidden esoteric vision** in da Vinci's artwork. His paintings of women were **not** mere expressions of repressed desires but rather attempts to **restore and correct the concept of the "androgynous being."** This is particularly evident in his most enigmatic painting, **the Mona Lisa**.

The mystery of the **Mona Lisa** lies not in her **smile** but in her **dual nature**—she is neither entirely male nor female. The very name *Mona Lisa* holds a deeper significance:

- *Amon* refers to **the Egyptian god of male fertility**.
- *Lisa* (or *Isis*) represents **the Egyptian goddess of female fertility**.

Thus, *Mona Lisa* symbolically represents the **sacred union of male and female forces**, which explains the **enigmatic expression on her face**.

Da Vinci's painting is, therefore, a **coded mystical message**, seeking to restore the **balance between the masculine and feminine principles** essential for maintaining cosmic order. This message was primarily directed at the **Medieval Church**, which sought to impose **male dominance over the world** by **demeaning women** and **forbidding marriage for priests**. This suppression was, in essence, an attempt to **eliminate the sacred union between man and woman**, a concept embodied in the androgynous ideal.

According to the **Muslim Sufi thinker René Guénon (Sheikh Abdul Wahid Yahya)**, the androgynous being represents the **Perfect Human**, combining **Adam and Eve** into a **unified whole**—a concept reflected in Hinduism as the sacred pair **Purusha and Prakriti**. Across various **spiritual traditions**, this idea of the **androgynous** symbolizes **the integration of opposites (male and female)**, dissolving any **exclusive male or female centrality** in the cosmic order.

The **Western and Islamic artistic traditions** differ significantly in their portrayal of the human body, as analyzed by **Malek Bennabi**. According to him, **Western art** often depicts **the nude female form**, driven primarily by **aesthetic motivations**. In contrast, **Islamic art** is shaped by a **moral and spiritual restraint**, which discourages such depictions. This restriction is not merely a **physical covering** of the body but extends to **its artistic representations**—whether in **painting or sculpture**.

The purpose of **Islamic artistic modesty** is not just to **guard the gaze** and **curb sensual desires**, but also to **preserve the sanctity of the human body**. From an Islamic perspective, **the body is not an object for commodification** but a **manifestation of divine creation**, requiring

treatment with **spiritual reverence and ethical responsibility**. Any deviation from this **intrinsic moral framework** strips the **body of its higher spiritual meaning** and reduces it to a **mere tool for commercial display**, violating the principle of **modesty** (*hayā*).

1.2. Islamic Sacred Art: A Gateway to Divine Beauty

Divine beauty (*jamāl ilāhī*) is **not comprehended through reason alone** but **through faith and spiritual experience**. In this regard, the **renowned philosopher Roger Garaudy** offered a profound description of **Islamic architecture**, emphasizing its unique ability to **evoke a deep spiritual unity** across different cultures and geographies.

Garaudy noted that **all great Islamic architectural masterpieces**—from the **Great Mosque of Córdoba** to the **mosques of Tlemcen, Fez, Cairo, Istanbul, Samarkand, and India**—share a **common artistic and spiritual essence**. Whether it is the **spiral minaret of Samarra**, the **floral domes of Isfahan**, or the **ethereal grandeur of the Taj Mahal**, each structure reflects **the same divine inspiration** and serves **the same God**.

For Garaudy, entering an Islamic sacred space—**whether a mosque, shrine, or palace**—elicits an overwhelming sense of **awe, reverence, and divine presence**. These structures are not just **physical monuments** but **spiritual symbols**, where every **geometric pattern, calligraphic inscription, and minaret** serves as a **visual representation of the infinite and the transcendent**.

Thus, Islamic sacred art is **not merely an aesthetic pursuit** but a **spiritual journey**, drawing the observer closer to **the ultimate source of beauty—God Himself**.

Sacred buildings, especially **mosques**, are not only distinguished by their **architectural grandeur and ornate decoration**, but also by their **spiritual beauty**, which is deeply intertwined with **holiness and sacred geography**. Among these, the **three holiest cities in Islam—Mecca, Medina, and Jerusalem**—stand as **divine beacons** connecting **earth to heaven** in an eternal cycle of spiritual renewal.

These three sacred sites hold deep religious significance in the **three Abrahamic faiths**—Judaism, Christianity, and Islam. However, for Muslims, their **spiritual meaning** is uniquely profound. The **Kaaba in Mecca**, the **Prophet's Mosque in Medina**, and **Al-Aqsa Mosque in Jerusalem** form a **sacred triad**, each carrying a divine symbolism that transcends history.

Despite the destruction, restoration, and repurposing that these sites have undergone over centuries, **their sanctity remains untouched**. Their **spiritual essence** is not confined to the **physical stones** from which they are built; rather, these stones serve as **material representations of divine reality**. This sacred geography is further emphasized in the event of **Al-Isrā' wal-Mi'rāj**,

the **Prophet Muhammad's (ﷺ) night journey**, which marks the **spiritual foundation of Islam**. This momentous event preceded the **Hijrah**, which **established the Islamic state and the lunar Hijri calendar**.

Thus, **places of worship** are not merely **physical spaces** but **eternal reservoirs of divine truth**, ensuring that humanity does not **fall into forgetfulness and heedlessness**. Authentic **artistic creativity in sacred architecture** serves as a **visible expression of this spiritual reality**, allowing the observer to connect with the **transcendent and the divine**.

The Decline of Spiritual Art in the Modern Era

The **modern world** has **failed to grasp the essence of sacred beauty**, replacing it with **temporary and superficial aesthetics**. People today have abandoned **the eternal beauty of the divine** (*jamāl al-kawthar*) in favor of **fleeting, shallow pleasures**. **Modern science and technology**, instead of elevating art, have **mechanized and commodified it**, reducing it to a **lifeless consumer product** that caters to **market demands** rather than **spiritual aspirations**.

In contrast to **classical religious art**, which served as a **bridge to the divine**, contemporary art is often reduced to a **mere distraction**, detached from **love, peace, and mercy**. It no longer facilitates **the transition from the material world to the unity of divine meaning**. As the philosopher **Leo Tolstoy** observed:

“If religion assumes that life’s purpose is to worship the One God and to act in harmony with His will, then emotions born of divine love—expressed through art, sacred epics, and religious hymns—constitute **true, noble art**. Conversely, any art that promotes the **worship of false deities** or contradicts divine laws is **false and corrupt**.”

2. Lower Art and the Violation of the Sacred

The Artistic Perspective: Between Sacred and Secular Art

Art derives its **expressions, objectives, and ultimate purposes** from its **worldview**. There is a clear distinction between **sacred art** and **secular, lower art**. This comparison is particularly evident when contrasting **traditional heritage-based art**, such as **Islamic art**, with **modern Western art**.

According to **Titus Burckhardt**, a prominent scholar of traditional Islamic aesthetics, *“Art is a privilege that always aligns with the spirit of Islam.”*

In contrast, modern Western art has **lost its transcendent aesthetic criteria**, especially after the emergence of **artificial imagery** and the **decline of regulated aesthetic standards**.

Modern Civilization and the Decline of Artistic Meaning

The **modern artistic paradigm**, as analyzed by **Ananda Coomaraswamy**, reflects a **materialistic and reductionist** view that negates the **spiritual and mystical dimensions** of art.

Unlike the **ancient definition of beauty** as “**the splendor of truth**”, modern aesthetics **lacks a sense of the sublime**, failing to **refine the soul** or **elevate moral taste**.

Sacred art, on the other hand, serves as one of the most **delicate pathways to spiritual enlightenment**, refining human nature in preparation for **the ultimate encounter with divine beauty**. As Coomaraswamy states:

"True art should remain connected to its traditional roots, as only through this connection can it provide fulfillment to our aesthetic and moral sensibilities."

Unfortunately, modern art has become **an instrument of chaos**, distorting and desecrating **sacred aesthetics**. Devoid of **authentic heritage and ethical grounding**, it is **reduced to mere superficial beauty**, lacking the **depth and wisdom** once embedded in traditional artistic expression.

The Secularization and Degradation of Art

According to **René Guénon (Abd al-Wahid Yahya)**, the **loss of sacredness in art** is not an ancient phenomenon but rather a **recent sign of modern decline**. Modern art, as Coomaraswamy argues, has become completely **detached from tradition**, rendering **aesthetic contemplation incomplete** and replacing **genuine beauty** with **contradiction and vulgarity**.

Instead of **uplifting the human soul**, modern art has turned into a **commodity-driven spectacle**, where artistic forms that once embodied **spiritual elegance and divine truth** now merely serve **consumerist entertainment**.

Titus Burckhardt (Ibrahim 'Iz al-Din) describes this phenomenon:

"Sacred art is entirely nourished by the spiritual truth it seeks to express in visual form. This is why it is often judged unfairly when evaluated through external criteria borrowed from secular and purely humanistic art."

Thus, true art should remain a **bridge between the human and the divine**, guiding the soul toward **aesthetic transcendence** rather than mere sensory pleasure.

The Role of Art in Shaping Cultural Narratives

The **controversy surrounding Salman Rushdie's literary work**, particularly *The Satanic Verses*, reflects a **broader ideological conflict**. Rushdie, driven by a desire for **fame and mass readership**, found an audience among those **hostiles to Islamic culture**, which they label as inherently **militant** simply because Muslims uphold Islam as their **highest identity marker**.

According to **Talal Asad**,

"European readers celebrated The Satanic Verses not only due to their blind hatred toward Islam but also because it presents them with a grand narrative about Western modernity—one that contrasts with Islamic texts, which Muslim immigrants seek to define their identity through."

This category of readers belongs to the **secularist confrontation movement**, which seeks to **eradicate religious values from public spaces**. Literary works that engage in **symbolic and satirical ridicule of religion** often gain **widespread acceptance** in both **popular and academic cultures** within the West.

Distinguishing Between Sacred and Profane Art

To differentiate between **lower (profane) art** and **committed (ethical) art**, **Malik Bennabi** provides an example from **Western visual arts**. He notes that:

"Western society has extensively practiced painting, especially nude art, motivated by aesthetic desires. However, Islamic art did not produce paintings of the same nature, as moral restraint within Islamic civilization prevents artists from expressing all forms of beauty—particularly nudity."

Similarly, **Leo Tolstoy** observed that:

"In the past, European society feared that art could lead to moral corruption, and so they restricted it entirely. But today, their greatest fear is being deprived of any pleasure that art provides. This shift is more dangerous than past restrictions, and its consequences are even more damaging."

Art as a Medium for Ethical Guidance

For **Malik Bennabi**, art plays one of two roles:

1. **A call to virtue**, elevating human morals.
2. **A call to vice**, leading to moral decay.

When ethics **define artistic ideals**, and beauty **inspires its creativity**, art must also **determine its methods and forms to influence the soul positively**. However, reducing art to **mere sensory pleasure** mirrors the perspective of **primitive societies**, which view food solely for the **pleasure of taste**, ignoring its **nutritional purpose**.

Additionally, art can be weaponized to **spread violence and intolerance** through **masked symbolism** in images or words. It can **either uphold sacred values** or **violate religious sanctities**. The modern trend of **depicting violence as an inherent feature of religion** reinforces and promotes the **conceptual fallacy of “religious violence.”**

The artistic work presents the novel *The Gospel According to Jesus Christ* by the Portuguese writer José Saramago as a satirical and irreverent piece that challenges the sacred. It follows the life of Christ from consciousness to crucifixion, portraying Jesus as a simple man unable to resist the dominance of human instincts. Meanwhile, the despotic, bloodthirsty, and power-hungry God, with whom Jesus forms an unstable and unbalanced relationship, appears as a tyrannical celestial figure inspired by the annals of the Old Testament. Saramago infuses his narrative with realism, magical elements, fantasy, and satire.

Here is an excerpt from the novel:

"The Lord was about to rejoice, standing up to embrace his beloved son, when Jesus stopped him with a gesture and said, 'On one condition.' The Lord responded angrily, 'But you know very well that you cannot impose conditions on me.' 'Then call it a plea, not a condition—a simple plea from a man condemned to death... What will the future bring after my death? What about your desire for dominion over vast territories? And how much suffering and death will be necessary to justify the battles fought in your name and mine?'"

Similarly, Voltaire, in his novel *Adam After Eden*, adopts a satirical and mocking tone, arguing that our world is one of evil, not the best of all possible worlds, and that divine justice does not exist. He states:

"Optimism is an evil way of thinking. No one should imagine or believe that religious teachings—of any faith or belief—are favorable to the doctrine of optimism."

Talal Asad explored the relationship between literature and politics, demonstrating how literature is often politicized to serve political agendas. He argued that imperial power has revealed itself through various forms of writing, with the novel being one of its most prominent tools. Asad analyzed a novel that, in his view, gained undeserved fame merely because it reinforced the notion of religious violence while promoting liberalism—a cherished idea among Western proponents of progress and modernity. This novel is *The Satanic Verses* by Salman Rushdie. According to Asad, *"It is, in itself, a political act with political consequences that surpass those of any ethnographic description. At the same time, it reinforces the blatant war campaigns against Islam."*

3. Spiritual Aestheticism in Narrative Fiction: *Island* by Aldous Huxley as a Case Study

The mosaic alliance between the material and the spiritual has emerged in many futuristic visions, whether in art, philosophy, literature, or fiction. One of the most profound artistic visions attempting to weave a comprehensive spiritual perspective is found in *Island*, a novel by the English writer Aldous Huxley. This novel constructs a mosaic-like vision of an elevated cosmic symphony, where wisdom serves as the governing ideal of a utopian world. Huxley presents wisdom as the catalyst that empowers the inhabitants of **Pala** in their struggle against a bleak, anti-wisdom world led by global political, economic, and military forces seeking to destabilize Pala's peace by sowing chaos, corruption, extremism, and violence among its people. Their goal is to steal Pala's wisdom, which is the secret of its unity, and to violate the souls and bodies of its inhabitants.

The wisdom bestowed upon the people of **Pala** remains their shield against all attempts to disrupt the peace and communal cooperation that define their way of life. In Pala, the rationality and technology of the West harmonize with the boundless love and spiritual yearning of Eastern

wisdom—united with the cosmic whole. It is a society where the justice of the uncorrupted primitive people merges with the guidance of philosophers, who inspire the Palanese with pure wisdom that leads them to universal oneness. Huxley also highlights the precision of mathematicians, who structure their worldview with scientific rigor, in alliance with the discipline of scientists. Meanwhile, the island's atmosphere is imbued with aesthetic sensibility and a Socratic sense of humor, introduced by artists who infuse **Pala** with a captivating and engaging irony. The island thus integrates natural, human, and spiritual sciences into a holistic unity.

This mosaic fusion of wisdom, nature, and science—along with the pursuit of higher ideals in worship, faith, love, philosophy, and scientific and mathematical inquiry into the universe's mysteries and its governing metaphysical laws—aims to achieve a universal unity in a world of flux, reducing multiplicity to a singular, encompassing principle. Huxley advocates for transcending surface reality and delving into metaphysics to grasp the unifying essence of the fragmented and diverse, which explains his choice of the name **Pala** for his island. *Pala* refers to the Buddhist principles that followed **Gautama** and symbolizes, in both the novel and its original Buddhist context, a unity that encompasses undivided multiplicity—an integrated harmony where diversity coexists within a seamless whole.

As you journey through **Pala**, you are captivated by the *mynah bird*, which never lets you slip into the kind of oblivion that allowed monsters to awaken in **Francisco Goya's** *The Sleep of Reason Produces Monsters*. In Pala, your mind is shielded from such illusions. Every time you begin to drift, the voice of the mynah bird calls out to wake you: "**Attention! Here and now!**" Forgetting to be aware of your surroundings is equivalent to not being truly present. The mynah birds fly around you as a constant reminder to stay conscious and attentive.

To achieve wisdom through science, economy, art, philosophy, sports, and worship, Aldous Huxley defines a path: "*education and truth-revealing experiences.*" This refers to spiritual transcendence through the act of learning. Thus, **Pala** did not neglect wisdom-based education, aiming to help people realize that they are not entirely at the mercy of their memories and imaginations. If they experience anxiety or distress due to their thoughts, they can take action to change their inner state. The key lies in exposing students to what they *should* do and then training them to do it—an artistic method that serves as a path to liberation.

Through this approach, **Pala's** education becomes a means of freeing minds from various forms of cultural or religious extremism, guiding individuals toward learning love, appreciating beauty, and ascending to spirituality and connection with the Absolute. This transformation is evident in **Will Farnaby's** ultimate enlightenment—his journey toward spirituality and unity with the whole, shaped by the education he received on **Pala**.

"He stood motionless, gazing through an endless succession of rising, dense jewels of meaning, each deeper than the last. Tears filled his eyes and finally overflowed onto his cheeks. He pulled out his handkerchief and wiped them away... He could not stop them, for there was no way to express his gratitude for those luminous gifts, for the understanding free of knowledge. He was grateful to be, at once, united with the Sacred One and yet still a finite creature among other finite beings."

Here, Huxley masterfully illustrates the connection between the Absolute (the Sacred One) and the relative (the finite creature), which is humanity itself. This can be understood as a fusion of the divine and the human—the very essence of monotheistic religions. This union between the finite and the infinite is an intermediary connection revealing the supreme governing principle of existence, harmonizing the multiplicity of beings across time and space.

Yet, despite Will Farnaby's moment of enlightenment, the novel's ending carries a pessimistic tone. As he sits beneath a tree after **Pala** is seized by ruthless imperialist forces, his glow fades, overshadowed by the harsh reality of power and domination. The *radiant light*—which was at once **compassion** and **truth**—was something he, like many others, had chosen to ignore. Instead, he had often opted for personal suffering, inherited burdens, and the entanglements of cheap deals and the marketplace's refuse.

Everywhere, the world echoes with the thunderous cries of **authority and control. The tribes of fools and blind followers march forward, led by professional liars and peddlers of degenerate entertainment.** Their victims, uniformed and indistinguishable, march endlessly, sometimes forward, sometimes backward, always moving—killing others and dying in perfect submission.

Huxley leaves his readers with a final, haunting question: *Is there any escape from the cycle of ignorance, submission, and destruction?* Or is wisdom always destined to be overshadowed by the forces of power and deception?

Conclusion:

Since a noble goal requires a noble means, lofty objectives cannot be achieved through base methods. Given that art is a means, its integrity and effectiveness first depend on freeing it from mere distracting entertainment and restoring its sacred function as one of the pathways that prepare for the encounter between the human and the divine in the aesthetic experience. As it is said: "Beauty is one of the expressions of God. There is no reality but God, no truth but God, no beauty but God." Furthermore, art urges reflection on reality to spread the message of love, peace, and compassion. True art represents a profound spiritual impulse, an inspiring and catalytic force.

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TITLE: A Prospective Study Using Spectrum Software Technology to Estimate Future Needs in the Field of Agriculture for the Year 2035 to Promote Food Security in Algeria.

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Abstract. Food security is closely linked to political independence and the achievement of full sovereignty for nations. Countries that achieve higher levels of food security are often stronger and more independent in their sovereign, political, and economic decisions. This has posed challenges for decision-makers to develop plans, strategies, and programs aimed at achieving self-sufficiency in food, thereby ensuring food security and political independence. This is evident in the 2030 Sustainable Development Agenda, which emphasizes food security and nutrition, with a specific goal to "end hunger, achieve food security, improve nutrition, and promote sustainable agriculture" (Goal 2 of the Sustainable Development Goals and its eight targets). In light of these challenges, our study utilizes Spectrum software technology to estimate future needs in the agricultural sector for the year 2035, with the aim of achieving self-sufficiency.

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Keywords: Sustainable Development; Goal 2 of the 2030 Sustainable Development Agenda; Food Security.

Introduction.

The latest estimates from the Food and Agriculture Organization of the United Nations (FAO) indicate that the global hunger figure for 2022 ranges between 691 million and 783 million people. These estimates reveal that since 2015, the increase in the number of undernourished people worldwide has eroded nearly all the progress made during the previous decade. Furthermore, food insecurity increased significantly from 25.3% of the global population in 2019 to 29.6% in 2022. While the prevalence of severe food insecurity globally showed a slight decrease from 11.7% in 2021 to 11.3% in 2022, it remains significantly higher than pre-pandemic levels – equivalent to 180 million additional people compared to 2019.

Indicators focusing on malnutrition present a mixed picture. Although stunting decreased from 26.3% in 2012 to 22.3% in 2022, the rate of decline is not sufficient to meet the global target. In 2022, 6.8% of children under the age of five were affected by wasting, while the prevalence of overweight children, at 5.6%, has stagnated over the past decade, requiring greater efforts to achieve the 2030 target (FAO, 2023).

Algeria is one of the countries that strives, plans, and fights to ensure food security for its citizens. Despite all the efforts made by the state, there remains a challenge in securing food security due to the lack of self-sufficiency in food production, prompting the country to import large quantities of essential goods compared to its domestic production. Hence, we conducted this study using Spectrum software technology in the agricultural sector to estimate future needs and achieve food self-sufficiency in line with the expected population growth by 2035.

1. Concept Definition:

1.1 Definition of Sustainable Development:

Definitions of sustainable development vary depending on the field of study (social, economic, environmental, etc.). Some definitions include:

- Sustainable development was defined by Barbier Edward, who first used the term, as "an economic activity that leads to an improvement in social welfare with the utmost care for available natural resources and minimal harm to the environment" (Al-Farraj, 2021).

- Paget defined sustainable development as "preserving opportunities for future generations with a general notion that justice is intertwined between generations" (Hassoun, Daoui, and Israa, 2015).

- The World Commission on Environment and Development, established by the United Nations to study this issue, provided a definition in 1987 in its report *Our Common Future*, describing sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (Egyptian Ministry of Environment, 2024).

- Generally, sustainable development means being fair to future generations, aiming to leave them with a stock of resources equal to or better than what the present generation inherited.

1.2 The 2030 Sustainable Development Agenda and Goal:

The 2030 Sustainable Development Agenda is an action plan adopted unanimously by United Nations member states in 2015 to set the direction for global and national development policies. It also aims to provide new options and opportunities to bridge the gap between human rights and the right to development, forming a comprehensive framework that guides both global and national development efforts.

This global plan includes 17 goals aimed at achieving 169 sustainable development targets. To measure the achievement of these goals and targets, 231 indicators have been identified to assess the degree of implementation of policies and the Sustainable Development Agenda.

- **The second goal of the 2030 Sustainable Development Agenda focuses on food security, which is to "end hunger, achieve food security, improve nutrition, and promote sustainable agriculture" (Lartey, 2015).**

This comprehensive goal revolves around eight specific targets: five of which focus on development outcomes, while three address the means of implementation. The outcome targets cover a broad spectrum, ranging from hunger and malnutrition to agricultural productivity and income for small-scale food producers, sustainability of agricultural practices, and protection of plant and animal genetic resources, thus covering the four dimensions of food security and nutrition (availability, access, utilization, and stability) (FAO, 2016).

1.3 Food Security:

There are many definitions of food security, including:

- According to the 1996 World Food Summit, food security is defined as a condition where "all people, at all times, have physical and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life" (World Bank Group, 2024).

- Food security refers to the state of achieving local self-sufficiency in food, based on the country's ability to meet the needs of all individuals for food products through local production (Murad, 2010).

- The Food and Agriculture Organization (FAO) defines food security as: "a situation in which all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their dietary needs and food preferences for an active and healthy life" (Brahim, 2016).

2. Dimensions and Importance of Food Security:

2.1 The Four Main Dimensions of Food Security (World Bank Group, 2024):

To achieve food security goals, all four of the following dimensions must be met simultaneously:

- **Food Availability:** This refers to the "supply side" of food security, determined by food production levels, stock levels, and net trade in food.

- **Physical and Economic Access to Food:** Adequate food supply at the national or international level does not, by itself, guarantee food security at the household level. Concerns about insufficient access to food have led policies to focus more on income, expenditure, markets, and prices to achieve food security goals.

- **Utilization of Food:** Utilization is generally understood as the way the body makes the most of the various nutrients contained in food. Adequate intake of nutrients that provide energy and nourishment is the result of good care, proper feeding practices, food preparation methods, dietary diversity, and food distribution within the household. In addition to good biological utilization of consumed food, this determines individuals' nutritional status.

- **Stability of the Three Dimensions Over Time:** Even if a person has enough food today, they are still considered food insecure if they lack the capacity to access food regularly, putting them at risk of deteriorating nutritional status. Poor weather conditions, political instability, or economic factors (such as unemployment and rising food prices) can affect food security.

2-2 The Importance of Food Security (annajah.net, 2024):

Food security is of great importance because its absence can lead to serious health, economic, and social consequences.

- **Health:** Food security is closely linked to health. People who do not get enough food are more susceptible to diseases such as malnutrition, obesity, heart disease, and diabetes.

- **Economic and Social Development:** Food security contributes to economic and social development. People with food security are more productive and better able to participate in society.

- **Political Stability:** Food insecurity can lead to social and political conflicts. People who lack sufficient food are more likely to engage in violence.

The pursuit of food security and the provision of safe and adequate food for different populations have prompted the World Bank Group and its partners to develop a strategy to achieve this goal by establishing food systems that can provide food for all, everywhere, and every day by improving food security, promoting “nutrition-sensitive agriculture,” and enhancing food safety. The World Bank is one of the main financiers of food systems. In the 2022 fiscal year, there were new commitments worth \$9.6 billion from the International Bank for Reconstruction and Development/International Development Association for agriculture and related sectors. Relevant activities include (World Bank Group, 2024):

- Strengthening safety nets to ensure that vulnerable households have access to food and water, along with sufficient funds to purchase essential goods.

- Providing urgent emergency support through fast-disbursing funds from existing projects to address crisis situations.

- Working with countries and development partners to tackle food security challenges through rapid country diagnostic studies, data-based monitoring tools, and partnerships such as the Famine Action Mechanism and the Agricultural Observatory.

- Promoting agricultural systems that use climate-smart methods and produce a more diverse mix of foods to improve food system resilience, increase farm incomes, and provide more nutrient-rich and affordable food.

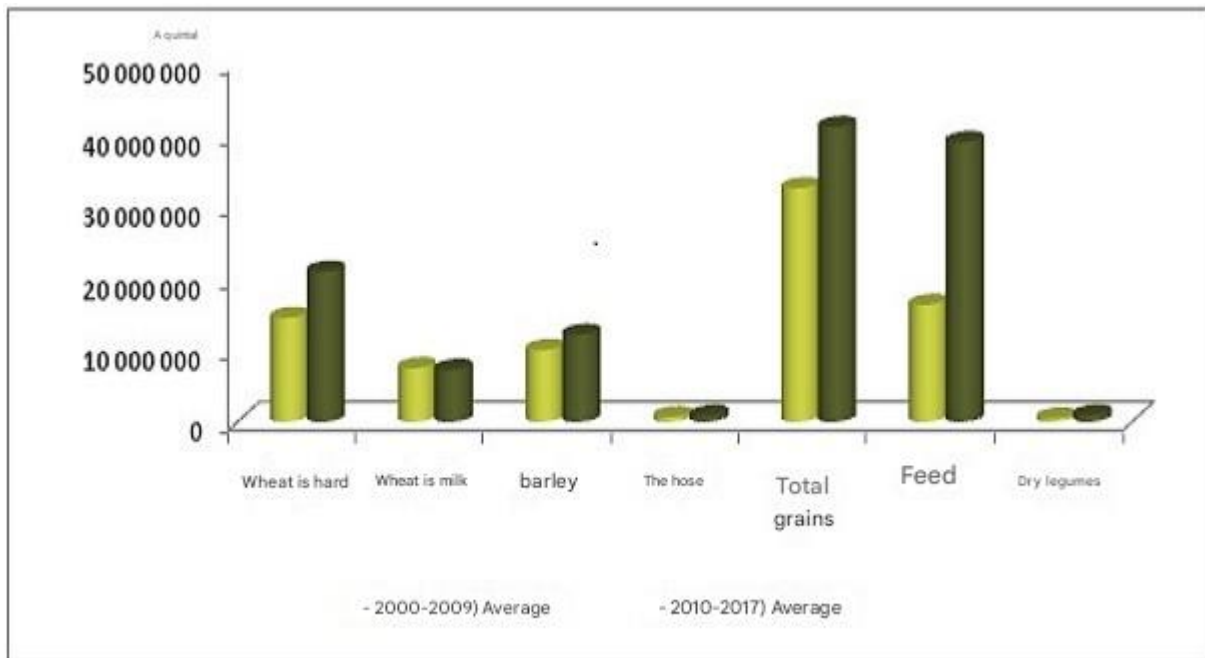
- Improving supply chains to reduce post-harvest food losses, enhance hygiene in food distribution channels, and establish better connections between production and consumption centers.

- Implementing the integrated “One Health” approach to manage risks related to human, animal, and environmental health.

- Supporting investments in research and development to increase the micronutrient content in foods and raw materials.
- Advocating for policy reforms and regulatory changes to enhance the efficiency and integration of local food markets and reduce trade barriers for food commodities.
- Collaborating with the private sector, governments, scientists, and others to strengthen capacities for assessing and managing food safety risks in low- and middle-income countries.
- Supporting long-term global food security programs: The World Bank hosts the Global Agriculture and Food Security Program, a global financing mechanism that pools donor funds to provide additional complementary financing for agricultural development across all aspects of the value chain.

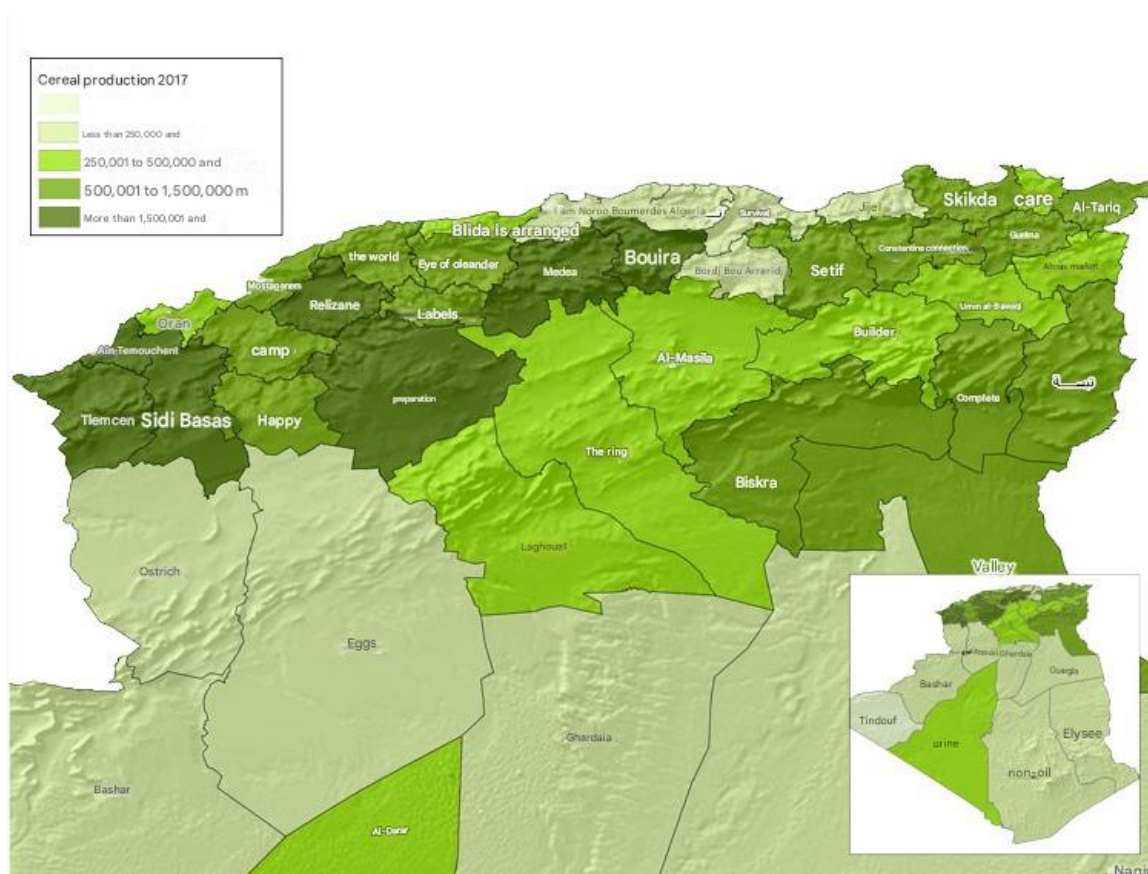
3- Some Statistics and Data from the Algerian Ministry of Agriculture (Algerian Ministry of Agriculture, 2021).

- Cereal products hold a strategic position in both the diet and the national economy. During the periods 2000-2009 and 2010-2017, cereal crops occupied an annual average of 40% of the utilized agricultural area.
- The area planted with cereals during the decade 2000-2009 is estimated at approximately 3,200,930 hectares, with durum wheat and barley occupying most of this area, accounting for about 74% of the total cereal area.
- During the period 2010-2017, the average area reached 3,385,560 hectares, an increase of 6% compared to the previous period (2000-2009).
- The average cereal production during the period 2010-2017 is estimated at about 41.2 million quintals, an increase of 26% compared to the decade 2000-2009, where the average production was estimated at 32.6 million quintals.
- Production mainly consists of durum wheat and barley, which represent 51% and 29% respectively of the total average cereal production during 2010-2017.
- Industrial crops focus on industrial tomatoes and tobacco, with an annual average area of 19,380 hectares during the periods 2000-2009 and 2010-2017. For tobacco, the average area reached 4,850 hectares during the same periods.
- In terms of production, industrial tomato output increased significantly by 136%, due to improved yield, which rose from around 200 kg/hectare during the period 2000-2009 to more than 500 kg/hectare during the period 2010-...



Source: Data from the Algerian Ministry of Agriculture and Rural Development (Algerian Ministry of Agriculture, 2021)

From the figure, we observe that the total production of cereal crops during the period 2010-2017 is higher than in the period 2000-2009, reaching 41 million quintals compared to approximately 35 million quintals during the period 2000-2009. In detail, the production of durum wheat during the period 2010-2017 recorded 23 million quintals, while the production volume of durum wheat for the period 2000-2009 was approximately 17 million quintals. As for other crops such as soft wheat, barley, oats, and dry legumes, the production was relatively similar.



Source: Ministry of Agriculture (Algerian Ministry of Agriculture, 2021).

4- Method and Tools:

We conducted the foresight study using the Spectrum program tool, which is a program that includes several systems, models, and applications used to make demographic projections (such as population size, fertility trends, life expectancy, mortality rates, etc.), extending up to 150 years into the future. The Spectrum program is used to estimate needs across various sectors, such as education, health, and employment, to project future demands and support political planning processes or family planning initiatives.

The first step we undertook was population projection to determine the size of population change for the projection year (2035) starting from the selected base year (2019) using the DEMO model. We then estimated the needs for the projection year (2035) in terms of (cultivated land area, annual consumption of the main crop, and annual production of the main crop) using the

RAPID model (Resources for the Awareness of Population Impacts on Development) within the program.

The RAPID project highlights the social and economic consequences of high fertility rates and rapid population growth in sectors such as labor, education, health, urbanization, and agriculture. This program is used to raise policymakers' awareness of the importance of fertility and population growth as key factors in social and economic development.

The RAPID model contributes to estimating needs in the following areas:

- **Economic field:** It estimates the labor force participation rate for males and females (ages 15-65 and 10-14), the expected Gross Domestic Product (GDP), and the GDP growth rate.
- **Educational field:** It helps estimate the projected number of students in various educational stages, the number of teachers and professors required, and the expenditure on education across different levels.
- **Health field:** The Spectrum program assists in estimating future healthcare needs, including the number of hospitals, health centers, hospital beds, doctors, nurses, and annual healthcare expenditure.
- **Urban field:** It helps estimate the proportion of the population in urban cities, the population in major cities, and the ratio of population to urban housing units and buildings.
- **Agricultural field:** It contributes to estimating the area of agricultural land, production volume of staple crops (main cereals), annual growth in cereal production, and annual cereal consumption.

5- Results and Discussion:

Foresight Study Results for Needs Estimation in the Agricultural Sector in Algeria (2019-2035):

5-1 Estimation of Population Size between 2019 and 2035:

The estimation of population size in Algeria between 2019 and 2035 involves studying the demographic changes expected in the near future. This estimation is based on several factors, such as population growth rates, fertility, mortality, and migration. Analyzing these factors allows for predicting future population trends in Algeria, aiding in informed decision-making in areas such as urban planning, education, health, and resource management. Projections indicate that Algeria will witness an increase in population size, presenting both challenges and opportunities for the government and society in achieving sustainable development.

Table 01: Estimation of Population Size in Algeria between 2019 and 2035.

Table 01: Estimation of Population Size in Algeria between 2019 and 2035

Year	Population
2019	43,113,932
2020	43,838,804
2021	44,569,236
2022	45,287,752
2023	45,975,476
2024	46,634,508
2025	47,266,744
2026	47,873,580
2027	48,459,104
2028	49,023,020
2029	49,569,428
2030	50,101,780
2031	50,622,704
2032	51,135,092
2033	51,642,128
2034	52,147,592
2035	52,649,776

Source: Prepared by researchers based on Spectrum program outputs.

The table provides a clear view of population growth in Algeria during the period 2019-2035, reflecting a continuous increase in population. In the base year (2019), the population was 43,113,932, while in the projection year (2035), it is estimated to reach 52,649,776, with an average annual growth of approximately 596,240 people. With this growth, Algerian society will face challenges in providing adequate services and resources for the increasing population, necessitating the development of sustainable national policies across various economic and social sectors. The data shows that population growth in Algeria follows a steadily rising trend. If this trend continues at the same pace, it will affect various aspects of life in the country, thus requiring

proactive planning and suitable strategies to accommodate this growth and ensure sustainable development.

5-2 Estimation of Cultivated Land Needs in Algeria (2019-2035):

The estimation of cultivated land needs in Algeria between 2019 and 2035 reflects the expected changes in demand for agricultural land due to population growth, urban expansion, and improvements in agricultural production methods. With population increase, the demand for food is expected to rise, necessitating the expansion of cultivated areas or enhancing the efficiency of current land use. Additionally, this challenge will require developing innovative agricultural techniques to adapt to climate changes and enhance agricultural productivity to ensure future food security.

Table 02: Estimation of Increase in Cultivated Land in Algeria during 2019-2035

Projection Year 2019 (Total cultivated land in million hectares: 3.3)

Year	Population	Increase in Cultivated Land (Million Hectares)	Total Cultivated Land (Million Hectares)
2019	43,113,932	0.08	3.38
2020	43,838,804	0.08	3.46
2021	44,569,236	0.08	3.54
2022	45,287,752	0.08	3.62
2023	45,975,476	0.09	3.71
2024	46,634,508	0.09	3.80
2025	47,266,744	0.09	3.89
2026	47,873,580	0.09	3.98
2027	48,459,104	0.09	4.07
2028	49,023,020	0.09	4.16
2029	49,569,428	0.09	4.25
2030	50,101,780	0.10	4.35
2031	50,622,704	0.10	4.45
2032	51,135,092	0.10	4.55
2033	51,642,128	0.10	4.65

Year	Population	Increase in Cultivated Land (Million Hectares)	Total Cultivated Land (Million Hectares)
2034	52,147,592	0.10	4.75
2035	52,649,776	0.10	4.85

Source: Prepared by researchers based on Spectrum program outputs.

From Table (02), we observe that the population in Algeria is gradually increasing from 43,113,932 people in 2019 to 52,649,776 people in 2035, resulting in an almost steady annual increase of slightly more than 700,000 people per year.

Meanwhile, the increase in cultivated land was initially steady at 0.08 million hectares annually between 2019 and 2022, estimated at 3.38 million hectares in 2019 and reaching 3.62 million hectares in 2022. After 2023, when it was estimated at 3.71 million hectares, the increase rose to 0.09 million hectares annually, reaching an estimated 4.25 million hectares by 2029. From 2030 onwards, the increase rose to 0.10 million hectares annually, reaching 4.35 million hectares and projected to reach 4.85 million hectares by the forecast year.

These increases resulted in three distinct periods:

- The period from 2019 to 2022: Annual increase steady at 0.08 million hectares.
- The period from 2023 to 2029: Increase rises to 0.09 million hectares.
- The period from 2030 to 2035: Increase reaches 0.10 million hectares annually.

From the table, between 2019 and 2022, although the population increased by approximately 2.1 million, the increase in cultivated land remained steady at 0.08 million hectares. However, between 2023 and 2029, there was a slight increase in cultivated land (0.09 million hectares annually), coinciding with a population rise of approximately 700,000 to 800,000 people annually. By 2030, the increase in cultivated land rose to 0.10 million hectares annually, keeping pace with continuous population growth.

While population growth remains continuous and steady, the increase in cultivated land is accelerating over time. This indicates planning to expand cultivated land over time to meet the growing population's food and agricultural needs. Expanding agricultural land leads to increased food production, helping the country achieve a better level of food self-sufficiency, provided that there is a necessary focus on improving agricultural productivity through technology or enhanced farming methods to increase the productivity of cultivated land, especially with continued population growth.

5-3 Estimation of Annual Consumption Needs for the Main Crop (Wheat) in Algeria Between 2019 and 2035:

Estimating annual wheat consumption needs in Algeria between 2019 and 2035 is a critical step to ensure food security and meet the expected increasing demand due to population growth and improved living standards.

Wheat is considered one of the essential crops in Algeria, with the population relying on it as a primary source of food.

Accurate estimation of annual wheat needs requires studying current consumption rates and population growth projections, taking into account possible changes in dietary habits and agricultural policies to achieve sustainable self-sufficiency.

Table 03: Estimation of Annual Consumption Volume in Algeria for the Period 2019/2035

Year	Population	Annual Individual Consumption (kg)	Total Consumption (Million Tons)
2019	43,113,932	246	10.61
2020	43,838,804	238	10.44
2021	44,569,236	230	10.26
2022	45,287,752	222	10.07
2023	45,975,476	215	9.86
2024	46,634,508	207	9.64
2025	47,266,744	199	9.39
2026	47,873,580	191	9.14
2027	48,459,104	183	8.87
2028	49,023,020	175	8.58
2029	49,569,428	167	8.29
2030	50,101,780	159	7.98
2031	50,622,704	152	7.67

Year	Population	Annual Individual Consumption (kg)	Total Consumption (Million Tons)
2032	51,135,092	144	7.34
2033	51,642,128	136	7.01
2034	52,147,592	128	6.67
2035	52,649,776	120	6.32

Source: Prepared by researchers based on the outputs of the Spectrum program.

Table (03) presents data related to population, annual individual consumption volume, and total consumption volume (in million tons) in Algeria during the period from 2019 to 2035. The table shows a gradual increase in population from 2019 to 2035. In 2019, the population was 43,113,932, and it continued to grow until reaching 52,649,776 in 2035. This increase reflects an average annual population growth rate of about 1.1% to 1.2%.

The table also shows a gradual decrease in annual individual consumption volume, from 246 kg in 2019 to 120 kg by 2035. This decline can be attributed to several factors, such as improved resource use efficiency, changes in dietary patterns, increased awareness and culture of healthy consumption, combating waste, and economic or environmental factors that may reduce individual consumption.

Moreover, the table highlights that total consumption volume also decreases over the years despite population growth. In 2019, the total consumption volume was approximately 10.61 million tons, while it is expected to decrease to 6.32 million tons by 2035. This suggests that despite population growth, the significant decline in individual consumption has led to a reduction in total consumption volume.

The contradiction between population growth and declining individual and collective consumption can be attributed to increased awareness among the population, who have become more conscious about consumption and waste reduction; government policies aimed at improving resource use efficiency or changing consumption patterns; and economic or environmental factors that have led to reduced spending or consumption overall.

If current trends continue, individual consumption by 2035 is expected to be 51.2% lower than in 2019 (from 246 kg to 120 kg). On the other hand, the population will have increased by approximately 22% over the same period.

We conclude that the decline in individual consumption represents both a challenge and an opportunity. The challenge lies in adapting to changing consumption patterns, while the opportunity is that this decline may help reduce pressure on natural resources, ensure self-sufficiency in this commodity, and provide the possibility of export in case of surplus. Meanwhile, population growth indicates the necessity of having sustainable policies to address this increase, especially regarding food supply and other resources.

5-4 Estimating the Annual Production Needs of the Main Crop (Wheat) Between 2019 and 2035 in Algeria:

Estimating the annual production needs of wheat in Algeria between 2019 and 2035 is an important step to secure local consumption requirements and reduce dependence on imports. This estimation involves studying factors affecting wheat production, such as cultivated area, agricultural productivity, and climate changes. With the growing population and increasing demand for wheat, enhancing local production becomes a priority to ensure supply stability and achieve food security in the future.

Table 04: Estimation of Annual Production Volume of the Main Crop (Wheat) Between 2019 and 2035

Year	Population	Production Volume (Million Tons)
2019	43,113,932	3.2
2020	43,838,804	3.23
2021	44,569,236	3.43
2022	45,287,752	3.63
2023	45,975,476	3.85
2024	46,634,508	4.1
2025	47,266,744	4.32
2026	47,873,580	4.58

Year	Population	Production Volume (Million Tons)
2027	48,459,104	4.86
2028	49,023,020	5.15
2029	49,569,428	5.46
2030	50,101,780	5.79
2031	50,622,704	6.13
2032	51,135,092	6.50
2033	51,642,128	6.89
2034	52,147,592	7.31
2035	52,649,776	7.75

Source: Prepared by researchers based on the outputs of the Spectrum program.

The table includes data showing the estimated annual wheat production in Algeria from 2019 to 2035, along with the population size for each year. From the table, we observe that in 2019, wheat production was 3.2 million tons. By 2035, it is expected to reach 7.75 million tons, indicating a gradual growth in annual wheat production with an almost constant annual increase rate. The increase in production between 2019 and 2035 is approximately 4.55 million tons, with an annual growth rate of 0.284 million tons per year. Meanwhile, the population in the base year 2019 was 43.1 million and is projected to reach 52.6 million by 2035, with an annual population growth rate of approximately 0.596 million people.

The table shows that annual wheat production increases proportionally with population growth. This suggests the presence of agricultural policies aimed at meeting the increasing demand for wheat as the population grows. In 2019, the per capita wheat production was 0.074 tons per person, and by 2035, it is expected to reach 0.147 tons per person. This reflects a significant improvement in per capita wheat production over the years, indicating advancements in agricultural efficiency or an expansion in the area cultivated with wheat.

The table demonstrates that the annual production growth rate appears to align with population growth, even surpassing it in some years. This suggests that the country may achieve self-sufficiency in wheat or even be able to export in the future. The more than doubling of production over 16 years (from 3.2 to 7.75 million tons) indicates the use of advanced agricultural

technologies, an increase in cultivated land, or improved water management and other resources necessary for agricultural production.

Given this upward trend in production, future challenges may lie in efficiently managing natural resources such as water and agricultural land. The growing population will increase the demand for food, but the sustainable growth in wheat production indicates that effective developmental plans are in place to address these challenges. The table reflects an optimistic outlook for wheat production growth in line with population growth, suggesting that the country is investing in the agricultural sector and striving to improve productivity to meet rising food demands, with promising prospects for increasing per capita production in the coming years.

Conclusion

The issue of food security is not only an urgent necessity to ensure the survival of nations and peoples, but also a fundamental pillar for achieving independence and national sovereignty. Food security is essential for the stability of societies and the maintenance of social peace. Therefore, ensuring adequate and sustainable food for both current and future generations require integrated efforts across all economic, environmental, and social sectors.

Achieving food security is linked to the availability of comprehensive policies and strategies that take into account the challenges facing the agricultural sector, such as the scarcity of natural resources, degradation of agricultural lands, climate change, population growth, and rural-urban migration. Hence, countries must develop strategic plans that enhance the contribution of agricultural and industrial sectors to food production by expanding investments in modern agricultural technologies and providing incentives for farmers and young people to engage in this vital field.

Governments must encourage more individuals, especially young people, to participate in agriculture and livestock farming by offering financial, technical, and legislative support. Additionally, plans should be put in place to combat desertification and reduce urban sprawl that threatens agricultural lands. This can be achieved through afforestation campaigns, better urban planning, protecting agricultural lands from encroachments, and optimizing water resource usage by adopting modern irrigation techniques such as drip irrigation and desalination, as well as considering the privatization of water management by assigning it to specialized companies for more efficient distribution.

At the same time, countries need to develop a more diverse and sustainable agricultural system that focuses on producing crops reliant on artificial irrigation rather than rain-fed agriculture, which has become unreliable due to climate change. There should also be plans to

reduce dependence on industrial crops used for biofuel production, such as corn and sugarcane, and instead prioritize food crops that directly contribute to self-sufficiency.

Addressing rural-urban migration is also essential, as it leads to labor shortages in agricultural areas and increases urban population pressures. This can be mitigated by improving living conditions in rural areas and providing essential services to encourage residents to stay and contribute to agriculture. Moreover, it is important to promote healthier eating habits to reduce excessive consumption of bread and processed foods, which increases the demand for grain imports and exacerbates food shortages.

Another crucial aspect of food security strategies is combating food waste. Millions of tons of edible food are wasted annually, especially in developed countries, while millions suffer from hunger in developing nations. Tackling this issue requires raising awareness about the importance of responsible consumption and ensuring a fair redistribution of food resources.

In conclusion, achieving food security is a collective endeavor that requires coordinated efforts between governments, farmers, businesses, and civil society to build a sustainable food system that meets the needs of the present while safeguarding the rights of future generations.

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TITLE: Parental Abuse of Children in Algeria – Forms, Factors, and Areas of Influence**AUTHOR:** Benchikh Rezkia¹

Abstract. The phenomenon of domestic violence against children has spread seriously in Algerian society and in societies of different cultures. The aim of our study is to explore the dimensions of this phenomenon through a sample of children who are victims of domestic violence in our society. The descriptive approach aligns with this objective. The data analyzed included the forms, factors, and manifestations of this phenomenon. The results confirmed various forms of domestic violence against children, primarily physical violence, followed by psychological violence, mainly caused by family-related factors. This violence significantly affects the victims' mental health. Our study contributes to the field by proposing psychotherapy intervention programs to ensure the psychological well-being of these children.

Keywords: violence - Algerian family - mental health - child - victim.

Introduction.

Various forms of domestic violence that were previously unheard of in Algerian society have now emerged, as evidenced by media reports, studies, and research on the prevalence and diversity of family violence. These include spousal abuse, which sometimes results in death, and

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parental violence against children, a form of abuse that is more likely to occur when contributing factors are present.

This anthropological study explores the phenomenon of children who are victims of domestic violence in Algerian families. The researcher examines the issue through an introduction that outlines both the general and specific aspects of the topic, previous studies, the research sample, and methodology. This is followed by the presentation and analysis of collected data, which leads to a discussion of the results. The study concludes with key findings and recommendations.

1- Conceptual Framework of the Study

1.1. Problem Statement

The phenomenon of children being victims of domestic violence is closely linked to violence within society, as it represents a manifestation of family violence driven by various psychological and social factors. A study conducted by Al-Hadidi and Jahshan in Jordanian society found that child abuse and violence had become widespread. In 1998, it was reported that 437 cases of child abuse had been recorded (Maki & Ajam, 2008, p. 102). Similarly, in different regions of Algerian society, hundreds of violent incidents against children have been documented, as reported by UNICEF (Courrier d'Algérie, 2017, *Lutte contre les violences infantiles*).

The exposure of children to violence and physical abuse in some Algerian families has a significant impact on their psychological and social well-being. The negative consequences inevitably lead to disruptions in their relationships with family members and pose a threat to their psychological security. Our findings suggest that children deprived of parental affection and emotional support are less secure, less socially compatible, less self-confident, and more anxious than those who experience positive parental relationships.

The family plays a crucial role in children's well-being, aligning with Bowlby's attachment theory, which posits that a child's experiences with caregivers and upbringing profoundly influence their psychological, social, emotional, and cognitive development (Hussein, 2008, p. 91). Thus, the role of the family in shaping a child's mental health is undeniable, as a psychologically disturbed child often reflects a dysfunctional family environment.

This study represents an anthropological investigation into the phenomenon of children who are victims of domestic violence in Algerian society, considering it as a widespread social problem. Its fundamental objective is to uncover the root causes of this phenomenon. To achieve this, we have formulated the research problem into the following key questions:

- What are the dimensions of the phenomenon of domestic violence against children in Algerian society?

- What are the different forms of domestic violence against children in Algerian society?
- What are the factors that contribute to domestic violence against children in Algerian society?
- What are the different aspects of life affected by violence against children within Algerian society?

1.2. Research Hypotheses

To address these research questions, the following hypotheses have been formulated:

1. Various forms of domestic violence against children are practiced in Algerian society, including physical, psychological, and financial abuse.
2. Several factors contribute to domestic violence against children in Algerian society, including family upbringing, poverty, and housing conditions.
3. Domestic violence against children in Algerian society affects various aspects of life, including academic, psychological, social, and health-related domains.

1.3. Definition of Key Terms

- **Domestic Violence:** In this study, the term refers to unhealthy behavior perpetrated by parents or guardians toward children. This includes the use of force, threats, physical abuse, coercive attitudes, and other forms of violence. Such harmful parental behavior inevitably leads to both physical and psychological damage.
- **Victimized Children:** In this study, this term refers to children who have been subjected to aggression or abuse. These acts of aggression may come from their parents or guardians and may occur at least once during their childhood.

1.4. Objectives of the Study

This anthropological study aims to reveal the dimensions of the issue of children who are victims of domestic violence in Algerian society. It is also hoped that the study's results will serve those interested in the therapeutic aspect by helping to develop programs that guide parents on how to jointly educate their children while ensuring their physical and social well-being.

1.5. Importance of the Study:

This study is highly relevant to the age group it addresses, as it is during this stage that a child's personality is formed. Consequently, the chances of raising a well-adjusted child and a responsible future citizen increase significantly. In turn, deviant behavior and the spread of violence decrease or even disappear altogether, both within the family and in society. This transformation shifts the perception of the child from being problematic to being a valuable asset.

1.6. Previous Studies:

The focus has been placed on previous studies conducted within our society and the Arab world, considering that these societies share similar characteristics and components, making them relatively homogeneous.

Previous Studies Conducted in the Arab World:

- **Study by Hadidi and Jahshan (2000):**

This study aimed to investigate cases of violence against children in Jordanian society. The research sample consisted of children who were victims of family violence, officially reported to the relevant authorities between 1998 and 2000. The study relied on a social survey method to analyze cases of child abuse. The findings indicated a widespread reality of child violence. In 1998, 437 cases of child abuse were examined by the *Human Medicine Clinic of the Family Protection Unit*, including 145 cases of physical violence against children. These cases mainly involved non-accidental injuries resulting from excessive discipline. Punishment was identified as a severe form of injury, often stemming from uncontrolled anger. Additionally, the "battered child syndrome" was recorded in 522 cases in 1999 and approximately 613 cases in 2000. However, the actual number of cases remains largely undisclosed (Maki & Ajjam, 2008, p. 102).

- **Study by Awatef Al-Habachi (2001):**

This study aimed to document cases and forms of domestic violence in Bahraini society between 1997 and 2000. The research relied on official records from the Ministry of the Interior during this period, using statistical analysis and percentage calculations to examine domestic violence as a variable. The findings indicated that domestic violence in Bahraini society manifested primarily through assaults, with 262 recorded cases. Sexual assault accounted for 64% of cases, while physical assault made up 36%. Among male perpetrators, the prevalence was 77%, whereas female perpetrators represented 15%. In most instances, the assaults were committed by family members (Abd al-Rahman, 2006, pp. 35–37).

- **Study on the Interests of the "M S P R H" in 2013:**

- **Study by the Ministry of Health, Population, and Hospital Reform in coordination with United Nations agencies in Algeria (2013):**

The objective of this study was to determine the prevalence of violence against children in Algerian society during the period 2012–2013. The research sample consisted of 28,000 Algerian families, including 33,828 children aged 2 to 14 years. Another goal was to analyze violence against children as a variable in the study. A statistical approach and percentage analysis were used as study tools. The findings revealed that 86% of these children had experienced at least one instance of psychological or physical violence (Post Maghreb, 2013, *Children and Violence*).

Previous Studies Conducted in Algerian Society:

- **Study by Rezkia Benchikh (1995):**

This study aimed to identify the psychological factors contributing to the use of violence in Algerian families and its most significant effects. The researcher adopted a case study approach, with a sample consisting of six husbands who physically abused their wives. Multiple research tools were used, including interviews, observations, and the Rorschach test.

The study found that the childhood histories of these individuals were filled with psychological conflicts and violent experiences, as they had themselves been victims of parental abuse. This led to the replication of an aggressive patriarchal model, where they unconsciously assumed the role of the aggressor. The findings were further supported by an analysis of the Rorschach test results, which revealed disturbances in their parental relationships—specifically on *Parent Card No. 4* and *Motherhood Card No. 7*. Additionally, the study indicated that fathers were more likely than mothers to resort to violence against children. Economic factors also played a role in the emergence of this phenomenon (Benchikh, 1995).

- **Study by Ghazala Benfarhat (2017):**

This study aimed to uncover the origins of domestic violence in Algerian society and the broader dimensions of its spread. The research was conducted in two phases. The first phase involved a sample of 40 families intentionally selected for their history of domestic violence, with a total of 190 individuals participating. All family members agreed to collaborate with the researcher.

In the second phase, conducted five years later, the researcher revisited the same families; however, the sample size had changed due to external factors, reducing the number of participants to 143 individuals. The study was based on a descriptive approach and utilized interviews and research forms to analyze the frequency, ratios, and percentages of domestic violence cases.

The most significant conclusions from the findings indicate that the violence to which children are exposed within the family is more indirect than direct. This is especially true when children witness violence between their parents, forcing them to intervene in conflicts, which exposes them to further violence. Overall, the study found that physical violence is primarily directed at the wife (mother) and sons more than the husband (father). In addition, financial violence against children further aggravates the situation. Notably, similar to financial violence, psychological violence affects children more than their mothers (Benfarhat, 2017).

- **Study by Benaïssa A. (2023):**

This study focused on *domestic violence against children in Algeria: prevalence, risk factors, and psychological consequences*. Its objective was to examine the prevalence of domestic violence

against children in Algeria, identify associated risk factors, and analyze its psychological impact on victims.

The study used a cross-sectional quantitative methodology and was conducted on a sample of 500 children aged 6 to 18 from different regions of Algeria. The research tools included a standardized questionnaire on domestic violence and the K-SADS psychological disorder assessment scale.

Findings:

- Prevalence of physical violence: **30%**
- Prevalence of emotional violence: **25%**
- **Main risk factors:** Low socio-economic status, parental stress, lack of social support.
- **Psychological consequences:** A significant increase in cases of **depression, anxiety, and behavioral disorders** among child victims.

Commentary:

The previous studies presented varied in terms of objectives, approaches, samples, and results. This diversity allowed for the exploration of the topic from different perspectives and contributed to understanding domestic violence as a variable.

Regarding objectives, most studies aimed to examine forms of family violence, its factors, and its prevalence among children. Research methods varied between descriptive statistics and clinical approaches. Sample selection also differed; for example, the study by **Al-Hadidi and Jahshan** focused on children who were victims of violence, while **Rezkia Benchikh** studied husbands (parents) who committed domestic violence. **Ghazala Benfarhat's** research examined both individuals and families as a whole, including children and parents who had experienced violence.

The results of most studies indicate that **domestic violence against children is widespread in Algerian society and other Arab societies**. The studies identified various forms of violence within families and their correlating factors, shedding light on the urgent need for intervention and preventive measures.

2. Theoretical Concepts on Domestic Violence Against Children in Algerian Society

2.1. Family Concept:

The family is the *social womb* that nurtures a newborn after its biological birth, providing protection, care, and compatibility methods (*Mohamed Bayoumi, 2000, p.13*). The family serves as the primary incubator for meeting a child's needs. If it fails in this role, it becomes a fertile ground for behavioral deviations, psychological disorders, and social problems (*Zahrar, 1978, p.17*).

Based on this, the family remains the **key environment for fulfilling a child's needs**, as their physical, mental, and social well-being is closely tied to family conditions. Any disturbances within the family negatively affect the child, leading to an unstable environment that hinders their development.

2.2. The Importance of Family for the Child:

A child's life depends, from birth, on those around them, particularly family members. Childhood, as the first stage of a person's life, is generally fragile, making the family the primary source for meeting the young child's needs and ensuring their safety, psychological well-being, and health protection. Since the child is in a vulnerable and high-risk situation during early childhood, and considering the rapid growth at this pre-semiotic stage, the role of the family becomes even more crucial.

In this context, pioneers of psychological analysis emphasize the importance of the early years in shaping an individual's personal structure, and the characteristics of the family environment play a predominant role in influencing the behavior of dominant individuals among family members (Jihan, 2009, p. 6). In this regard, and based on dominant relationships within the family, Claire Fahim confirms that a child's experiences within their living environment are extremely important. The child may be continuously and repeatedly exposed to psychological and social problems due to various forms of family violence. This often results from a lack of familiarity with caregivers, whether at home, school, or in society. The characteristics of this developmental stage, combined with a lack of patience in addressing different situations with understanding and appreciation for childhood emotions, further aggravate the issue (Claire, 2006, p. 7).

Thus, it can be said that parenting methods, family relationships based on mutual respect, and caregiving approaches rooted in understanding, acceptance, and considering the child's perspective — along with balanced caregiving methods (neither neglect nor rejection)—are essential conditions for ensuring children's emotional security.

2.3. The Concept of Violence against Children

Defining violence against children is challenging due to its association with cultural and social factors. What one society considers abusive behavior may be perceived differently in another, making definitions non-specific. Steele defines child abuse as "a child being subjected to constant abuse by parents" (Manciaux et al., 2002, p. 147). This aligns with the definition adopted by the American Society for the Prevention and Treatment of Child Abuse, which states: "Child abuse and neglect involve any behavior by a parent or guardian that results in harm—whether

physical or psychological. In extreme cases, separation may lead to the child's death" (Claire, 2006, p. 25).

Ziegler argues that violence, the use of force against a child, and the humiliation of their dignity and self-confidence are closely linked to parental behavior. He states that the positive aspect of parental love and acceptance nurtures the child, while the negative aspect destroys them. In the middle ground between these two extremes lies parental violence, which can manifest in isolated incidents or persist over months or even years? The forms of violence may change over time (Hussein, 2008, p. 42).

Based on the above, the phenomenon of violence against children can be defined as intentional physical and psychological harm inflicted by parents or caregivers under circumstances that threaten the child's well-being and safety.

2.4. Prevalence of Domestic Violence against Children

The issue of violence against children is widespread across all societies. Since such phenomena are generally kept secret and not publicly disclosed, many cases of children experiencing violence and abuse are not included in official statistics. However, estimates are periodically updated and appear in certain countries. For instance, the United States reports that more than one million children are exposed to domestic violence each year. The number of reported cases increased from 1,727,000 in 1984 to 2,900,000 in 1992. This rise may reflect an increased awareness of the problem, heightened sensitivity, and improved reporting rather than an actual increase in the occurrence or spread of violence. However, this does not diminish concerns over the rise in violent crimes, delinquency, and suicide in American society (Manciaux et al., 2002, p. 166).

Similarly, reports from the American Association for Child Protection from Abuse indicate that between 1995 and 1997, 78% of children who lost their lives due to violence were under the age of five (Abdel Rahman, 2006, p. 32).

In Arab societies, the widespread phenomenon of child violence was highlighted in 2006, with recorded statistics demonstrating the extent of abuse against children. Reports estimated that 504 cases of violence against children led to the deaths of 286 children due to physical and psychological abuse inflicted by their guardians (Mohamed Ali & Qureshi, 2009, pp. 40-41).

Parents or caregivers are supposed to serve as role models for children to develop normal behaviors. However, paradoxically, Egyptian newspapers in 2006 reported 504 cases of child violence throughout the year, resulting in the deaths of 286 children. These figures illustrate the alarming extent of violence and abuse against children (Mohamed Ali & Qureshi, 2009, pp. 43-45).

Regarding the situation in Algerian society, it does not differ significantly from other Arab societies. Police estimates indicate that in 2014, 6,151 cases of violence against children were recorded across the country. The forms of violence varied: physical violence accounted for the largest share, comprising 60% of cases (3,100 incidents), followed by sexual violence with 1,420 cases, and neglect in various forms amounting to 449 cases (Courrier d'Algérie, 2017, *Fight against Child Abuse*). These statistics originate from police records, excluding unreported or undisclosed cases.

2.5. Manifestations of Domestic Violence against Children

Parents who abuse their children often employ numerous methods under the pretext of maintaining control and authority within the family (misuse of parental authority). Consequently, the abused child remains in a state of dependence on the perpetrator (Hussein, 2008, p. 43).

It is important to note that children are highly sensitive and vulnerable, even to indirect exposure to violence, such as parental conflicts, where the mother is often the victim. French statistics indicate that more than 10% of children are physically beaten by an abusive parent following parental disputes. These children, passively witnessing violence against their mother, eventually experience the same emotions of fear, shame, and guilt as she does (Zebrinska, 2003, p. 24).

In this context, Marie Jaspar states that, aside from sexual violence, which is often concealed, children generally witness all forms of violence inflicted on their mother, whether physical or not. The more severe and persistent the violence, the higher the percentage of children who witness and are indirectly exposed to it (M. Jaspar, 2005, p. 56).

Ultimately, a child growing up in a troubled family environment becomes highly vulnerable to various forms of parental violence, such as physical assault on the mother, degrading psychological remarks, shouting, ridicule, and other stigmatizing behaviors like threats, warnings, and coercion.

2.6. The Impact of Domestic Violence on Children's Mental Health

Mental health is defined as an individual's ability to maintain psychological and social well-being by fulfilling their emotional needs. Childhood is the most vulnerable stage for psychological disorders, as children are directly or indirectly exposed to situations that affect their development and psychological security, depending on how their parents behave during their upbringing.

For this reason, children need to grow up in a healthy family environment where both parents provide an atmosphere of love and security. In short, the quality of a child's relationship with their family has a significant impact on their overall development (Majdoub & Mohamed, 2015, p. 7).

During early childhood, a lack of security can hinder psychological development and severely damage a child's mental health, posing a serious threat to their essential needs. As a result, children may experience emotional deprivation, leading to poor adaptability, anxiety, and hostility (Ashraf et al., 2016, p. 67).

2.7. The Psychological Impact of Domestic Violence on Children

According to psychologists, mental health is based on psychological attachment, which is manifested through an intimate and lasting relationship with family members. In such a relationship, a child finds satisfaction for their psychological needs (Stangier, 1974, p. 90).

The World Health Organization defined mental health during its third international conference in London (1948) as a condition that allows an individual to develop optimally—mentally and emotionally—especially when in harmony with others, thus preventing the emergence of psychological disorders (Bernard, 1952, p. 58).

Maslow emphasizes that an individual's mental health is based on the fulfillment of psychological needs, such as the need for psychological security, love, belonging, and respect, rather than solely biological needs (Maslow, 1970, p. 384).

Children exposed to violence in their upbringing tend to exhibit negative tendencies in adulthood or old age, such as feelings of guilt, dependence, and submission, often followed by psychological maladjustment. This was confirmed by a study by Comey (2002), which concluded that a child's psychological well-being is affected by unfavorable family dynamics, such as an unhealthy emotional climate (Malki, 2007, p. 25).

Rashid highlights that a child facing psychological insecurity and deprived of emotional fulfillment experiences deep-seated feelings of rejection and dissatisfaction. This lack of fulfillment often leads to a disruption in self-confidence and a perception of inferiority (Rashid, 1995, p. 25).

Moreover, psychologists universally acknowledge that the need for security is fundamental to a child's well-being. This security need is closely linked to group cohesion, a sense of belonging, behavioral integrity, and social roles, all of which are essential for psychological growth. The absence of security affects individuals to varying degrees, especially those struggling with self-confidence and fear. Undoubtedly, many psychological problems stem from past experiences (Aqra, 2005, p. 24).

Maslow, as cited by Hussein, defines the feeling of security as an individual's perception of being loved and accepted by others, having a place among them, and recognizing their environment as friendly. In such an empathetic climate, an individual feels a lack of danger, threat, and anxiety (Hussein, 1987, p. 106).

In contrast to this positive atmosphere, the failure of the family to fulfill its vital role in ensuring its children's safety poses a serious threat to society as a whole (Youssef, 2007, p. 323).

It can therefore be concluded that individuals who grow up in an unstable family environment often suffer from emotional, behavioral, and social problems. If they experience significant hardships, their personality structure may become disrupted, making their social adaptation more difficult.

3. Methodological Framework of the Study

3.1. Study Domains:

Our study domains have been identified as follows:

- **The Human Sphere:** Represented by cases of individuals who are currently living or have previously lived in families characterized by domestic violence. These individuals have been exposed to violence at least once and belong to the age group of 10 to 30 years. We encountered significant difficulties in finding respondents willing to answer the questionnaire.
- **Spatial Domain:** The spatial domain is represented by the municipality of Guelma, which serves as the relatively broad geographical area where our study is conducted. This choice was based on several objective and personal considerations related to the feasibility of conducting the study.

3.2. Study Method:

Given the nature of the study and the data to be obtained, a **descriptive approach** was adopted. This approach is not limited to merely analyzing the phenomenon or problem but extends beyond that to analyze, interpret, and connect its implications to draw conclusions. These conclusions contribute to understanding and improving reality.

3.3. Study Sample:

Due to the nature of the topic, which leaves no room for adopting other sampling methods or techniques, the research group for this study was selected **intentionally**. This choice is justified by the research question or hypothesis (Gharib, 2012, p. 176). Our **purposive sample** consisted of **55 cases** who had experienced domestic violence **at least once** during their childhood. They belong to the **age group of 10 to 30 years** and come from **22 families** that were either currently or previously subjected to domestic violence.

3.4. Study Tools:

To achieve the objectives of this study, we relied on the following tools:

- **Interviews:** These were used to assist in filling out the forms, particularly because the sample included **ten-year-old children** who needed explanations for certain questions.

- **Questionnaire:** This was chosen as an appropriate tool for the study's subject, objectives, and questions. It is flexible and is considered the preferred research method for understanding the experiences of individuals who have suffered from violence and their attitudes toward it. The questionnaire was developed by the researcher after reviewing theoretical literature on the subject. Linguistically clear terms were used to ensure accessibility across all education levels.

The sources for constructing the questionnaire included a review of literature on **domestic violence against children** in various societies, with a specific focus on **Algerian society**. The final questionnaire comprised **twenty-four items**, designed to serve the research objectives and questions. The questions directed at children from violent households aimed to identify the dimensions of this abusive relationship.

The questionnaire was divided into four sections, consisting of both **closed** and **open-ended** questions, distributed as follows:

1. **First section:** Contained preliminary data about the sample participants.
2. **Second section:** Focused on **forms of domestic violence against children**, consisting of **six closed items**.
3. **Third section:** Examined the **factors contributing to domestic violence against children**, consisting of **eight closed items**.
4. **Fourth section:** Investigated the **domains in which the effects of domestic violence on children appear**. This section included **five closed items** and **five open-ended questions**, exploring different aspects of these effects in each domain.

For data analysis, **response iteration per item** and **percentages** were used as statistical tools.

4. Results:

4.1. Analysis and Presentation of Collected Data:

- **Initial Data on Sample Participants**

Table 1: Distribution of the Sample Population by Gender

Percentage	Frequency	Gender
43.63%	24	Male
56.36%	31	Female
100%	55	Total

Commentary:

The data recorded in the table above show that the ratio of females is close to that of males, with a slight predominance of females. The percentage recorded is **56.36% for females and 43.63% for males**, which enhances the **objectivity** of the obtained results, as it ensures fairness between the two genders.

Table 2: Distribution of the Sample Population by Age

Percentage	Frequency	Age Group
40.00%	22	10-15
30.90%	17	15-20
16.36%	09	20-25
12.72%	07	25-30
100%	55	Total

Commentary:

The results recorded above indicate that the participants belong to **different age groups ranging from 10 to 30 years**. Children **under ten years old were not included** in the research for objective reasons. A variation in percentages across different age groups is noticeable, with a higher concentration in the younger groups. The results are as follows:

- **40.00%** belong to the **10-15 age group**,
- **30.90%** belong to the **15-20 age group**,
- **16.36%** belong to the **20-25 age group**,
- **12.72%** belong to the **25-30 age group**.

One possible explanation for the **lower proportions in the 20-25 and 25-30 age groups** is that **many individuals tend to marry at this age**, leading to the formation of independent families. Additionally, factors such as **cultural, social, and parental influences, the economic situation, and the housing crisis** play a role in shaping these trends.

Table 3: Factors of Widespread Domestic Violence Against Children in Algerian Society

Total	Yes	Yes	No	No (%)	Factor
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Responses	(Frequency)	(%)	(Frequency)		
55	43	78.18%	12	21.82%	Lack of family dialogue
55	44	80.00%	11	20.00%	Parenting and socialization
55	42	76.36%	13	23.64%	Deviance and violence in society
55	33	60.00%	22	40.00%	Weak religious beliefs
55	36	65.45%	19	34.55%	Overcrowded housing
55	41	74.54%	14	25.46%	Gender-based discrimination
55	38	69.09%	17	30.91%	Influence of media
55	35	63.64%	20	36.36%	Poverty

Commentary:

The majority of respondents attributed the prevalence of family violence primarily to **negative parental socialization**. This was followed by the **lack of dialogue** among family members and then the **widespread deviance and violence within society**. Additionally, respondents linked domestic violence against children to **gender-based discrimination**.

A significant portion of participants also highlighted the **negative impact of the media**, which, through various programs, **normalizes violence** and encourages its use. Furthermore, they pointed out that **poor living conditions, poverty, and economic hardships** contribute to **social and psychological pressures** that may lead to violent reactions.

Most respondents believed that the **housing crisis and its associated problems** played a major role in the persistence of this phenomenon. Some also suggested that family violence stems from **internal family factors**, particularly **parent-child relationships and the lack of communication** within the household.

Forms of Domestic Violence Against Children in Algerian Society

Table 4: Forms of Violence Experienced by Respondents

Total	Always	Sometimes	Never	Forms of Violence
55	32 (58.18%)	18 (32.72%)	5 (9.09%)	Physical Beating
55	37 (67.27%)	15 (27.27%)	3 (5.45%)	Mockery & Ridicule

55	40 (72.27%)	12 (21.81%)	3 (5.45%)	Yelling
55	13 (23.63%)	22 (40.00%)	20 (36.36%)	Restriction on Leaving Home
55	34 (61.81%)	15 (27.27%)	6 (10.90%)	Interference in Friendships
55	4 (7.27%)	9 (16.36%)	42 (76.36%)	Forced Marriage/Ban on Marriage

Commentary:

The findings indicate that the majority of respondents reported being **frequently exposed to yelling from their guardians**, making it the most common form of violence. **Interference in friendships** ranked second, while **physical beatings** came in third.

Restrictions on leaving home and material deprivation were less frequently cited but still notable. **Psychological violence** was also prominent, as many respondents stated that they were **regularly mocked or ridiculed by their parents**. **Forced marriage** was reported at a very **low rate** but remains a concern.

Areas Affected by Domestic Violence Against Children in Algerian Society**Table 5: Domains Affected by Family Violence According to Respondents**

Total	Yes	No	Life Domain
55	46 (83.63%)	09 (16.37%)	Social Sphere
55	48 (87.27%)	07 (12.73%)	Academic/Scientific Domain
55	47 (85.45%)	08 (14.55%)	Psychological Domain
55	22 (40.00%)	33 (60.00%)	Economic Domain
55	43 (78.18%)	12 (21.82%)	Health Domain

Commentary:

The results show that **family violence significantly impacts multiple aspects of children's lives**.

- The **academic domain** (87.27%) was the most affected, indicating that violence hinders children's educational progress.

- The **psychological domain** (85.45%) was also highly impacted, emphasizing the **emotional and mental toll** of domestic violence.
- The **social sphere** (83.63%) was another major area of impact, reflecting how violence affects children's ability to interact and integrate into society.
- **Health problems** (78.18%) were also noted, suggesting that family violence can lead to **physical and mental health issues**.
- The **economic domain** (40.00%) was the least affected, as many children are still dependent on their families financially, though some respondents indicated that domestic violence influences their future economic stability.

The results show that all respondents recognized the impact of family violence against them in various aspects of their lives, with the academic domain appearing first (as confirmed by the vast majority of respondents). The psychological field comes second, with a very high percentage of respondents acknowledging its impact, followed by the social domain in third place. As for the health domain, it appears in fourth position. It is worth noting that the proportions in the aforementioned fields were high and relatively close. Finally, the economic domain appears last.

Regarding the open-ended questions on the manifestations of family violence against children, the sample members provided various responses, which we summarize as follows:

- **In the social domain:** Aggression toward friends – isolation and introversion – desire to abandon the family – desire to establish a relationship with the opposite sex.
- **In the academic domain:** Lack of motivation to learn – inattention in class – academic delay – studying to succeed with the sole purpose of asserting oneself.
- **In the psychological domain:** Anxiety – violence – depression – fear – constant feeling of injustice – gossiping – jealousy – isolation – lack of self-confidence – low self-esteem – lack of independence.
- **In the health domain:** Pathological thinness – morbid obesity – physical injuries and deformities – chronic illnesses – substance abuse in all its forms.
- **In the economic domain:** Inability to meet basic needs – inability to work – obtaining money illegally.

4.2. Discussion of the Results

After classifying and analyzing the data obtained from studying certain struggling Algerian families whose children suffer from violence, and in order to uncover the background of the phenomenon of children victims of family violence in Algerian society and the general dimensions of its spread, we present the study's hypotheses as follows:

- **Hypothesis (1):** Various forms of violence against children exist within Algerian families (physical violence, psychological violence, financial violence).

The results obtained in Table No. 4, which clarifies the forms of violence experienced by the sample members, confirm the presence of different forms of violence within certain Algerian families. It also confirms that the vast majority of children in the sample have been exposed to various forms of violence, particularly psychological violence (shouting, threats, and ridicule), either permanently or occasionally. The findings reveal that psychological violence is highly prevalent in families, alongside physical violence, as the majority of children reported being subjected to beatings by their parents either frequently or occasionally. This aligns with the findings of Guazela Benferhat's study on child abuse in Algerian society. Furthermore, it is essential to consider the extent of its spread, as the study shows that the sampled children were sometimes even tortured by their parents.

Additionally, according to Table No. 4, other forms of family violence have emerged, such as parents forcing or preventing their children from getting married. Although these cases appeared at a lower rate, the opposite is observed regarding parental interference in the choice of friends, which appeared at a high rate. The majority of children reported that this interference happens constantly, while some stated that it occurs occasionally. This suggests that parents consider it normal to monitor their children's friendships due to concerns about the potential consequences of associating with bad influences. Therefore, this intervention is viewed as a preventive measure.

On the other hand, we note that these parents tend to avoid forms of violence that may restrict children's freedom, such as prevention or forced marriage. This can be explained by the fact that a large number of respondents are still young and have not yet reached the legal age for marriage. Additionally, marriage has increasingly become a matter of personal choice, seen as a feature of individual freedom. As a result, parents refrain from interfering in this process, either out of fear or to avoid potential problems that may arise from such marriages.

Thus, **Hypothesis (1)** is confirmed: Various forms of violence against children exist within Algerian families (physical violence, psychological violence, financial violence).

- **Hypothesis (2):** Several factors contribute to violence against children within Algerian families (family upbringing, poverty, and housing conditions).

According to the responses of the children in the sample, as indicated in Table No. 3, family violence and its spread are influenced by multiple factors. Some of these factors are internal to the family, particularly those related to socialization processes and interactions. Additionally, certain media sources have contributed to a culture of violence.

Furthermore, various social pressures have played a role in the emergence of these behaviors. One such factor is linked to the aggressor, as socialization processes are influenced by the turmoil and violence experienced by parents themselves, which may later be reproduced in their children. This aligns with the findings of Rezkia Benchikh's studies on Algerian families experiencing hardship, highlighting the characteristics and causes of family violence.

The studies also indicate that one of the reasons for committing acts of family violence is harsh treatment, along with alcohol and drug consumption. Moreover, the housing crisis does not provide opportunities for interaction and dialogue between family members. This inevitably creates a fragile and unstable family environment that lacks both communication and stability.

The respondents' consensus highlights the significant impact of family interactions on the emergence of domestic violence, particularly in cases where dialogue and consultation among family members are absent. The most widely accepted explanation is the lack of communication about private and public matters within the family.

Another issue that arises from the responses, reinforcing the discussion on family violence, is the difference in how children are treated based on gender. Girls, in particular, are perceived as representing the family's reputation, which influences their treatment compared to boys.

As a result, sons face more constraints and pressures due to issues of honor or future responsibilities. This aligns with the findings of Ahmed Majdoub's 2003 study on the characteristics and causes of family violence, which confirmed that the majority of the sample members were raised in families that employed poor parenting methods and practiced differential treatment of children based on gender, often by the father or mother.

Economic factors and the inability to keep pace with social and economic transformations have also been identified as key contributors. Respondents largely agreed that the prevalence of family violence is linked to poverty, the hardships of life, and the significant social and psychological pressures individuals endure, which can lead to violent reactions.

Thus, **Hypothesis (2)** is confirmed: Several factors contribute to violence against children within Algerian families (family upbringing, poverty, and housing conditions).

- **Hypothesis (3):** Violence against children within Algerian families affects various aspects of their lives (academic, psychological, social, and health-related).

Based on the results in Table No. 5, which illustrates the areas affected by violence among the sample members, it is evident that nearly all respondents reported that their academic lives were impacted by violence within their families. However, for some, violence served as a positive motivator, pushing them toward academic excellence as a means of overcoming feelings of weakness that may accompany such circumstances. When academic excellence is strongly

encouraged, it paradoxically becomes a form of "positive violence," driving individuals to succeed and eliminate their perceived vulnerabilities.

The responses in Table No. 5 also highlight a significant psychological impact, as acknowledged by the vast majority of respondents.

Moreover, according to responses to open-ended questions on the manifestations of domestic violence against children, the psychological effects were recorded in the form of various emotions and behavioral disturbances, including anxiety, violence, depression, fear, a constant sense of injustice, jealousy, isolation, lack of self-confidence, low self-esteem, and lack of independence. This finding is consistent with a study by Komy (2002), which concluded that a child's psychological well-being is affected by the unstable environment in violent households, where the psycho-emotional climate is abnormal. As a result, children in such environments do not feel psychologically secure (Maliki, 2007, p. 25).

Furthermore, several social effects of family violence on the sample members were recorded. Most male respondents viewed joining the military as a means of escape from their families, while female respondents considered marriage as a solution and an embodiment of this desire. In an attempt to escape an unhealthy family environment, these young individuals seek other places that may offer a greater sense of security.

In general, it was found that family violence in Algerian society has negative effects on children's health, as they suffer from various, sometimes chronic, health consequences. Respondents indicated that this violence caused them to suffer from skin diseases, injuries, and physical deformities. Some also pointed out that violence was one of the reasons behind certain addictions, including smoking, alcohol, and drug use. Additionally, field observations revealed that a significant number of children had suffered various fractures, such as dental fractures, as well as accidental burns.

Moreover, the results show that the majority of children stated that family violence did not affect their economic lives. This high percentage may be due to the fact that a large number of them are still financially dependent on their parents and are still minors who have not yet reached the legal working age. As a result, they have not yet been exposed to the economic effects of family violence. However, the remaining respondents highlighted various manifestations of economic impact, such as the inability to work, the pursuit of illegal means to obtain money (e.g., theft), and the inability to meet their personal needs. Thus, it is evident that family violence has a relative impact on the economic lives of these children.

From this, **Hypothesis (3)** is confirmed: **Violence against children within Algerian families affects various aspects of their lives (academic, psychological, social, and health-related).**

5. Conclusion:

The phenomenon of domestic violence against children has become widespread in Algerian society. The family should be the primary source of meeting children's needs and ensuring their security, psychological well-being, and health protection. However, in some families, these essential aspects are neglected.

Through the obtained results, we can easily observe all aspects of domestic violence against children in Algerian society, where various forms of abuse are practiced, including physical, psychological, and financial violence. Prevention itself has become another form of violence, as multiple factors contribute to this issue within Algerian families. These factors include parental upbringing, low financial resources, the housing crisis, lack of communication within the family, weak religious faith, and certain negative influences of the media.

As a result, domestic violence against children in Algerian families affects various aspects of their lives, particularly in academic, psychological, social, and even health domains. However, its economic impact remains relatively minor.

The researcher suggests addressing the psychological needs of child victims of violence through the implementation of therapeutic and social programs. This recommendation also extends to parents to help reduce the effects of violence on individuals in Algerian society.

Additionally, we propose further research, including the development and implementation of counseling programs for parents on proper parenting methods. Many parents are unaware that their children are individuals with their own personalities, tendencies, and imaginations. Moreover, programs should be designed to support and care for abused or mistreated children in an appropriate manner to ensure their psychological security. The disruption of relationships within the family naturally threatens the psychological and social well-being of the child. The child's positive or negative experiences within the family environment play a crucial and vital role in their development.

Finally, it can be said that the problem of domestic violence against children in Algerian society takes various forms, some of which are denied, hidden, or concealed. This makes it difficult to detect and analyze them in detail.

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TITLE: The Child and Philosophy Education: The Right of the Child to Contemplate, Practice Critical Thinking, and Explore Philosophical Curiosity.
THE CHILD AND PHILOSOPHY

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Abstract. Philosophy is often included in educational curricula only at the secondary school level, whether in Arab or Western countries. This raises numerous questions about the absence of philosophical thinking and philosophy as a subject in earlier educational stages, especially in primary school. At this stage, children naturally develop a sense of curiosity and a strong capacity for asking philosophical and logical questions. These questions stem from the ambiguity that dominates their thoughts. For example, a child might wonder: "How did I come into this world?" "Who is responsible for our existence?" "What does God look like?" "Are angels like us?" or "Are cartoon characters real beings we could meet?" Such profound and logical questions reflect a child's innate ability to engage in philosophical thinking, particularly during their early years. However, these

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bold and challenging questions—often considered too sensitive for even adults to answer—remain unanswered or dismissed. Despite these clear indicators of a child's capacity for philosophical reflection, philosophy as a discipline continues to be marginalized and absent, leaving children without proper guidance to explore the nature of life and existence during their formative years. In Algeria, philosophy is only taught during the later years of secondary school, starting when students are already in their teens. However, philosophical practice can and should begin much earlier. A child has every right and ability to engage in philosophical inquiry, asking questions about themselves, the world, and knowledge without fear or hesitation. This is emphasized by the French philosophy teacher, Edwige Chirouty, who advocates for incorporating philosophy into children's education to help them develop critical thinking skills. This presentation aims to emphasize the importance of philosophy in Arab countries, particularly in Algeria, and to advocate for integrating philosophical thinking into primary education curricula. Children urgently need philosophy as a tool to foster freedom of expression. The significance of this lies in its ability to nurture a child's capacity for critical thinking. Many psychologists have highlighted that a large percentage of children ask questions with often ambiguous answers. This underscores their active cognitive processes and innate ability for philosophical thought.

Keywords: child, philosophy, education, teaching, critical thinking.

Key Questions:

- Can children truly engage in critical and philosophical thinking during the early stages of education?
- Does early engagement in philosophy enhance intelligence, capacity, and effectiveness in their future endeavors?
- How can we restore the value of philosophical thought and integrate it into the educational curriculum for primary education, given the numerous challenges philosophy currently faces?

Introduction

Managing the school environment necessarily requires a framework capable of guiding education toward achieving the expected educational objectives. These objectives aim to shape the student into a positive and active member of their society. In the absence of this framework, which should be built on intellectual curiosity and philosophical inquiry, the child risks becoming a victim within their community, family, and school?

The school is a vital component of the educational process. It plays a significant role in nurturing the child and shaping their personality in all aspects to achieve social and emotional harmony with their environment. The school serves as a source of learning for the child, fostering their behavior, thinking, and various roles they will perform in the future. Children have the greatest role in building the foundation of civilization, which underscores the need for specialists in childhood psychology and education to raise awareness within institutions and guide them in selecting the right approach. This approach should nourish the child's mind healthily, particularly during the early stages of education, starting from the primary level.

Institutions must aim to provide the child with comprehensive physical and intellectual education while ensuring their full right to ask philosophical questions to satisfy the intellectual curiosity that often dominates their minds. However, this satisfaction should not be limited to educational institutions. It must also begin within the family, which is often tasked with answering the philosophical questions raised by the child. These questions, though ambiguous and unclear to them, drive their search for answers both within and outside the family. This process typically begins as early as the age of four.

Despite the fact that the family and educational institutions are key elements in the upbringing and development of the child, the educational and familial systems still lack an essential aspect of the child's life and social development—namely, providing the child with intellectual and philosophical nourishment.

Through this paper, we aim to initiate social, educational, and pedagogical changes that focus on directing these institutions to activate philosophical thought in the child's mind. This can be achieved by introducing philosophy into the educational system, starting from primary schools.

This approach leads us to open the door for inquiry and discussion:

- How can we build a philosophical foundation within an educational system that does not fully acknowledge the role of philosophy in the child's social and educational life?
- Can philosophy be framed as a necessary and integral subject within the primary education curriculum to enable children to exercise their right to philosophical thinking?

These questions will be explored and addressed throughout this presentation.

First: The Child

Definition of a Child:

This term applies to genders, male and female, referring to human beings who enjoy rights and undertake various duties. It is the responsibility of social, economic, and cultural institutions to provide for these needs. Defining a precise concept of a child is challenging due to differing opinions and perspectives among psychologists, sociologists, legal experts, and others concerned with children and childhood.

A. Linguistic Definition of a Child:

The term "child" linguistically stems from the triliteral root *t-f-l*. It refers to something tender, soft, and delicate. The plural is *ṭifāl* or *ṭufūl*. A male child is called a *ṭifl*, and a female child is a *ṭiflah*. A child refers to an infant or newborn up to the point of maturity. "The child is considered such from the time of their birth until they reach puberty."

B. Conceptual Definition of a Child:

According to the United Nations Convention on the Rights of the Child, a child is defined as "any human being under the age of eighteen." Thus, any individual who has not reached this age is considered a child.

In sociology, the concept of a child varies among experts, forming three primary perspectives:

1. First Perspective:

This view defines childhood based on a specific age range, starting from birth and ending at eighteen years.

2. Second Perspective:

This perspective considers childhood as the initial phase of life that begins from birth and ends at the onset of puberty.

3. Third Perspective:

This view sees childhood as the period of life from birth to adulthood. Adulthood may be marked by marriage or puberty. Despite differing views, all agree that childhood begins at birth, although its endpoint varies among perspectives.

Childhood in Psychology:

Psychologists consider childhood as a phase extending from the formation of the fetus in the womb until sexual maturity. This period differs in characteristics and traits between the two genders, with each having distinct developmental aspects.

Childhood in Philosophy

The philosopher Jean-Jacques Rousseau declares that the child is a complete being, though not in the sense of seeing the man within the child. Rather, he highlights that childhood is a distinct stage of development, characterized by a natural progression toward completeness, wherein the degree of maturity aligns harmoniously with this stage. Rousseau's conception of childhood portrays the child as a unique entity with individual traits that set this stage apart from other phases of human development.

Rousseau draws attention to the precise distinction between a man and a mature child, stating: "The principle governing the activity of the child is the same as that governing the reasoning of the man; however, the mechanisms of this activity and the nature of needs and interests are what differentiate them."

Second: The Nature of Philosophy

Significant efforts have been made to define the essence of philosophy in its broadest sense. As a result, many scholars and researchers have raised questions about it, such as: What is philosophy? Are the truths presented by philosophy eternal? What place can we assign to philosophical systems? And why do philosophers often seem so enigmatic? These recurring questions will be addressed by exploring multiple definitions of philosophy.

Philosophy, at its core, is a desire for acquiring knowledge. It is not limited to merely posing questions; rather, it delves into the depths of ideas, analyzing them, exploring the reasons for their existence, and then offering answers. These answers are seen by philosophers as comprehensive, accurate, and absolute.

For instance, Plato believed that his views on knowledge were entirely correct, not just for himself but universally. Similarly, Descartes was convinced that his metaphysical propositions were eternal truths through which people would acknowledge his contributions to uncovering them. This pattern extends to other philosophers like Kant, Spinoza, Rousseau, and John Locke, among others.

If we reflect on the nature of the philosopher and their persona, we find that they often resemble a child in their simplicity. Philosophers, like children, are tormented by questions and dilemmas that may seem insoluble. They pose questions and, when people fail to answer, conclude that others are preoccupied with matters unrelated to existence, knowledge, or values—core domains of philosophy.

Thus, these individuals are entirely engrossed in pursuits far removed from the philosophical inquiry into existence, understanding, and moral values.

Philosophy has been defined as the search for the deeper causes of phenomena, in contrast to science, which seeks the proximate causes. However, people often misunderstand these deeper causes, viewing them as hidden and attributed to unknown forces, or associating them solely with spiritual or religious causes, ultimately leading to the "Cause of Causes," which is God. This misunderstanding can result in philosophy being regarded as a pursuit of the unknown or a quest for the metaphysical and the unseen.

Yet, philosophy is neither religion nor something else entirely. It is an ongoing effort to comprehend reality, delve into its depths, and uncover its layers that are not immediately visible.

This indicates that philosophy holds significant importance in human life, as it concerns itself with reality and the human being as a thinking entity. Since humans are rational beings, this thinking originates in a specific stage of life—childhood. It is during this phase that philosophical thinking begins to take root, driven by curiosity and the desire to explore the mysteries of existence.

The child begins to ask many questions without any embarrassment, such as: How was I created in this life? Who is God? What does He look like? All of these questions are common for children, especially in their early educational stages. This inevitably calls for including philosophy as an educational scientific subject in primary school, as it is closely related to the child's thinking, enriching their mind and satisfying their philosophical curiosity.

Third: The child and philosophical thought: The relationship between the child and philosophy is a reciprocal one, where both parties exchange this process. Forty years ago, Lipman launched the Children for Philosophy movement (C4P), with the aim of introducing children to the world of philosophy, as a way to practice thinking in all areas of knowledge. The encounter between philosophy and childhood enriches the child's thinking in all aspects of life. Many researchers and philosophers have agreed that there is clear empirical evidence confirming that teaching philosophy to children through stories greatly helps improve their reading, writing, and mathematics abilities. Philosophy also contributes to strengthening the democracy of education by clarifying concepts of justice, freedom, personality, rights, duties, justice, virtue, and others through the practice of reflective thinking, which in turn influences the child's daily life experiences.

Thus, practicing philosophy in schools will effectively help children better understand the teachings of life and enrich their minds. This enrichment will enable them to enter the social world and understand it in the simplest ways, gradually becoming a relative, albeit incomplete, version of the adults.

In the philosophy of childhood that we are talking about here, it is a movement that can express the child's thinking on various issues and problems. Therefore, it is a field and moral, political, social, and metaphysical philosophy. This gives the child a voice to either accept or reject, and this rejection leads to continued discrimination and neglect, resulting in their exclusion and marginalization. Meanwhile, this philosophy works to create equality between adults and children in acquiring knowledge and calls for the removal of the distinctions that have often placed philosophy solely in the domain of adults.

This distinction is not only found in philosophy but also in the differences between genders, such as between women and men, between children and adults, and between blacks and whites. However, it should not be practiced in the process of thinking, which necessarily calls for a reversal of the hierarchical relationship between these binaries into a relationship of clear equality.

This means that children's philosophy works hard to restore the status of all that has been marginalized, especially the practice of philosophical thought among children, and to create balance and equality between the child's thinking and that of adults. The process of shaping the child and training their mind philosophically and scientifically must start from the very early stages of their educational development.

"Until he manages to acquire a wealth of knowledge, this wealth of knowledge makes him intellectually fulfilled, which makes it easier for him to adapt to life and understand reality in a logical manner. Philosophy, fundamentally, if we delve into its depths, should accompany the child from the very beginning of his educational and formative years, not from the secondary stage when the student finds himself faced with questions that may seem trivial to an adult, unlike a child who raises difficult questions but without worrying about them."

"His only concern is searching for answers, which is a remarkable thing. This is why we have made it a priority to direct education in a philosophical direction, as it is the only way that strengthens the child's mental abilities and satisfies his curiosity."

"Fourth: Philosophical Thinking Skills in Children (The Descartes Model)

The Descartes model has led to the development of an educational ideology in recent years. It runs parallel to the promotion of education and its transformation in the age of the knowledge economy. Descartes called for a rethinking of how we think and how we teach children to think, by introducing new possibilities and methods to teach children how to think and philosophize. The 'National Curriculum Model' formulated specific skills for teaching thinking to children, which are as follows:

1. **Skill of Information Processing and Analyzing:** This is a skill that allows the child to identify information related to one another, organize it, sort it, and compare it.
2. **Skill of Justification and Proof:** This enables the child to support their ideas, opinions, and actions by relying on reasoning and evidence, with a focus on using clear and precise language. This is the essential element through which we explain everything we think.
3. **Skill of Investigation and Research:** This skill enables the child to raise appropriate questions, identify problems, and plan what we want to do, while predicting and anticipating the results. This helps in further developing and stimulating the child's thinking.
4. **Skill of Creative Thinking:** This skill helps generate and develop new ideas, enabling the child to hypothesize, use imagination, and search for new results.
5. **Skill of Evaluation:** This allows us to assess the accuracy of information, determine the value of what we read, hear, and do, and develop our standards to judge our work and ideas, as well as the work of others around us.

From this, we can say that these skills should be viewed as mental processes, which strengthens the prevailing idea in the education of children."

"From this, it can be said that these skills should be viewed as mental processes, which reinforces the prevailing idea in the education of children that these skills must be acquired and practiced, as skills are gained through training and experience. This is in order to reach both technical and intuitive knowledge, as described by René Descartes.

From this, we can understand that these skills must necessarily be acquired, as they are mental processes, and the mind is the managing and carrying faculty that allows us to acquire knowledge, whether simple or complex. The child has the right to practice these skills, which require effort, training, and continuous work, enabling the formation of a mentally mature child. This means that philosophy is a new project for children, through which we reconstruct a new history of

philosophy and reveal it to children. Philosophizing with children is what leads us to involve them in the process of inquiry and the search for truth."

"Fifth: Children and the Philosophical Lesson:

Jean Piaget's theory of cognitive development suggests that most children, before the ages of 11 to 15, are not capable of philosophical thinking or thinking about philosophy. He believes this is because children before this age cannot 'think about thinking,' which a level of thought characteristic of philosophical is thinking.

On the other hand, the philosopher Gareth Matthews offers a contrasting view to Piaget's, arguing that Piaget failed to recognize the philosophical thinking evident in every child he studied. Matthews provided many examples of the philosophical curiosity of very young children, such as:

Tim, aged 6: This child, deeply immersed in licking a bowl, asked his father: 'How do we know that everything is not a dream? And how can we be sure of that?'

Jordan, aged 2: While going to sleep at 8 PM, he asked, 'If I go to bed at 8 PM and wake up at 7 AM, how can I really be sure that the little hand of the clock has only moved once? Do I need to stay up all night to watch it? And if I look away, even for a moment, maybe the little hand moves twice?'"

These experiences and stories were obtained by Matthews from his friends, as they knew about his strong interest in philosophical thinking in children. However, these experiences are not limited to adults only, and it is possible that these questions could come from an adult as well.

This indicates that all these experiences children go through are evidence of the clear emergence of philosophical thinking in their minds starting from the age of four or five. A child cannot be prevented from asking questions about the daily life they live because the child contemplates, wonders, and asks. Their goal is to find clear answers to all the questions they ask without any hesitation.

However, we need stories and experiences from children aged seven to eleven to prove that children are indeed capable of serious philosophical thinking. In this regard, Matthews provided us with illustrative examples. For instance, when Gilles was with children aged 7 to 11, he used the following example to initiate a story for discussion:

A 6-year-old child found that four of his father's friends had monopolized watching television, excluding him from watching his favorite show. He asked his mother, feeling upset: 'Mom, why are there four selfish children instead of just one?' This story Matthews shared sparked a lively

philosophical discussion, where these children sought appropriate answers to resolve the interesting question. However, they were searching for a solution that would satisfy all parties without conflict.

From this, we understand that Matthews had developed a sound and precise method, creating a spirit of philosophical dialogue and active discussion among a group of children. This shows that children have a natural love for philosophy and are attached to it, which makes it easier for a teacher to present the philosophical lesson to a child with great enthusiasm."

"Sixth: Establishing the Philosophy Institute for Children and Developing Their Intellectual Growth:

In the mid-1970s, the Philosophy Institute for Children was officially established, located at Montclair State College, and soon the media published reports highlighting the significant improvement in reading and thinking skills of children in middle school who participated in the program offered by the institute.

This institute offered a series of materials primarily composed of children's stories written by Lipman, and it also presented a range of educational programs. This institute's program reached a vast number of children in New Jersey, USA, and included most countries around the world.

One of the distinguishing features of the 'Philosophy Institute for Children' is its focus on encouraging the exchange of ideas and opinions among students in a respectful and clear manner. It views students as having a significant ability to contribute to a range of topics under discussion."

"Among the main features of this institute is its refusal to marginalize the ideas and perspectives of any student, regardless of the type of idea or the nature of the question. It encourages students to develop their listening skills to understand others' ideas, strive to support and improve them, and if the ideas are incorrect, work on rephrasing, restructuring, and adjusting them in a new direction. This clearly confirms that the institute guides students toward rational thinking.

This approach promotes creativity in thinking, as expressed by 'Lawrence J. and Ann Margaret,' who stated: 'Thinking, at its core, is a social inclination. A rational person respects others, is willing to consider their viewpoints and feelings, and may even change their opinion accordingly.'

From this, we can say that many countries have worked hard to establish the principle of teaching philosophy to children, as evidenced by the institute that was founded to restore the importance of philosophical thinking in children.

Such an initiative deserves recognition, as it has restored the primary faculty of thought—philosophy. On one hand, it has reinforced the principle of equal opportunities among all students, regardless of their academic or intellectual level. Its sole aim was to train children's minds in philosophical practices and foster free creativity in their thoughts, while emphasizing the importance of respecting others' ideas."

Seventh: Contemporary Philosophy and the Child

Contemporary philosophy is making great efforts to revive philosophical thought by supporting educational institutions in cultivating a philosophical spirit in children.

In light of the rapidly growing global interest in philosophy for children, the "International Council for Philosophical Inquiry with Children" (ICPIC) was established in 1972. This council hosts an annual international conference featuring guests from countries such as Australia, Austria, Brazil, England, Mexico, Spain, and Taiwan. The most recent conference was held in Madrid, Spain, organized by Félix García-Moriyón. The event was attended by over 999 participants from various countries worldwide.

New resources and innovative teaching methods have emerged to engage children in philosophical discussions. Researchers and scholars, including Gareth Matthews, have contributed by presenting children's stories in publications such as *Thinking*, the official journal of the institute. This initiative also inspired Tom Wartenberg to develop his successful pre-college philosophy program at Mount Holyoke College. This program, which earned an award, includes a collection of classic stories as part of its curriculum.

On the other hand, contemporary philosophy has integrated modern technology, primarily the internet, which facilitates communication among individuals and children, particularly with educators who are interested in philosophy for children. However, many of these websites do not remain active for long on the internet due to unknown reasons.

A pressing question in current discussions is whether children truly have the capacity to philosophize. However, this question is meaningless unless we consider the steps and stages necessary to reach effective intellectual activity. This critical intellectual activity was revived in the 20th century through research in cognitive psychology. Jean Piaget, for instance, studied the stabilization of formal logical reasoning in children aged 10 to 12, at the end of primary school and the beginning of secondary school. This transition to a foundational stage enables adolescents in secondary school to develop reflective thinking, where they begin to pose questions as if for the first time. Most of

these questions revolve around themes such as beauty, goodness, happiness, life, and death—questions that are perpetually significant, though adolescents often avoid answering them.

Despite this avoidance, it is essential to encourage and engage them by listening and guiding them to overcome the mistakes they may encounter. It is equally crucial to involve parents, educators, and teachers in these efforts to build a modern, contemporary philosophy imbued with the child's love and enthusiasm for philosophy. This is particularly important in an era marked by disturbances and various ethical challenges.

The Right of the Child to Philosophy and the Role of Philosophy in Schools and Families

Philosophy plays a crucial role in the educational environment, enabling students and children to acquire a coherent language and balanced thinking. Philosophy consists of discussions and oral debates, which significantly help children develop clear and fluent language skills while promoting eloquence. Additionally, it nurtures mature thinking through rational and logical mechanisms. In essence, philosophy strengthens both oral and intellectual reasoning, emphasizing the harmony between thought and language.

Historically, there have been philosophical debates about whether thought or language precedes the other. Many philosophers considered language merely a secondary tool to express ideas. However, reality suggests otherwise—language is essential to understanding the thoughts of children. Without this faculty, it would be impossible to uncover the workings of their minds. This underscores the critical role of language in acquiring and understanding knowledge.

Thus, achieving sound philosophical thinking must be founded on the integration of language and thought to construct a robust intellectual framework and valuable standards. On another note, children are deprived of their right to philosophize because philosophy is entirely absent from the curriculum of the early educational stages. Without philosophy, education risks remaining superficial, as philosophy are the key to moving beyond the confines of general education.

This subject is completely absent from the curriculum of the primary educational stage. Without philosophy, it is impossible to break free from the confines of general education, as we find that the teaching of this subject is limited only to the secondary stage.

This is precisely the problem. When a child is not trained to think philosophically from a young age, how can they engage in discussions or raise questions during maturity? They find themselves in embarrassing situations that cause them to refrain from asking questions. They may face

significant criticism from listeners and evaluators, leading to the disappearance of the freedom that is essential during childhood. At this stage, the child has the full right to ask philosophical questions without embarrassment or criticism.

Unfortunately, parents or educators often fail to respond to such questions, considering them trivial due to the child's young age. However, the child often focuses and repeatedly asks the same questions. If these questions are left unanswered, the child may react negatively, such as crying or screaming. This, in turn, leads the parent or educator to respond inappropriately, sometimes resorting to violence. At this point, the child feels fear, which prompts them to abandon their questions entirely due to the intimidating and threatening approach. Consequently, the child feels that their right to satisfy their philosophical and intellectual curiosity has been taken away.

It is essential to restore the value of philosophy in the intellectual sphere of the child. Every child has the full right to understand their familial, educational, social, and general life reality. When we grant them this right, it is as if we have given them the entire world. This sense of complete freedom enables the child to enrich their mind and further enhance their ability to engage with and love philosophy.

Personal Critique and Evaluation:

We can say that philosophy is extremely important in the daily lives of children and in their academic pursuits, as it nourishes the mind and trains it to ask questions, fostering within them the power of thinking and creativity. The idea of teaching philosophy to children has been widely praised by many researchers and scholars, particularly psychologists and philosophers.

However, unfortunately, there is also some skepticism surrounding this idea. One argument is that children at an early age cannot engage in philosophical practice because they lack the sufficient linguistic skills required for such an activity. Additionally, their thinking at this stage is often limited to basic and clear concepts, which they gradually learn as they mature. Therefore, children require simple thinking that aligns with their cognitive abilities.

If we train children in philosophy from a young age, there is a risk that they might delve into dangerous topics as they grow older. It is, therefore, essential to teach children to philosophize about beneficial and practical topics that they will need in the future. In other words, we must ensure that children are not introduced to ideas that lead to skepticism or heresy, such as questioning the existence of God, angels, or other core beliefs. Such exposure could lead them away from religion.

Similarly, in other areas such as economics, politics, and social issues, it is crucial to always guide children’s thinking toward positivity. In essence, care must be taken to direct their philosophical exploration toward constructive and beneficial aspects.

Guiding children toward positive philosophy that enriches their cognitive knowledge is crucial. Teaching philosophy in a negative manner, however, gives their thoughts and reflections a different, potentially harmful meaning, leading them into inescapable complexities.

Despite the challenges of teaching philosophy to children and linking it to their developmental stage, the task is not impossible. Success in this endeavor requires collective efforts and dedication. The project can be realized through the continued commitment of researchers, educators, and university professors who strive to instill philosophical and reflective thinking in the minds of children.

Conclusion

Considering childhood as the earliest stage of life after birth, it serves as the foundational phase where a person begins to accumulate diverse knowledge and experiences that life naturally demands. To establish a solid foundation for sound thinking, one must rely on methods that nurture intellectual growth. Among these crucial methods is incorporating philosophy as an effective and essential component in primary education. Philosophy, as a subject, nurtures the human mind and enriches the child's soul.

In response to the question previously posed regarding the feasibility of teaching philosophy in the early stages of education, the answer is a resounding yes. It is entirely possible, and there is no place for impossibility in this endeavor. Philosophy can be integrated into educational curricula—a goal that researchers and scholars strongly advocate, emphasizing its importance for enriching the child’s mind. Therefore, we, too, must advocate for embedding this idea among educators and those responsible for developing educational programs.

Conclusions and Recommendations

1. The child is an active member of society and must be raised with a sound intellectual foundation.
2. There is a need to encourage teaching philosophy to children, as it is a vital tool for enriching their minds and preparing them for future dialogues and discussions.

3. Philosophy holds great importance as the "mother of all sciences." Hence, it is indispensable in all fields without exception, as neglecting philosophy equates to neglecting both thought and language.

4. It is essential to promote and advocate for the inclusion of philosophy in children's educational curricula.

5. Philosophical thinking must be practiced not only within the educational environment but also in family and social contexts. A child's questions extend beyond the academic sphere to encompass all aspects of life.

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Research Article

“Child and Philosophy Education: right of the child – Khelfaoui Achouak & Ziani Youcef” (Algeria)



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TITLE: Study of the influence of innovative metallurgical processing technologies on the structure and properties of spheroidal graphite cast iron¹

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Abstract: This paper investigates the effect of economic alloying and efficient heat treatment mode on the structure and properties of spheroidal graphite cast iron. High demands are placed on complex structural parts made of spheroidal graphite cast iron (SGCI) used in various branches of mechanical engineering. The material of these parts must have a set of properties, such as high strength, hardness, good machinability, low friction coefficient, corrosion resistance, and the ability to operate in aggressive environments. Achieving the set of listed properties of cast iron is a very important task. Therefore, the use of the possibilities of innovative technologies for metallurgical processing (alloying and heat treatment mode) of high-strength cast iron is a topical issue on the agenda.

Keywords: spheroidal graphite cast iron, structure, properties, economical alloying, heat treatment, bainite.

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Introduction. At present, bainitic cast iron with spheroidal graphite is finding ever wider application in various branches of national economy due to the optimal combination of mechanical, operational and technological properties [1, pp.8-13 ; 3, pp.7-15] .

The properties of bainitic cast iron with spheroidal graphite are determined by the - dispersion of the structural components, which depends on the selected heat treatment mode and the corresponding degree of alloying [2; 4] .

Bainitic structures in products made of graphitized cast irons is isothermal hardening, which consists of heating for austenitization and subsequent hardening in a salt bath at intermediate transformation temperatures [5, pp. 72-74; 6, pp. 48-58] .

By changing the temperature and time conditions of the corresponding stages of heat - treatment, it is possible to vary the structure and properties of cast irons. Alloying elements play an important role in the processes of bainitic structure formation; by changing the stability of austenite, they affect the hardenability of cast iron and the optimization of the parameters of the isothermal hardening mode [7, pp. 7-12; 9, pp. 7-10]. Traditionally, molybdenum and nickel are considered the main alloying elements in bainitic cast irons. However, their use for alloying cast irons leads to an increase in the cost of the material [3, pp. 117-124; 8, pp. 26-31].

Research. The paper summarizes studies on the effect of alloying elements, namely nickel and copper, on the mechanical properties and structure of isothermally hardened high-strength cast iron. Copper was used as an alternative to expensive molybdenum when alloying cast iron.

As part of the study of the influence of alloying elements on mechanical properties, three experimental melts were carried out, the chemical composition of which is presented in Table 1.

The cast iron melt was poured into sand-clay molds in order to obtain cast blanks for further study. The initial structure in the blanks is obtained from cast irons with chemical composition corresponding to melts No. 1 and 2 (Table 1), – ferritic, and in the blanks of melt No. 3 – ferritic-pearlite.

Table 1

Chemical composition of experimental melts

Melt No.	Chemical composition, wt . %							
	C	Si	Mn	P	S	Ni	Cu	Mg
1	3,3	3, 75	0.23	0.024	0.011	1,5	0.5	0.025
2	3,2	3.9	0.22	0.025	0,001	1,7	0.8	0.024
3	3,1	4	0.23	0.025	0,001	2	1,2	0,029

Ø 25 × 15 and standard samples according to GOST 7293-85 were cut from cast blanks on a lathe to determine mechanical properties. Experimental products made of the studied cast irons were subjected to isothermal hardening according to the following mode: austenitization - temperature 900 °C, time 1 hour; isothermal hardening - temperature 320 °C, time 2 hours. Melted lead-tin solder was used as a hardening medium.

Since the density of the quenching medium is higher than the density of cast iron, the samples were loaded with special devices for complete immersion in the melt. After holding in the quenching bath, they were cooled in air.

The results of mechanical properties of experimental samples are presented in Table 2.

The obtained results were analyzed. As can be seen from Table 2, the optimal combination of strength and plastic properties was obtained for samples 2. With a relatively high tensile strength of 129.5 MPa, the relative elongation value is 7.3 %, and the impact strength value is 150 kJ/ m².

The microstructure of cast iron after isothermal quenching (sample 2) is shown in the figures. It corresponds to bainitic - ferritic high-strength cast iron with spheroidal graphite.

Table 2

Mechanical test results

Sample	Mechanical properties		
	σ_{in} , MPa	δ , %	KCU, kJ/ m ²
1	1300	8.5	98
2	1295	7.3	149
3	1391	6.2	148

In this case, grain boundary and near-graphite precipitation of bainitic structures is observed. Such a regular distribution of bainitic structures in the matrix of high-strength cast iron became possible to obtain due to rational control of the austenitization process.

When heated, austenite in cast iron products initially appears in places where carbon diffusion is intense. Such areas in the original ferritic cast iron are areas of near-graphite inclusions and grain boundaries, which are paths of accelerated diffusion. Saturation of the ferritic matrix with carbon leads to the transformation of the original body-centered lattice into a face-centered one, which corresponds to the γ -phase.

The subsequent bainitic transformation occurs only in those places of the cast iron metal matrix where the γ - phase was formed after the austenitization process.

As is known, the formation of bainitic structures includes several stages: firstly, the decomposition of austenite into bainitic (acicular) ferrite and high-carbon austenite (γ_{BC}) $\gamma \rightarrow \alpha + \gamma_{BC}$; secondly, the transformation of high-carbon austenite into bainite $\gamma_{vs} \rightarrow \alpha + \text{carbide}$ [3, p. 88-91; 7, p. 7-12].

The release of carbides during the decomposition of high-carbon austenite is undesirable, as it leads to the formation of a brittle high-carbon phase along the boundaries of bainitic inclusions, reducing strength and plastic properties. It has been established that the bainitic transformation in ferritic cast iron initially develops more slowly than in pearlitic cast iron, as evidenced by their high hardness.

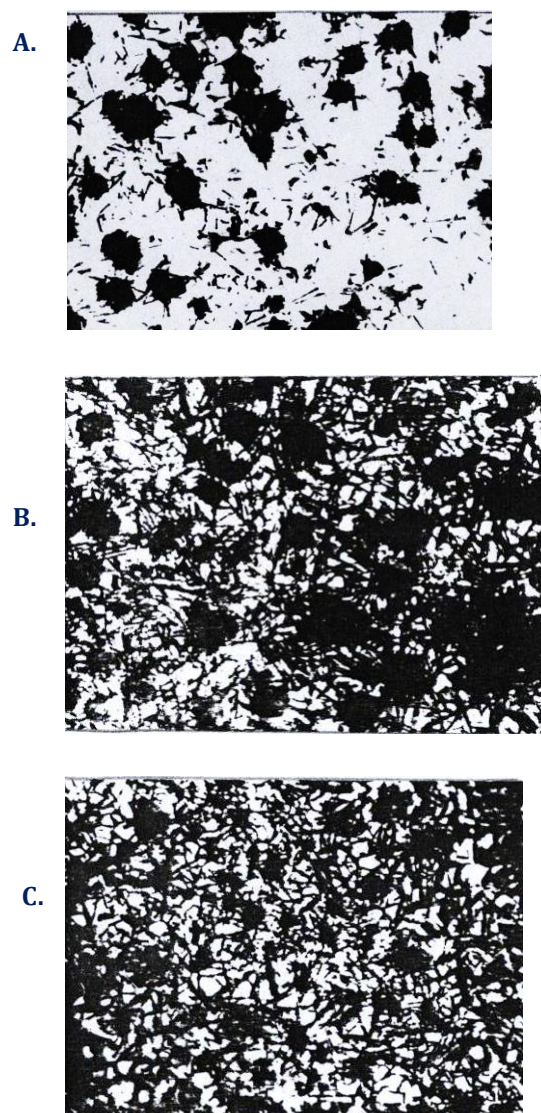
It was found that bainitic transformation begins to develop intensively in cast irons with a ferritic initial structure after more than 10 minutes of holding. At temperatures of 400 and 350 °C it is practically completed in 15-16 minutes (Fig. 1). Cooling in a bath with a temperature of 350 °C leads to the formation of lower bainite (Fig. 2), with a temperature of 400 and 450 °C - upper.

To increase the stability of the two-phase structure (ferrite + high-carbon austenite), alloying elements are introduced, which, by forming solid substitution solutions, strengthen the austenite, increase the hardness of the final α -phase and increase the bainitic hardenability of cast iron by suppressing pearlite transformation.

Often, as noted earlier, the choice of alloying elements is limited to copper, nickel, manganese and molybdenum. Molybdenum most significantly increases the bainitic hardenability. However, molybdenum, having a tendency to liquation along the boundaries of eutectic colonies and the formation of stable carbides in these areas, leads to a decrease in the plasticity and impact toughness of cast iron.

Nickel stabilizes austenite, increases hardenability, inhibits the precipitation of carbides, and lowers the temperature of the eutectoid transformation.

Copper effectively increases hardenability, prevents the precipitation of carbides from austenite, and slightly increases the stability of austenite. Copper secretes mainly around graphite inclusions, creating a barrier to carbon diffusion between graphite and austenite. Copper alloying is sometimes carried out to neutralize the negative effects of molybdenum.



F ig. 1. Effect of holding time at 350 °C isotherm on structure of ferritic unalloyed cast iron: a - $\tau_{\text{from}} = 2$ min.; b - $\tau_{\text{from}} = 10$ min.; c - $\tau_{\text{from}} = 16$ min. x800

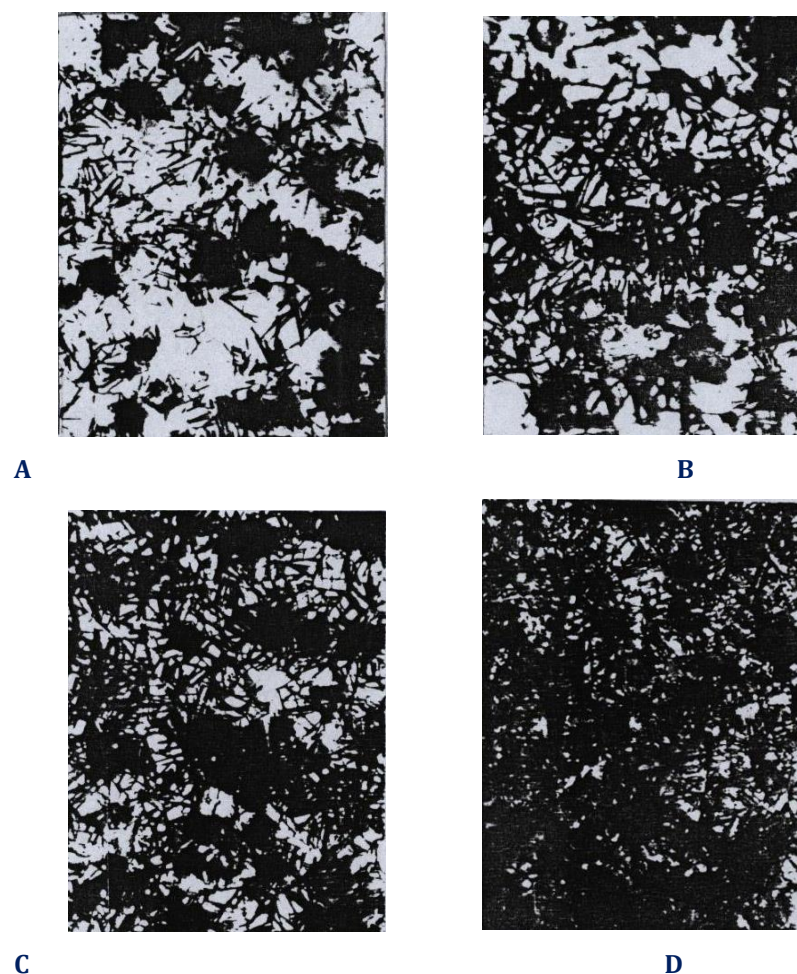


Fig. 2. Effect of holding time at 350 °C isotherm on structure of pearlitic unalloyed cast iron:

a - $\tau = 2$ min.; b - $\tau = 10$ min.; c - $\tau = 16$ min. d - $\tau = 2$ hours

Conclusion: According to the research results, economical alloying of cast iron with only copper or only nickel cannot provide sufficient about the hardenability of products, but joint alloying of these elements increases the hardenability of cast iron in the region of bainitic transformation.

Alloyed copper-nickel bainitic cast iron with spheroidal graphite has a homogeneous structure, does not contain brittle phases at grain boundaries and has better mechanical properties compared to cast iron containing manganese or molybdenum.

During the study, the optimal combination of mechanical properties was obtained for samples containing 1.8% Ni + 1% Cu. With an increase in the mass fraction of these alloying elements, an increase in strength properties with a simultaneous decrease in plastic properties is observed. This occurs as a result of increasing segregation of the indicated alloying elements along the boundaries of phases and ferrite grains.

One of the ways to reduce the negative impact of alloying elements on the mechanical properties of cast iron is to increase the silicon content, which promotes a more uniform distribution of alloying elements.

However, an excessive increase in silicon in the composition of cast iron can contribute to the formation of a silicoferrite metal matrix during isothermal holding, which will lead to a sharp drop in the plastic properties of the products.

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Urban policy within the projects of the French colonial administration in the countries of Maghreb between the two wars (1919–1939)

Larbi Ismail¹.

Abstract. In this study, I try to shed light on one of the practices of the French administration in the Maghreb (and we mention here in particular the three countries, Tunisia, Algeria and Morocco), within the framework of the colonial policy, through which it aims to tighten the grip and consolidate the feet of the French in the region within the so called project colonialism, and it is related to urban policy, given that the French colonial policy in the Maghreb affected various aspects and aspects. In this context, the French colonial administration relied on an urban policy, based on segregation, discrimination, and exclusion of Maghribans (the inhabitants of the three countries of Maghreb), given that it allocated to the colon an urban cities based on the modern style in modern cities that are available on various conditions of life, while the Maghribans were displaced To Al- Fayafi and Al-Bawadi., relying on the traditional style of housing in huts and tents, and even the remaining Maghribans in the cities resorted to tin houses.

Keywords. Urbanization, the Maghreb, the three countries, colonial policy.

Résumé. Dans cette étude, je tente de mettre en lumière l'une des pratiques de l'administration française au Maghreb (et nous mentionnons ici en particulier les trois pays: la Tunisie, l'Algérie et le Maroc), dans le cadre de la politique coloniale. Cette politique vise à renforcer

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l'emprise et à consolider l'implantation française dans la région, dans le cadre du « projet colonial ». Elle est liée à la politique urbaine, car elle a affecté divers aspects.

Dans ce contexte, l'administration coloniale française a mis en œuvre une politique urbaine fondée sur la ségrégation, la discrimination et l'exclusion des Maghrébins (les habitants des trois pays du Maghreb). Elle a attribué aux colons des villes modernes offrant des conditions de vie variées, tandis que les Maghrébins ont été déplacés vers Al-Fayafi et Al-Bawadi, s'appuyant sur le style traditionnel d'habitat en huttes et en tentes, tandis que les Maghrébins restés dans les villes ont eu recours à des maisons en tôle.

Mots- clés. Urbanisation ; Maghreb ; les trois pays ; politique coloniale.

Introduction. The French colonial administration relied on an urban policy based on discrimination, discrimination and exclusion of Maghribans (residents of the three countries of Maghreb), considering that it allocated to the colon a modern urban revival in modern cities that provide various living conditions, while Moroccans were displaced to the deserts and countryside., relying on the traditional style of housing from huts and tents, and even those Moroccans who remained in the cities resorted to tin houses and tin houses.

In this research paper, we will try to stand on that policy (urban colonial policy), which formed a spur in the French attempt to tighten their grip on the three countries of Morocco, relying on well-known historical methods, such as the descriptive method, and this is by standing on the various events and trying to review and describe them, which were related to the colonial policy in the urban aspect, in addition to the analytical method, and this is through analyzing what was mentioned by the various sources and references that dealt with the subject.

French urban policy in Algeria:

Within the framework of the impoverishment policy pursued by the French occupation administration, which affected various aspects of Algerians' lives, especially the land that represented their source of livelihood, given that the majority of Algerians were farmers. Therefore, various Algerian families were harmed by this policy. When discussing the policy of impoverishment and the resulting misery, it is necessary to address housing, and perhaps discussing it is shameful, given that it is closest to being described as unfit even for animals!⁽¹⁾

⁽¹⁾ -Housing in decent conditions and with minimal amenities can be considered a fundamental element in improving the standard of living. The disappearance of shanties as an indication of the changing urban pattern due to colonial policy, which effectively contributed to the destruction of society and its structure is one of the signs that will mark the revolution against poverty. For more insight into this, see Djilali BENAMRANE: The Housing Crisis (Prospects for Socialist Development in Algeria), translated by Abdelghani Ben Mansour, ENL, Algeria, p 11.

However, a large portion of the homes that were spared from the hands of colonialism under threat of confiscation and usurpation were subjected to demolition ⁽¹⁾, which led to a transformation in the pattern of rural housing ⁽²⁾.

Accordingly, housing was among the most difficult problems that troubled Algerians during the French occupation. In light of the rapid population increase in parallel with the urban policy pursued by the colonial administration within the framework of what is called the construction industry, 3,226 buildings were built between 1919 and 1925 in the three main cities (918 buildings in Algiers, 2,046 in Oran, 263 in Constantine). It should be noted that this data was allocated as a whole to the European colonists.⁽³⁾

These cities took on a European character beginning in the second decade of the 20th century. This is not just a formal aspect; it also applies to the lifestyle imposed on Algerians ⁽⁴⁾. This stems from the migration of large numbers from the countryside to the city and its resulting effects and repercussions, particularly with regard to the spread of shantytowns.⁽⁵⁾

There is no doubt that the existing housing stock certainly lacked water and electricity, ventilation and visibility, private or collective sanitary facilities, sewerage pipes, and a waste collection facility... Ultimately, this concerns housing that comprised nearly half of the residential real estate. What further complicated the situation was the spread of individual, familial, and social ills...⁽⁶⁾

Colonial capitalism controlled the architectural style in Algeria, creating two housing models:

- * Urban housing, semi-urban housing, and rural housing.
- * Housing for Europeans and housing for Muslims.

The following table shows housing models during the colonial era:

Table No. 01: Types and categories of housing during the colonial era in Algeria.

1)-Salima Boudekhana: French Colonialism and the Policy of Destruction, Extermination, and Disintegration of the Infrastructure of Traditional Society, Proceedings of the National Symposium on: Natural Disasters and Colonial Holocausts and Their Impact on the Infrastructure of Algerian Society, L'Emir Abdelkader University of Islamic Sciences, Constantine, June 2013, pp 62-63.

2) -Even the residential structure was a victim of colonial policy, based French laws that targeted the traditional society that lived in tents, which underwent fundamental on transformations. For example, based on the number of tents recorded in Hodhna region in 1911, which was 2,518, and which declined to 1,466 in 1938... See Kamal Birem: The Social, Economic, and Political Conditions in Western Hodhna during the French Colonial Period (1840-1954), PhD Thesis in Modern and Contemporary History, University of MENTOURI, Constantine, 2010-2011, p. 294.

3) Adi Lhouari: French Colonialism in Algeria, The Policy of Socio-Economic Disintegration (1830-1960), translated by Joseph Abdullah, Dar Al-Hadatha for Printing, Publishing, and Distribution, Beirut, 1st ed, 1983, pp 115-116.

4) Mustafa Al-Ashref: Algeria, Nation and Society, translated by Hanafi BEN ISSA, Algiers, 1983, pp 36- 37.

5) Kamel KATEB, Européens, Indigènes, et Juifs en Algérie (1830- 1962) représentations et réalités des populations, el-Maarifa Pub, Alger, 2010, p278.

6) -Djilali Ben Amrane: The previous reference, p 63.

Housing Types	Unit Price
<i>Luxury;</i>	7,000,000 Fr
<i>Bourgeois;</i>	4,500,000 Fr
<i>Moderate Rental Housing;</i>	2,500,000 Fr
<i>Economic;</i>	1,400,000 Fr
<i>French Climate Type;</i>	1,100,000 Fr
<i>Simplified Economic;</i>	550,000 Fr
<i>Islamic City;</i>	350,000 Fr
<i>Concise;</i>	200,000 Fr

Source: Djilali BENAMRANE, **The previous reference**, pp 64- 65.

Perhaps all of this occurred within the context of what is known as colonial sociology, as, after the centenary celebration of the occupation of Algeria, the conflict between the Algerian people and the colonial administration crystallized. This conflict was characterized by the concentration of land ownership powers in the hands of the colonists, in light of the increasing numbers of the working masses in the countryside and the accelerating pace of capital stagnation as a result of the decline in grape production ⁽¹⁾, and all of this within the context of the “Native Law” ⁽²⁾ - which was considered ominous ⁽³⁾.

The historical period extending from 1927 to 1935 was a very difficult period, on the basis that it was a difficult crossing for the Algerian society project, since the colonial authority, which represented the actual authority of the colon class in Algeria, was the master of the situation and the demands of the elected and the elite no longer threatened anything in French sovereignty in Algeria ⁽⁴⁾. On this basis, this colonial oppression generated a kind of growth of the national tendency ⁽⁵⁾.

(1) -Mohammed Hafez Dhiab: The Algerian Crisis, Political, Social, Economic, and Cultural Backgrounds, Center for Arab Unity Studies, Beirut, 1st Pub, 1996, p 303.

(2) -The Native Law (June 28, 1881): Within the framework of the policy of repression pursued by the French occupation authorities against Algerians, the colonial authorities drafted a set of laws, perhaps the most severe of which was the Native Law, issued on June 28, 1881. This law included 41 articles specifically for violations committed by Algerians, later reduced to 21 articles, and then completed in 1897. With this law, the colonial administration empowered itself to punish Algerians without trial, and thus this law was considered tantamount to slavery! On this law..., Yahya BOUAZIZ: The Policy of Colonial Domination and the Algerian National Movement, Dar Al-Basaer Pub, 2009, pp 36-37

(3) -Gilbert MEYNIER, L'Algérie et les Algériens sous le système colonial, Approche historico historiographique, Insaniyat, n°65-66, juillet- décembre, 2014, pp 16- 17.

(4) -Taher LAMRI: The Algerian National Elite and the Social Project (1900-1940), PhD thesis in Modern and Contemporary History, L'Emir Abd elkader University, Constantine, 2003-2004, p 296.

(5) -Mohamed Hafez Dhiab et al.: The previous reference, p 28.

French urban policy in Tunisia

It is worth noting at the outset that Tunisia, despite its apparent status as a protectorate, was deeply affected by the French protectorate policy, which harmed very broad segments of Tunisian society. This was all part of what is known as the colonial project, which aimed to control the land and those on it. What further exacerbated the situation was the global economic crisis and its repercussions on the world's economies. In this regard, Tunisia has been experiencing an economic and social crisis since 1929 ⁽¹⁾, which profoundly impacted the structure and composition of Tunisian society and harmed the interests of many segments of society.

Unemployment and rural migration worsened ⁽²⁾, and poverty and underdevelopment increased ⁽³⁾. All of this created what is known as the marginalized, the lump en proletariat ⁽⁴⁾, or the semi- proletariat ⁽⁵⁾.

Perhaps the French colonial administration, with its arbitrary policy of exploiting the land and those on it ⁽⁶⁾, by investing in the land, its resources, and its wealth, and exploiting human energies, employing them, and harnessing them in the service of its colonial project, stemmed from

(1) -This crisis resulted in famine in Tunisia. Here, we ask: Is the problem a financial one, or one of food production and supply? For Tunisians, the problem is the same, whether financial, political, or economic. The problem is the problem of famine, with the responsibility it places on those in power in this country... It is the problem of famine, in which hundreds of thousands of human lives are floundering, threatened with extinction and annihilation! It is the problem of famine that requires a quick, decisive and purposeful treatment that does not accept diplomatic analyses, political fallacies or denial of reality. This is what we find according to the expression of Farhat HASHED, As for Ali EL-MAHJOUBI, he mentions that Tunisians were not affected by this crisis! Considering that most of them were small earners, if not destitute, and the living conditions of Tunisians did not deteriorate, but rather their resources increased! For more in this regard., Ali EL-MAHJOUBI: The Roots of the Tunisian National Movement, translated by Abdel Hamid SHEBBI, Bayt Al-Hikma Pub, Tunis, 1999, p 492.

(2) -The issue of rural migration can be referred to as the French protectorate policy of seizing agricultural land from Tunisians, leaving them with only internal migration within the framework of what is known as rural migration. Statistics indicate that the number of migrants between 1926 and 1936 reached 9,084, representing 6.5%, at a rate of 1,000 migrants per year. For more information on this matter, see: Al-Hadi TAYMOUMI: Capitalist Colonialism and Pre-Capitalist Social Formations (The Toilers and the Khammasa in the Tunisian Countryside 1861-1943), Vol. 2, Dar Mohammed Ali Al-Hami publication, Tunis, p 135.

(3) -Ismail LARBI: French Colonial Policy and Its Political, Economic, and Social Influences between 1919 and 1939 in the Countries of the Maghreb, PhD thesis in the History of the Maghreb National Movements, Abou Baker BELKAID University, Tlemcen. 2019- 2020, p 285.

(4) - Proletariat: The class that owns no means of production other than its physical and muscular effort to survive.

(5) -Ismail LARBI: French Colonial Policy in Tunisia and its Political, Economic, and Social Impacts between 1919 and 1939, Alfa Publications, Constantine, 2023, pp 210- 211.

(6) -Faced with the French protectorate policy of excessive injustice against Tunisian rights, Tunisians stood up up against these measures through numerous protests. Tunisians also protested the failure of the French High Commissioner, who was sent to Tunisia to study the situation, to fulfill his promises. Tunisians considered this an insult and an affront to their dignity., "Mustaqbal Tunis": Al-Difaa Newspaper, No. 173, Year 1, Tuesday, July 13, 1934.

the ambitions of the French protectorate in Tunisia. All of this made Tunisians and poverty twins ⁽¹⁾.

This is considering that the latter (poverty) has coexisted with Tunisian society ⁽²⁾ and has left its mark on it for years ⁽³⁾.

In the context of discussing the manifestations of misery and poverty that characterized Tunisian society as a result of the French protectorate policy, we cannot fail to mention Tunisian housing. What can be said is that the housing situation was extremely poor, and was linked to a number of considerations, such as extreme poverty... ⁽⁴⁾. Tunisian housing has various types, including spacious and adequate, inadequate, and crowded in the city. As for the countryside, most housing consisted of tents and huts.⁽⁵⁾

In the same context, major cities such as Tunis witnessed an unprecedented emergence of tin houses ⁽⁶⁾. This is due to the phenomenon of rural migration that emerged starting in 1930, which is

(1) -Given the miserable conditions and extreme poverty that the majority of the Tunisian people were living in during the protectorate and the period between the two wars in particular, they decided to confront that situation with solidarity among themselves, and to form a relief committee, in addition to organizing days in which to collect aid similar to religious days and holidays, as the country took advantage of the opportunity of the Day of Arafah and the Eid to be the great day of Tunisia, in order for people to show the extent of their awareness and to contribute to saving those who fell between the jaws of poverty. To delve deeper and increase in this regard, see Mohammed Ali BELHOULA: The Time of Hardship (1930-1940) - Folded Pages from the History of Tunisia -, 1989, p 145.

(2) -Regardless of France's contribution to the impoverishment of Tunisians, we wonder in this regard about the other side of the powers of protection in the face of manifestations of misery, based on the fact that France is a state - protector - of Tunisia? The reforms introduced by the Popular Front government called for improving the conditions of Tunisians in cities and villages. In 1936, certain tax laws that had placed a heavy burden on the people were abolished. The government also recognized the collective ownership of the tribes' lands they owned before the protectorate was established, which the French had been unable to control. At the same time, the government established a program for agricultural development, regulating land use, and assisting farmers. However, this program was not fully implemented in its designated timeframe..., Ahmed Ismail Rashed, The Modern and Contemporary Political History of the Maghreb Countries, Dar al-Nahda al-Arabiya Pub, Beirut, 2004, p 105.

(3) -It is worth noting that, in addition to its primary political activity, the party also took on a social aspect, in which it also fought. Party activists collected donations for needy families, who were affected by poverty as a result of France's policy of impoverishing the Tunisian people..., National Archives of Tunisia, series- MN, box 34, folder 1, under folder 1, document n 6, dated 1936.

(4) -Younes DERMOUNA: Tunisia Between Protectorate and Occupation, Dar Al-Yaqadha Al-Arabiya Pub, Damascus, pp 92-93.

(5) -Fatima JERRAD: The Family and Family Life on the Titaouine Front (1881-1956), Publications of the Higher Institute for the History of the National Movement, Tunis, 2015, p 335.

(6) -The Tunisian Journal of Social Studies states that colonialism, throughout North Africa, had a profound impact on society, producing numerous structural changes primarily in the economic and social spheres. Perhaps among the most directly influential influences are: land plunder and the complete transformation of agricultural structures, the emergence of shanty towns, along with the dissonance between the city, economic growth, and employment. Perhaps the disruption of the economic foundations of agricultural societies also produced a mass exodus, which in turn created an unbalanced city as a result of unbalanced urban development. For more on this point., Faraj STAMBOULI: Slums in North African Cities (A Social Study), Tunisian Journal of Social Studies, Issue 64, Year 18, 1981.

is due to the colon's seizure of the best agricultural lands in Tunisia, which caused fundamental transformations that led to multiple social crises. ⁽¹⁾

French Urban Policy in Morocco

When discussing the housing that barely accommodated animals in Morocco the Protectorate during the interwar period, it is necessary to discuss the policy of impoverishment pursued by the French Protectorate administration as part of its colonial project, with the aim of consolidating the colonial presence and establishing its roots. French colonialism sought to tighten its grip on Morocco, adopting numerous policies and strategies.

It is worth noting that the main reason for the spread of poverty and destitution in Morocco was land expropriation, which eliminated Moroccans' livelihoods, in addition to price speculation ⁽²⁾, which further exacerbated poverty and destitution. Speculation spread throughout Morocco, especially in the city of Marrakesh, which was not immune to such speculation, especially wheat, which was purchased for 25 francs and then resold in Rabat for 120 francs ⁽³⁾.

These speculations were also considered a cause for the return of the hard days, which revealed the misery and hardship that had pervaded Moroccan society in its most eloquent forms and manifestations. In addition to speculation, we find the colonists' control over the Moroccan Budget Council, in which Moroccans are absent ⁽⁴⁾.

This is due to the colonists' control over Morocco's economic affairs ⁽⁵⁾, which resulted in a massive internal migration of Moroccans ⁽⁶⁾, within the framework of what is known as rural exodus

(1) -Khalifa SHATER: Studies on Population Issues in the Tunisian Republic, Tunisian Company for Graphic Arts, Tunis, 1985, p 83.

(2) -Speculation also affected the real estate sector. Planning for urban growth requires complete control over the lands on which they are intended to be built. This means breaking the grip of real estate speculation that is sweeping the cities and halting internal migration. This was the policy pursued by the French Protectorate, which failed. Years of drought, the unfair protectorate policy, and the resulting misery forced rural populations to migrate (= hunger marches or migrations) to the cities. For a more in-depth examination of this issue, see Ahmed KEOUAL: Urbanization, Modernization, and Modernity in Modern Moroccan Society, Africa East Pub, Casablanca, 2012, p. 162.

(3) -Al-Shihab, Vol. 13, No 8, October 1937, p 385.

(4) -In this context, the worlds of Moroccans and Europeans remained isolated from each other, separated by ethnic and social barriers similar to the borders of a guarded state, due to the discrimination that existed in all fields, health, education..., to the point that some Europeans would not enter a neighborhood - a local - except by force, and in the European neighborhoods there were no Moroccans except the elite of the upper echelons of the Makhzen administration or friends of the French upper echelons who were collaborators. As for the rest of the Moroccans, they were not allowed to enter the European neighborhoods except for servants, newspaper vendors, porters, and some beggars who - were lucky enough - to enter those neighborhoods in order to win the hearts of some Europeans due to poverty, destitution, and misery... For more information, see Ahmed TAFESKA: The Development of the Labor Movement in Morocco, Dar Ibn Khaldoun Pub, Beirut, 1st ed, 1980, p 108.

(5) -Mohammed KERAGHEL: Al-Shihab Newspaper and the Issues of the Arab Maghreb, 1925 AD- 1939 AD, Master's thesis in the history of the Maghreb national movements, University of Mentouri, Constantine, 2005-2006, p 180.

(6) -Immigration coincided with a steady population growth, due to the high birth rate (= between 38 and 44 per thousand) and the decline in the death rate. This coincided with an increase in the number of European

exodus and the resulting social problems, such as the spread of social ills and crime, as well as the spread of shantytowns.

Speaking of housing, Moroccans settled in the old neighborhoods spread across most Moroccan cities. These cities and neighborhoods were paralleled by shantytowns and tin houses ⁽¹⁾. Consequently, urban growth in Morocco underwent profound changes, but their impact on rural life was negative, due to migration to the cities. Consequently, colonialism created a rift in the population distribution and did not create a means of livelihood for these people.

In the same context, it can be said that French colonialism had previous experiences in other countries. To ensure the continuation of its physical, cultural, and urban presence in Morocco, the Residents-General competed to leave their mark on the countries they were entrusted with administering. Consequently, traditional cities were a focus of great interest for the French Residents-General in Morocco, who contributed significantly to urban development, given that urban activity was directly subordinate to the Ministry of War in Paris ⁽²⁾.

It is worth noting that shantytowns accompanied modern economic growth and the violent urbanization process ⁽³⁾. From an aesthetic perspective, shanty towns symbolize ugliness. Furthermore, from a political perspective, they are a source of chaos and rebellion. Economically,

immigrants to Morocco, which quadrupled between 1921 and 1954, thus increasing the population in the Sharifian region from 80,000 to 362,000..., Mohammed LGUEBLI : History of Morocco, Updated and Reconstructed, Publications of the Royal Institute for Research in the History of Morocco, Rabat, 1st ed, 2011, p 465.

(1) -Plans to expand existing cities or build new ones, in turn, embodied the racial and class discrimination that characterized the French protectorate's policy in Morocco. Accordingly, the protectorate administration focused on building modern European neighborhoods with wide streets and paved roads. In addition, shops, cafes, hotels, and other public facilities were established. Moreover, the old Moroccan cities stand in stark contrast, with their dilapidated houses. The general dark atmosphere there, which logically led to the emergence of shanty towns, clearly reflects the principle of racial discrimination that formed the cornerstone of French urban policy..., Ahmed TAFESKA: The previous reference, p 108.

(2) -Perhaps the most prominent thing that French colonialism established in Morocco in the urban field is represented in making urbanization a main tool for directing the development of society - and the expansion of the capitalist mode of production, which contributed to the mummification of the landmarks of the old city. In this context, Casablanca constituted the first field of experiments in the field of managing society through space and managing space through society, based on the complementary relationship between them. On this basis, activating space in managing society remains one of the innovations established by the colonial era, given the role that the centers of power give to space in directing the development of society..., Ahmed KEOUAL: the previous reference, p. 148.

(3) -It is worth noting that the urbanization rate in Morocco in the early twentieth century was very weak, based on the fact that the urbanization rate represented only 8% before the French protectorate was imposed on Morocco (= i.e. before 1912). However, the urbanization rate in Morocco under the protectorate (1912-1956) remained in that state (= weak percentage), to move within the fifty years after independence (1960-2014) to 29% - and perhaps exceed 70% in the horizon of 2030 according to the official projections of the High Commission for Planning - and the population of the seven major cities in Morocco represents more than 41% of the total urban population, and 25% of the total population of Morocco as a whole. For more detail in this regard..., Abd errahmen RASHIQ: Urban Policy and Social Relations in Morocco, Omran Magazine, Issue 18, Autumn 2016, p 8.

they are a breeding ground for the unemployed, which has led to deterioration in the social status of their residents.

According to general statistics for 1932. Shanty towns have swept across Moroccan cities. Casablanca alone housed 150,000 shantytown residents, in addition to Rabat, which housed approximately 15,000 residents. Agadir had 10,000, and Safi had 10,000 residents (this is only for major cities).⁽¹⁾

Accordingly, it can be said that shantytowns swept across Moroccan cities as a whole, with shacks accounting for 12.2% of the total housing stock between 1919 and 1952 in urban areas, compared to 3% in rural areas.

The following table shows the number of shantytowns spread across all Moroccan regions in 1930:

Table 2: Number of shantytowns spread across Morocco in 1930.

Prefectures and Provinces	Total Number of Housing	Slums		
		Number of Housing	Percentage	Population
<i>Casablanca;</i>	55750	7750	13,9	41900
<i>Rabat;</i>	51250	12550	24,4	67800
<i>Tangier;</i>	32150	6000	18,7	32400
<i>Meknes;</i>	49300	7350	7,6	20250
<i>Tetouan;</i>	34350	3350	9,8	18100
<i>Oujda;</i>	36100	300	0,8	1600
<i>Agadir;</i>	11250	250	2,2	1400

(¹) -Perhaps the mixing and the lack of the simplest conditions of comfort and the simplest necessities of life in these neighborhoods, as in populated paths, represent a terrible danger, as these neighborhoods do not have sewers and toilets, and therefore men and women relieve themselves in the open, and water is not available, compared to the Europeans who enjoy greater freedom naturally within the new cities prepared for them. In Casablanca, they occupy within the municipal area 3442 hectares out of a total of 3850 hectares, while what Moroccans own does not exceed 804 hectares, while in Rabat it reaches 932 hectares compared to 182 hectares, and the average density in these two cities reaches approximately 100 people per hectare/km² in the European neighborhoods compared to 1100 people/km² in the Moroccan neighborhoods in Casablanca, while as for Rabat, we find 86 for the European neighborhoods compared to 420 in the Moroccan neighborhoods..., Albert Ayash: Morocco Colonialism - The Result of French Control-, translated by Abdelkader CHAOUÏ and Nour eddin SAOUDI, Dar El KHETABI, pp 305- 306.

Fez;	28450	200	0,7	1100
Marrakesh;	65300	200	0,3	1100

Source: Ahmed KEOUAL: The previous reference, p. 139

From the table, it is clear that the phenomenon of shantytowns is widespread in Casablanca and Rabat, and is confined to the northwestern cities such as Meknes and Tetouan, and is non-existent in the southern regions such as Ouarzazate, Tarfaya, Errachidia, and other cities.

In general, the spread of shantytowns in Moroccan cities was a result of the colonial policy of impoverishing the population, which led to their migration to the cities, which in turn led to the spread of this phenomenon.

Conclusion:

The conclusions of the study on the topic: **Urban Policy within the Projects of the French Colonial Administration in the Maghreb Countries Between the Two Wars (1919-1939)** point to several conclusions, such as:

- * French colonial policy in the Maghreb countries was based on numerous policies and strategies aimed at strengthening French control and consolidating their presence in the region within the so-called colonial project. Urban planning constituted one of the pillars of this policy.

- * The French colonial administration relied on an urban policy based on segregation, discrimination, and the exclusion of Maghrebans (= the inhabitants of the three regions of Maghreb).

- * The colonies were allocated modern-style urban neighborhoods in modern cities that provided various living conditions, while Maghrebans were displaced to the deserts and countryside.

- * Maghrebans relied on traditional housing styles of huts and tents, as a result of the French colonial urban policy. Based on this (= French colonial policy), those Maghrebans who remained in the cities resorted to tin houses and tin shacks.

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**Les critères démographiques qui définissent la classe sociale
pauvreté ou richesse selon l'indice de bien-être et l'indice
multidimensionnel de pauvreté**

Zaoui Sami¹

&

Louadi Tayeb²

Résumé

Les critères démographiques jouent un rôle central dans la définition de la pauvreté et de la richesse selon l'indice de bien-être et l'indice multidimensionnel de pauvreté (IMP). Ces indices évaluent des facteurs tels que l'âge, la taille des ménages, le niveau d'éducation, le statut d'emploi, la santé, et l'accès aux services essentiels comme l'eau potable ou l'électricité. L'IMP, en particulier, va au-delà du revenu pour inclure des privations liées à la santé, à l'éducation et au niveau de vie. Les critères démographiques permettent d'identifier les groupes vulnérables, tels que les jeunes, les

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femmes et les populations rurales, souvent plus exposés à la pauvreté. Les politiques basées sur ces indices visent à mieux cibler les interventions et à réduire les inégalités socio-économiques.

Mots-clés : critères démographiques, l'indice multidimensionnel, pauvreté, la richesse, bien être

Demographic criteria that define social class poverty or wealth according to the well-being index and the multidimensional poverty index

Abstract. Demographic criteria play a central role in defining poverty and wealth according to the well-being index and the multidimensional poverty index (IMP). These indices assess factors such as age, household size, level of education, employment status, health, and access to essential services such as drinking water or electricity. The IMP, in particular, goes beyond income to include deprivations related to health, education and standard of living. Demographic criteria are used to identify vulnerable groups, such as young people, women and rural populations, who are often more exposed to poverty. Policies based on these indices aim to better target interventions and reduce socio-economic inequalities.

Keywords: Demographic criteria, the multidimensional index, poverty; wealth, well-being.

Introduction

De nos jours, la pauvreté s'est révélée être un phénomène multidimensionnel qui dépasse le simple critère monétaire. Certains travaux récents se sont intéressés à l'étude de la pauvreté en la considérant comme un phénomène pluridimensionnel. Selon les recherches menées par Ravalions, la pauvreté peut être associée à une mauvaise santé, une éducation insuffisante, un revenu faible, un logement précaire, un travail difficile ou non protégé, une déresponsabilisation politique et une difficulté à se nourrir¹.

De manière théorique, différentes approches sont utilisées pour aborder la conception multidimensionnelle de la pauvreté, telles que la théorie des besoins fondamentaux et celle des capacités. De manière générale, ces principes définissent la pauvreté comme un manque de possibilités ou de fonctionnements désirés.

I. Problématique :

Les crises socio-économiques qu'a connues l'Algérie ont eu un impact négatif sur le plan social et culturel, notamment à la fin des années 80 et au début des années 90, lorsque l'Algérie a été exposée à plusieurs coups successifs, de la baisse des prix du pétrole à la crise d'octobre 1988

jusqu'à la grave crise politique et sécuritaire à laquelle elle a été confrontée au début des années 90. Toutes ces circonstances ont eu un impact majeur sur les individus, notamment sur les jeunes, qui représentent l'épine dorsale et l'avenir de toute société. Il a souffert de conditions politiques, sociales et économiques difficiles, notamment de marginalisation, de chômage et d'un faible niveau de vie, en particulier parmi les jeunes défavorisés et pauvres.

Le mot Hayatt signifie chômeur dans la société algérienne. « ... Hayatt est prêt à toutes les aventures car il croit fermement qu'il est privé de ses droits. Il déteste l'État qui ne l'a pas occupé ni pris soin de lui. Il n'est pas prêt à s'intégrer dans la société. Au contraire, il cherche des moyens de la quitter ou de se venger d'elle... »².

Cela ne signifie pas pour autant que tous les jeunes qui souffrent du chômage ou de la marginalisation n'ont aucun rôle dans la société ou ne sont pas préparés à s'intégrer. Au contraire, il y a ceux qui cherchent du travail de diverses manières, même si le travail est informel, comme le commerce au noir et autres... et ils acceptent de travailler même si c'est pour un petit salaire.

La crise du chômage crée de très gros problèmes et fléaux. Les jeunes chômeurs souffrent d'un sentiment de vide, de perte, de manque d'appartenance à la société, d'un sentiment de solitude, d'absence de rôle, d'irresponsabilité et d'un sentiment d'étrangers à leur société³.

Par conséquent, il souffre d'aliénation et de marginalisation, où tous ces symptômes ont des conséquences désastreuses qui affectent négativement la société, provoquant un déséquilibre et un déséquilibre, où plusieurs phénomènes se propagent, tels que le suicide, la maladie mentale, les crimes et autres...

L'Algérie a connu des transformations profondes et rapides au cours des trois dernières époques, grâce à une politique de développement globale dans laquelle l'État joue un rôle de premier plan ; Les piliers de cette politique sont l'éducation de masse, l'urbanisation et l'industrialisation.⁴.

Les résultats des politiques d'industrialisation systématiques mises en place par l'Algérie depuis les années 80 jusqu'à nos jours ont bénéficié à toutes les classes sociales et à tous les groupes d'âge, en les intégrant dans la société en leur fournissant des emplois et en leur accordant un rôle politique. Ce fut une étape de mouvement social rapide et de recrutement politique intensif.⁵.

De nombreuses thèses socio-économiques sur le bien-être et la pauvreté ont démontré que la dépendance de la plupart des pays sous-développés à l'égard de l'aide matérielle étrangère n'a pas permis d'atteindre les objectifs visés en matière d'amélioration du niveau de vie de ces pays et n'a pas soutenu leurs réalisations économiques. Cela est dû au fait que les gouvernements de ces pays négligent le rôle effectif des jeunes et leur mobilisation pour qu'ils jouent un rôle effectif dans le processus de développement et assurent le bien-être social et économique requis.⁶.

Notre problématique est comme suit : Comment les critères démographiques influencent-ils la définition des classes sociales de pauvreté et de richesse selon l'indice de bien-être et l'indice multidimensionnel de pauvreté (IMP)?

II. Corrélation entre pauvreté l'indice et multidimensionnel :

1. Définition de la pauvreté :

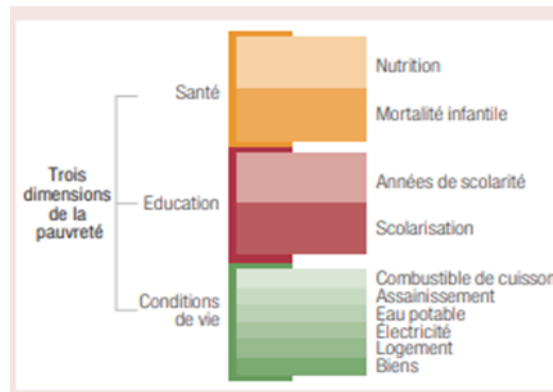
La pauvreté représente un phénomène complexe et multidimensionnel dont la définition est souvent confusionnée. La définition de la pauvreté importante joue un rôle crucial dans la détermination de l'impact de la pauvreté et de la cible des mesures et politiques visant à y remédier .

2. Définition de l'indice multidimensionnel de pauvreté-richesse:

La définition opératoire de l'indice multidimensionnel de pauvreté-richesse (IMPR) met l'accent sur la prise en compte simultanée de trois aspects distincts de la pauvreté : la non-satisfaction des besoins essentiels (ou privation), la marginalisation par rapport à une population de référence du foyer et l'insuffisance du revenu par rapport à l'ensemble de la société. L'indice multidimensionnel prend en considération le fait que la notion de pauvreté évolue en fonction de la modification générale des conditions de vie : les ménages qui ne peuvent pas répondre à leurs besoins fondamentaux seront considérés comme pauvres, tout comme ceux qui sont exclus d'une participation pleine à la vie en société .

Il s'agit donc d'une définition relativement limitée de la pauvreté, car les trois critères sont combinés pour définir les populations défavorisées, même si les domaines de définition de la pauvreté sont assez étendus. Il est important de souligner que c'est la combinaison des trois dimensions sélectionnées qui définit l'état de pauvreté. Notre approche est méthodologiquement différente de celles qui privilégient un critère unique qui définit la pauvreté sur une seule dimension, supposant ainsi que l'individu classé dans une position très défavorable en ce qui concerne ce critère unique ne devrait pas être en mesure de surmonter ce handicap lorsqu'on le place sur d'autres dimensions de la précarité. Cela ne s'applique qu'à une population homogène si l'on applique ce critère de pauvreté. Cela est sans doute à l'origine de la perte de pertinence des critères de pauvreté à mesure que l'hétérogénéité caractérise chaque classe sociale .

Figure 1 : Structure de l'indice de la pauvreté multidimensionnelle



Source : Banque mondiale, Indicateurs du développement dans le monde 2017.

Il est donc possible d'éviter le problème majeur posé par la non-conformité des différents indicateurs de pauvreté : Effectivement, S. L'Ollivier et D. Verger (1997) ont démontré que seulement 2 % des foyers français sont touchés simultanément par les trois formes de pauvreté qu'ils identifient, à savoir la pauvreté monétaire, la pauvreté d'existence et la pauvreté subjective.

3. Critères démographiques influençant la classe sociale

- Composition du ménage :

Les seuils varient selon qu'il s'agit d'une personne seule, d'un couple ou d'une famille avec enfants. Par exemple:

- Célibataire :

Pauvre si moins de 80EURO au 20.000 DA par mois

- Couple avec deux enfants :

Pauvre si moins de 100 euros par mois ou 25.000 DA

- Revenus disponibles :

Les revenus après impôts et prestations sociales sont cruciaux pour déterminer la classe sociale. Les classes moyennes se situent entre les 30 % les plus pauvres et les 20 % les plus riches.

- Patrimoine :

Au-delà des revenus mensuels, le patrimoine immobilier et les revenus issus du capital jouent également un rôle significatif dans la définition de la richesse.

– Éducation :

Le niveau d'éducation est un facteur déterminant pour l'accès à des emplois mieux rémunérés. Les taux d'alphabétisation et d'accès à l'éducation supérieure sont souvent plus faibles dans les régions les plus pauvres

– Accès aux services :

La disponibilité d'éducation, de soins de santé et d'infrastructures essentielles est cruciale. En Afrique subsaharienne, environ 1,3 milliard de personnes vivent dans une pauvreté multidimensionnelle aiguë, ce qui signifie qu'elles manquent d'accès non seulement aux ressources financières mais aussi aux services fondamentaux.

4. Définition et composantes

L'indice de bien-être (IB) est une mesure multidimensionnelle visant à évaluer la qualité de vie et le bien-être des populations.

5. Différents indices de bien-être

5.1. Indice de bien-être économique (IBEE)⁷ :

Développé par Lars Osberg et Andrew Sharpe en 1990, il mesure le bien-être économique à travers la consommation, l'accumulation, l'inégalité et l'insécurité.

5.2. Indice de bien-être des communautés (IBC) : ⁸

Utilisé au Canada, il évalue le bien-être socio-économique des communautés autochtones et non-autochtones selon 4 critères : scolarité, emploi, revenu et logement.

5.3. Indice de bien-être subjectif de l'OMS⁹ :

Basé sur un questionnaire, il mesure le bien-être psychologique à travers 5 questions sur l'humeur, la tranquillité, l'énergie, le sommeil et l'intérêt pour la vie quotidienne.

III. Analyse de la Pauvreté dans le monde, l'Afrique et en Algérie :

1. Dans le monde

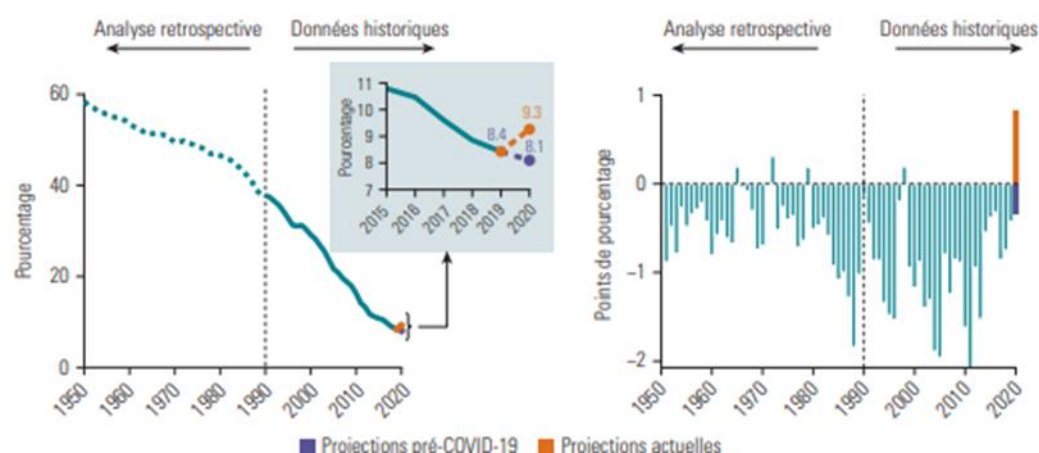
En 2020, le début de la pandémie a été un moment décisif après 30 ans de diminution de la pauvreté.

En 1990, plus d'une personne sur trois (38 % de la population mondiale) était pauvre, mais en 2019 elle est passée à moins d'une personne sur dix (8,4 %).

La pandémie, avec son impact global sur l'économie mondiale, a entraîné la première hausse de la pauvreté extrême depuis plus de vingt ans (figure 1). Les estimations de la pauvreté pour 2020 sont incertaines en l'absence de données d'enquête officielles dans de nombreux pays, et elles seront mises à jour au fur et à mesure que de nouvelles informations seront disponibles. Au plus fort de la crise, au deuxième trimestre de 2020, les enquêtes sur lesquelles se basent les chiffres de la pauvreté ont été interrompues ou réalisées par téléphone (au lieu de l'entretien individuel, méthode la plus courante). Cependant, il est maintenant possible de réaliser des évaluations basées sur des enquêtes dans de plus en plus de pays.

Ensemble, elles témoignent d'une augmentation significative de la pauvreté par rapport aux niveaux historiques. Il est probable que le revenu des 40 % les plus démunis de la population mondiale ait baissé de 4 % en 2020. Par conséquent, il y a eu une hausse de 11 % du nombre de personnes vivant dans l'extrême pauvreté en 2020, passant de 648 millions à 719 millions.

Figure 2 : La pandémie de COVID-19 a provoqué un choc historique pour la pauvreté dans le monde



Source : Organisation Mondiale de la Santé OMS, Indicateurs pandémie de COVID-19 dans le monde 2020.

Cette hausse a entraîné une augmentation de 1,2 point de pourcentage du taux d'extrême pauvreté par rapport aux prévisions initiales de l'année 2020 (on s'attendait à ce que cette situation diminue).

La hausse de la pauvreté à l'échelle mondiale représente un recul historique dans la lutte contre la pauvreté à l'échelle mondiale. Même si les chiffres précédents 1990 sont principalement basés sur les taux de croissance nationaux, ce qui les rend plus incertaines, le choc actuel est sans doute le plus important depuis 1945 en raison de la diffusion mondiale de la pandémie.

Les crises antérieures (comme la crise financière asiatique de 1997, qui a provoqué une augmentation de 0,2 point de pourcentage de la pauvreté mondiale) avaient tendance à affecter des pays ou des régions particulières. Le bouleversement économique actuel a provoqué des pertes massives d'emplois et de revenus, les individus abandonnant leur travail et diminuant leur consommation dans toutes les parties du globe. Dans le cadre d'enquêtes téléphoniques à haute fréquence menées par la Banque mondiale pendant la pandémie de COVID-19, 23 % des personnes interrogées dans les pays étudiés ont indiqué avoir cessé de travailler entre avril et juin 2020, et 60 % ont signalé une perte de revenu¹⁰.

Ces tendances sont enregistrées dans le présent rapport en utilisant de nouveaux seuils de pauvreté qui sont basés sur le cycle 2017 des données de prix du Programme de comparaison internationale (PCI) collectées pour évaluer les parités de pouvoir d'achat (PPA) (figure 1).

Dans le rapport, toutes les estimations de la pauvreté sont basées sur les niveaux de pauvreté établis selon la PPA de 2017. Le seuil d'extrême pauvreté, qui passe de 1,90 dollar (PPA de 2011) à 2,15 dollars (PPA de 2017), ainsi que d'autres seuils de pauvreté internationaux, sont modifiés par cette approche actualisée.

La croissance de la pauvreté à travers le monde ne se résume pas à la pauvreté extrême au seuil de pauvreté mondial. Le taux mondial de pauvreté a augmenté d'environ 1,3 points de pourcentage à partir du seuil de pauvreté de 3,65 dollars, qui correspond à la majorité des pays à revenu intermédiaire de la tranche inférieure, passant de 23,5 % en 2019 à 24,8 % en 2020. En 2020, le taux de pauvreté a également augmenté de 1,2 point de pourcentage, atteignant 6,85 dollars, ce qui correspond à la plupart des pays à revenu intermédiaire de la tranche supérieure. Cela représente 134 millions de personnes plus pauvres.

La pandémie a aussi aggravé les disparités à l'échelle mondiale. Selon les estimations, les pauvres du monde ont subi le plus grand impact de la pandémie en termes de pertes de revenu : les pertes de revenu des pauvres sont deux fois plus élevées que celles des riches, en pourcentage. Pendant la pandémie, le coefficient de Gini mondial a connu une hausse d'un peu plus de 0,5 point, passant de 62 points en 2019 à 62,6 points en 2020 et 0 au cours des années précédentes, la disparité entre les pauvres et les non pauvres s'était diminuée.

Entre 2003 et 2013, le coefficient de Gini mondial a connu une baisse d'environ 0,5 point par an. À la fin des années 90, la crise financière asiatique avait provoqué une hausse significative des inégalités mondiales. Le véritable impact de la crise actuelle sur les inégalités dans le monde reste

incertain, mais les différentes trajectoires de reprise depuis 2020 laissent entendre que cet impact pourrait être significatif.

Le développement économique vise à redistribuer les revenus en faveur des pauvres, ce qui n'est souvent pas le cas dans un contexte de croissance économique¹¹. De nombreux pays connaissent des taux de croissance économique élevés, qui se traduisent par une augmentation significative du produit intérieur brut, mais la majeure partie de cette augmentation est captée par la classe riche. Dans le cas du développement économique, l'une de ses priorités est que la croissance économique s'accompagne d'une redistribution des revenus disponibles en faveur des pauvres.

Tableau 01 : Répartition du revenu disponible des ménages dans un groupe de pays selon les Indicateurs du développement dans le monde en 2017 (%)

Déclaration de L'État	20 % les plus pauvres	Groupe 2	Groupe 3	Groupe 4	Les 20 % les plus riches
BURKINA FASO	5.5	8.7	12.0	18.7	55,0
BRESIL	2.5	5.5	10.0	18.3	63,8
ZAMBIE	4.2	8.2	12.8	20.1	54,8
France	4.6	8.0	11.9	19.3	56.2
PEROU	4.4	9.1	14.1	21.3	51.2
COREE DU SUD	7.5	12.9	17.4	22,9	39,3
SUISSE	6.9	12.7	17.3	22,9	40.3
ROYAUME-UNI	6.6	11.5	16.3	22,7	43.0
ESPAGNE	7.5	12.6	17.0	22.6	40.2

ALGÉRIE	5.2	10.5	15.6	22.4	46.4
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Source : Banque mondiale, Indicateurs du développement dans le monde 2017.

Les données du tableau précédent montrent que les revenus sont mal répartis entre les différents segments de la population, tant dans les pays en développement que dans les pays développés, mais la situation est pire dans les pays en développement.

Par exemple En Suisse, environ 60 % de la population perçoit 52,9 % du revenu total, ce qui est également le cas au Royaume-Uni et en Espagne. À l'inverse, 60 % de la population du Brésil ne perçoit que 33,8 % du revenu total, ce qui est également le cas en Zambie, au Mali et au Burkina Faso.

Pauvreté:

La pauvreté est définie comme le revenu nécessaire pour obtenir les besoins de base minimaux. Par conséquent, toute personne dont le revenu ou la consommation est inférieur à ce minimum, appelé seuil de pauvreté, est considérée comme pauvre.

L'écart de pauvreté est défini comme la différence en pourcentage entre le revenu des pauvres et le seuil de pauvreté, et plus l'écart de pauvreté est grand, plus la pauvreté est grave.

Il existe plusieurs approches pour estimer les niveaux de pauvreté, notamment :

1. Le nombre de calories qu'un individu reçoit de la nourriture, car une personne est considérée comme pauvre si sa consommation est inférieure à cette limite.

2. Détermination d'un panier comprenant un certain nombre de besoins de base, qui comprennent, en plus de l'alimentation, les dépenses de l'individu en biens non alimentaires tels que l'habillement, l'éducation, le logement, les soins, le transport, etc. Si le revenu de l'individu tombe en dessous du seuil nécessaire pour les obtenir, il est considéré comme pauvre.

Les niveaux de pauvreté varient d'un pays à l'autre en fonction du niveau de vie. À l'intérieur. Le seuil de pauvreté en Égypte et aux États-Unis ne peut pas être considéré comme le même en raison de la différence de niveaux matériels et économiques.

Deux facteurs déterminent l'ampleur de la pauvreté dans un pays :

Le premier facteur : le degré de croissance économique. Il existe une relation inverse entre le taux de croissance économique et le degré de pauvreté, les autres facteurs étant constants.

Le deuxième facteur : le degré de justice dans la distribution des revenus. La prévalence de la pauvreté – les autres facteurs restant constants – est inversement proportionnelle au degré de justice dans la distribution des revenus.

Par conséquent, on s'attend à ce que l'incidence de la pauvreté dans un pays diminue si :

- Le taux de croissance économique a augmenté, accompagné d'une amélioration de la répartition des revenus.

- On constate une amélioration de la répartition des revenus dans la société tandis que le taux de croissance est resté stable.

- Le taux de croissance économique a augmenté tandis que la répartition des revenus est restée constante.

Le degré de pauvreté d'un pays peut être identifié à l'aide de l'une des deux approches suivantes :

1. Entrée dans la pauvreté absolue :

Le taux de pauvreté dans la société est calculé comme suit :

$$\text{Taux de pauvreté dans la société} = \frac{\text{nombre d'individus vivant sous le seuil de pauvreté}}{\text{Population totale}} \%$$

Selon cette approche, les efforts de développement économique sont couronnés de succès s'ils conduisent à :

- Réduction du nombre de personnes vivant sous le seuil de pauvreté.
- Réduction du taux de pauvreté, c'est-à-dire diminution de la proportion de personnes pauvres dans la population totale.

Augmentation des revenus des individus en dessous du seuil de pauvreté et leur passage au-dessus du seuil de pauvreté. Approche de la pauvreté relative :

Cette approche se fonde sur le fait que toute société, aussi riche soit-elle, compte des pauvres. Par conséquent, cette approche considère que le groupe qui représente les 40 % de la population ayant les revenus les plus bas de la société est le groupe pauvre. Par conséquent, les efforts de développement ne conduisent jamais à éliminer le phénomène de la pauvreté, car il existe toujours les 40 % de la population ayant les revenus les plus bas de la société. Par conséquent, les efforts de développement économique sont fructueux s'ils conduisent à une augmentation des revenus de ce groupe.

Tableau 02 : L'état de pauvreté dans certains pays arabes peut être identifié selon le concept de revenu absolu

L'État	Pourcentage de pauvres (%)
JORDANIE	23
ÉMIRATS ARABES UNIS	3
KOWEIT	11

REPUBLIQUE ARABE SYRIENNE	22
LIBAN	19
ÉGYPTE	22
YÉMEN	47

• Source : La pauvreté en Asie occidentale : une perspective sociale, Commission économique et sociale des Nations Unies pour l'Asie occidentale, New York 2017

L'étude précédente estime le taux de pauvreté en Asie du Sud à environ 43 %, en Amérique latine à environ 40 % et en Afrique subsaharienne à environ 54 %, tandis qu'il atteint 9 % en Asie de l'Est et ce taux dans les pays en développement en général atteint 31 % de la population.

2. Dans l'Afrique :

Selon l'IPM, parmi les 1,25 milliard d'habitants d'Afrique pour lesquels des informations sont disponibles, 593 millions (47%) sont considérés comme pauvres. Les niveaux de pauvreté diffèrent considérablement d'une partie du continent à l'autre. Environ 90 % des habitants du Niger (90 %) et du Soudan du Sud (92 %) sont dans la pauvreté. Cela concerne la moitié des Angolais (51%) ou des Mauritaniens (51%) et seulement un quart des Zimbabwéens (26%) ou des Congolais (24%). La pauvreté est la plus faible dans les pays suivants : la Tunisie (1 %) et les Seychelles (1 %).

Tableau 03 : répartition de la pauvreté selon l'IMP par région d'Afrique.

Région	Part de la pop. (%)	Prop. de pauvres (%)	Nombre de pauvres (millions)	IPM	Incidence (H) en %	Intensité (A) en %
Afrique de l'Est	28	38	223	0,343	63,4	54,2
Afrique de l'Ouest	30	33	198	0,293	52,7	55,6
Afrique centrale	12	16	93	0,335	62,5	53,6
Afrique australe	14	11	64	0,188	36,5	51,5
Afrique du Nord	16	3	15	0,033	7,6	43,3

Source : Banque mondiale, Indicateurs du développement dans le monde 2017.

La population de l'Éthiopie est la deuxième plus importante d'Afrique, avec près de 110 millions d'habitants, soit près d'un dixième (9%) de sa population totale. Le Nigéria occupe la première place avec près de 200 millions d'habitants, ce qui représente 16% de la population totale du continent. Cependant, il y a 91 millions de pauvres dans chaque pays, ce qui représente 15% de la population pauvre en Afrique. Avec la République démocratique du Congo (9% des pauvres), la

Tanzanie (5%) et l'Ouganda (4%), ces cinq pays représentent près de la moitié de l'ensemble des pauvres africains.

Deux des pays les plus peuplés du continent – l'Égypte et l'Afrique du Sud affichent des niveaux de pauvreté relativement bas. Alors que ces deux pays représentent 12% de la population africaine totale, ils abritent seulement 1% des pauvres.¹²

3. En Algérie

L'indice multidimensionnel de la pauvreté (IPM) est une méthode non financière qui permet de mesurer le degré de privation en se focalisant sur trois aspects majeurs : la santé, l'éducation et les conditions de vie.

Elles sont regroupées dans un seul indicateur allant de 0 à 100, où 100 correspond au déficit le plus important.

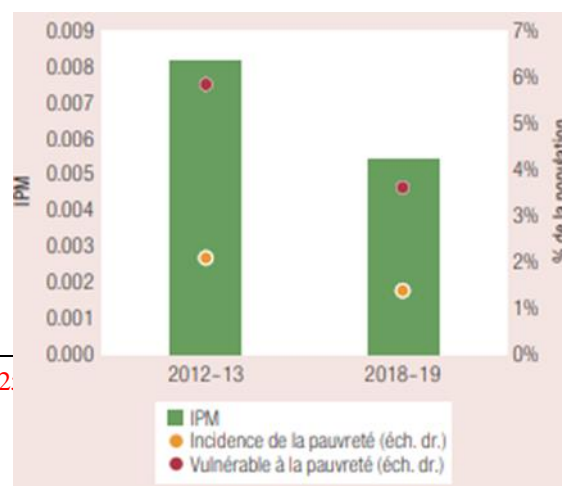
Une personne est qualifiée de « pauvre dans plusieurs domaines » lorsque son niveau de privation dépasse 33. Les individus ayant un indicateur compris entre 20 et 33 sont perçus comme étant exposés à la pauvreté multidimensionnelle.

L'IPM est actualisé par la dernière enquête en grappes à indicateurs multiples de 2019 par rapport à l'enquête précédente de 2013. L'amélioration de la santé, de l'éducation et des conditions de vie de la population explique la diminution de l'IPM. Le taux d'individus exposés à la pauvreté multidimensionnelle a également diminué de 5,8 à 3,6 %.

L'Algérie présente un taux de pauvreté multidimensionnelle de 1,4 %, ce qui est supérieur à celui de ses voisins régionaux, tels que l'Égypte (5,2 %), l'Irak (8,6 %) et le Maroc (6,1 %), mais inférieur à celui de la Tunisie, qui présente un taux de pauvreté comparativement faible (0,8 %).

Cette méthode a été proposée pour la première fois par Alkire et Foster (2010). L'IPM est une approche relativement récente, développée dans le cadre de l'Initiative d'Oxford sur la pauvreté et le développement humain (OPHI), qui a gagné en popularité au cours des dix dernières années. Les estimations de la pauvreté non monétaire pour plus d'une centaine de pays dans le monde sont également fournies par l'OPHI¹³.

Figure 3 : IPM et intensité de la pauvreté multidimensionnelle en Algérie



Source : Banque mondiale, Indicateurs du développement dans le monde 2017.

Pour les notes méthodologiques de l'IPM,¹⁴ Le calcul de chaque dimension est effectué en utilisant divers indicateurs pondérés de manière équitable dans chaque dimension.

Il est important de souligner que les informations utilisées dans cette étude remontent au début de la pandémie de COVID-19. Elles ne font donc pas part de ses conséquences. En outre, la note aborde la privation structurelle, qui n'est pas immédiatement affectée par les chocs.

En guise de comparaison, nous utilisons le dernier Rapport sur le développement humain (RDH) 2020 des Nations Unies pour rapprocher nos estimations pour l'Algérie. Quatre pays similaires de la région MENA sont choisis : Égypte, Irak, Maroc et Tunisie, ainsi que trois pays hors MENA : Colombie, Équateur et Thaïlande. De plus, les dimensions et les indicateurs utilisés pour évaluer l'IPM étaient identiques à ceux pris en considération dans le rapport mentionné précédemment afin de pouvoir faire des comparaisons entre les pays.

La pauvreté en Algérie est marquée par des écarts régionaux considérables. Leur concentration se situe principalement dans les Hauts plateaux Centre (32% d'entre eux sont pauvres), mais également dans des régions moins aisées¹⁵.

Afin de faire face aux changements climatiques, l'Algérie a besoin d'un financement de 22 milliards de dollars américains entre 2020 et 2030, soit 2,28 milliards de dollars par an. Toutefois, le financement privé demeure limité dans la transition énergétique.¹⁶

Le pourcentage de la catégorie active, âgée de 15 ans et plus, a été estimé à 40,9% en 2017 pour passer à 41,4% en 2022 (67,7% d'hommes) et (13,9% de femmes) et à 41,7% en 2020 (68,9% d'hommes) et (14,2% de femmes).

Selon les statistiques du Bureau national des statistiques pour l'année 2020, le taux d'emploi, qui représente le pourcentage de la population employée âgée de 15 ans et plus, a atteint 37,6% au niveau national 63,3% pour les hommes et 11,5% pour les femmes, alors qu'il était de 37,2% en 2022 et de 37% en 2008.

Les résultats de l'Office national des statistiques montrent que les deux tiers de la population active sont des salariés (33,4 %). Français % salariés permanents, 32,9% salariés stagiaires), tandis que les usagers et les travailleurs indépendants constituent 29,5% de l'effectif total, tandis que les aides familiales représentent 4,2% (3,4% hommes, 8,5% femmes). La composition relative de l'effectif selon les secteurs et les activités économiques indique la prédominance du secteur des services qui emploie plus de la moitié de l'effectif 55,2%, suivi du secteur du bâtiment et des travaux publics 19,4%, de l'industrie 13,7%, et enfin du secteur agricole avec 11,7%.

Quant au secteur privé, il emploie environ les deux tiers des travailleurs, l'effectif total atteignant 6 390 000 (67,7% d'hommes et 54,2 % de femmes) en 2020, alors qu'elle employait 623 600 personnes en 2022 (68,1 % d'hommes, 49,5 % de femmes).

Ce que nous constatons dans le secteur privé, c'est un taux d'emploi des hommes plus élevé que celui des femmes.

La population au chômage était estimée à 1 076 000 chômeurs, soit 10 % en 2008 et 13,7 % en 2017.

Il existe également des différences significatives selon le sexe, la tranche d'âge et le niveau d'éducation.

Il semble que le phénomène du chômage touche surtout les jeunes, les retraités et le sexe, puisque ce taux parmi la tranche d'âge entre 16 et 24 ans est de 21,5%, ce qui équivaut à un jeune actif sur cinq, alors que l'on enregistre un taux de 7,1 % chez les adultes de 25 ans et plus.

Il convient de noter que le taux de chômage parmi les diplômés universitaires et les titulaires de certificats est élevé, le taux variant entre 7,3% parmi les personnes sans diplôme à 21,4 % parmi les titulaires d'un diplôme universitaire (11,1 % parmi les hommes, 33,6 % parmi les femmes).¹⁷

Le nombre de chômeurs ayant déjà un emploi a atteint 147 000, soit 38,7 % du total des chômeurs, répartis par sexe à 313 000 hommes et 104 000 femmes, et cette catégorie est caractérisée par la jeunesse, les retraités et le sexe (68,5% ont entre 20 et 34 ans), tandis que 80,4% d'entre eux travaillaient comme employés temporaires et 67,7% dans le secteur privé, et 38,5% d'entre eux ont déclaré avoir perdu leur emploi pour une période n'excédant pas un an.¹⁸

Tableau 04 : Taux de chômage en Algérie de 2017 à 2020

Année	Taux de chômage
2017	13.7
2008	11.3
2022	10.2

2020	10
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Source : Office national des statistiques ONS

Ce que l'on remarque dans le tableau est une diminution du taux de chômage, qui est passé de 13,7% en 2017 à 11,3% en 2008 pour atteindre 10% en 2020, ce qui me permet de dire que la baisse du taux de chômage est un indicateur qu'il y a une amélioration du niveau de travail et du niveau du marché du travail, comme le montre le deuxième tableau (évolution du marché du travail de 2015 à 2022), où l'on constate une augmentation du nombre de demandes d'emploi en raison de l'augmentation de la densité de population, et de l'augmentation du nombre de diplômés universitaires et de ceux qui ont échoué à leurs études, par nature les demandes d'emploi contiennent des individus avec des niveaux et des qualifications différents, puisque leur nombre est passé de 590 784 en 2015 à 963 016 en 2022.

Nous notons également une augmentation du nombre d'offres d'emploi, ce qui indique la création de nouveaux postes, puisqu'il est passé de 132 117 en 2015 à 235 606 en 2022. Malgré une demande supérieure à l'offre, cette dernière a créé une évolution ou une augmentation notable.

Nous notons également que le nombre d'emplois est passé de 96 850 emplois temporaires et permanents en 2015 à 170 858 en 2022.

Ce que je peux également noter, c'est que le nombre d'emplois temporaires est élevé par rapport au nombre d'emplois permanents, et donc le taux d'intégration des jeunes, des retraités et des femmes dans les emplois permanents est considéré comme très faible. En 2022, le nombre total de demandes d'emploi a été estimé à 963 016, et 21 286 jeunes ont été embauchés dans des emplois permanents.

• Conclusion:

L'indice de bien-être et l'indice de pauvreté multidimensionnel (IPM) jouent un rôle essentiel dans l'évaluation de la pauvreté en dépassant les seuls revenus.

Les critères démographiques jouent un rôle essentiel dans la détermination des classes sociales, qu'elles soient pauvres ou riches, en Afrique et en Algérie. Les conditions de logement et l'accès à l'éducation, à la santé, aux services essentiels (eau potable, électricité, assainissement) jouent un rôle essentiel dans l'IPM.

Les foyers ruraux sont souvent touchés par la pauvreté, avec un accès limité à l'éducation et aux soins de santé.

En Afrique, des éléments tels que la croissance démographique rapide, le chômage et l'insuffisance des infrastructures contribuent à accentuer la pauvreté.

En Algérie, malgré les avancées en matière de développement humain, les inégalités régionales et l'exclusion sociale demeurent présentes, en particulier dans les zones rurales. Les critères démographiques permettent donc de définir de manière claire les populations vulnérables dans ces situations.

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- The importance of using physical and skill tests for football coaches
in training.
- A field study from the perspective of football coaches of teams
belonging to Batna Regional League.

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Abstract.

This study aimed to determine the importance of using physical and skill tests among the coaches of the teams belonging to Batna Regional Football League in the training process by answering the questions: - Does the coach use physical and skill tests in the training process. -Does the use of physical and skill tests help the coach in achieving the goals of the training process. - Are

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there any obstacles during the use of physical and skill tests in the training process, the researchers used the analytical descriptive method for its suitability for the study, and the sample included (38) coaches and was selected by random method and a questionnaire was used to collect information and the study reached the following results: - There is a use of physical and skill tests by the trainer in the training process. - The use of physical and skill tests helps the trainer in achieving the objectives of the training process.

Keywords: Football, physical and skill tests, coach, sports training

1. Introduction and research problematic:

Football is a sport that relies heavily on the physical and skill abilities of its players. Physical and skill training are considered one of the main factors in qualifying players and improving their performance in the field of football, as it contributes to building muscle strength, improving physical fitness, coordination, balance, speed, flexibility, technical and tactical skills needed to excel in matches.

Al-Waqad (2003) points out that “scientific research in the field of sports in general, and in football in particular, plays a major role in reaching the player the highest levels of numbers. Research and studies have covered many aspects of player preparation, game methods and development programs, as developed countries are interested in the player from the moment he joins the club or training center, where they conduct physical, physiological, skill and psychological tests, and through the results of the tests can identify the players, their levels and readiness, and the extent of what can be achieved in the future. Therefore, understanding and evaluating these abilities through physical and skill tests can contribute to improving the performance of players and achieving the desired results.

Nikituk (Nikituk, 1989) shows the importance of knowing the physical and anthropometric measurements and studying them in players, because each sports activity has its own physical requirements that distinguish it from other activities, and these requirements are reflected in the qualities that must be available in those who practice this activity.

The importance of these tests comes from their ability to evaluate players, identify their strengths and weaknesses, and build effective training programs aimed at developing the aspects that need improvement and development. Mohammed Sobhi Hassanin, 1991, p. 121, indicates “that standardized tests are one of the means of evaluation in the sports field, which is of a great benefit to trainers to enable them to raise the efficiency of the training process, and that tests are built and standardized on samples representing the community of beneficiaries, which are more valid than

others that are built and standardized on samples representing another community, whatever the degree of similarity between the two communities.”

The main goal of training is to raise the level of individual performance, and to reach this end, the plan developed by each coach varies according to the start of the competition, and it should be known that the sports season in general is divided into three periods in the light of training strategies. The preparatory period, the competition period, and the transition period, and each period differs from the other with its general goal and duration of time, depending on the training plan set by the coach. Tests are one of the evaluative means that are concerned with diagnosis and guidance, as well as scientific indicators of good training based on sound scientific foundations, as well as a means of evaluating training programs for all levels and age stages limited to sports activity, so the issue of this study was raised as follows:

1.1. General question:

- Does the use of physical and skill tests help the trainer in the training process?

1.1.1 Partial questions:

- Does the trainer use physical and skill tests in the training process?
- Does the use of physical and skill tests help the trainer to achieve the objectives of the training process?
- Are there any obstacles during the trainer's use of physical and skill tests in the training process?

2.1. Research hypotheses:

1.2.1 General hypothesis:

- * The use of physical and skill tests by the trainer contributes to the improvement of the training process.

2.2.1. Partial hypotheses:

- There is a use of physical and skill tests by the trainer in the training process.
- The use of physical and skill tests helps the trainer to achieve the goals of the training process.
- There are barriers to the trainer's use of physical and skill tests in the training process.

3.1 Research objectives:

Every serious study has specific objectives set by the researchers to reach satisfactory and convincing results that satisfy their passion for scientific knowledge, as well as to give an explanation for some facts that were important and mysterious to some, and through this study we want to reach:

- Recognize what the training process is in football.
- Recognize the physical and skill tests used in football training process.
- Apply the use of physical and skill tests in the training process.
- The contribution of the application of the use of physical and skill tests in the training process.

4.1. Importance of research:

It is represented in benefiting the library in general and specialists in particular, especially those working in the field of football training with a scientific reference, as well as highlighting the importance of physical and skill tests in football training, and the scarcity of studies that deal with the aspect of using physical and skill tests in the training process. In addition, it gives a set of recommendations for students to benefit from them in the field of sports training.

1.5.1. Define concepts and terms:

Athletic training:

Terminological definition: It is a planned educational process led by a specialized trainer and implemented in the short term and long term according to scientific principles and rules. It is thus implemented by (the player) effectively with the aim of developing his/her athletic level to the highest possible extent” (Mufti Ibrahim, 2009, p.10).

Procedural definition: It is a planned educational process according to scientific principles and foundations that aims to develop physical, skill, planning, psychological and cognitive abilities to reach a high level of athletic achievement.

2.5.1. Tests:

The concept of testing: The word test in the language means (test) and the word tell him means (test him) or (try him).

Terminological definition: It is defined according to Cronbach as "an organized method of comparing the behavior of two or more people". (Ali Salloum Jawad Al-Hakim, 2004, p. 8.)

The test is also defined as "a set of questions, issues or exercises given to an individual with the aim of recognizing his knowledge, abilities, aptitudes or competence". (Mohammed Hassan Allawi, 2000, p. 20)

Barrow and Magee define a test as a set of questions, issues or exercises given to an individual with the aim of identifying his knowledge, abilities, aptitudes or competence (Lily Al-Sayed Farhat, 2005, p. 36) As for physical tests, they measure the level of physical qualities or motor abilities of the athlete.

Procedural definition: * It is a tool that is used to collect information with the aim of evaluation.

3.5.1. Physical abilities:

Terminological definition: Qasim Hassan Hussein 1998, says that the Arabic language dictionary defines it as a state of preparation or readiness in addition to possessing necessary qualifications and means the efficiency and safety of the nervous and muscular systems, the respiratory circulatory system and the internal organs in facing the requirements of daily life.

Procedural definition: * It is an individual's ability and physical competence to fulfill multiple roles in life without stress or fatigue.

4.5.1. Skill abilities: Abdelkhalek defines technique as the motor characteristic of the individual athlete that shows the possibilities of good coordination between the central nervous system and the body's motor systems. Matthaeus Polotowsky defines technique as the effective and automatic observance of the exercise that allows gaining good results in the sporting context and it is of two types: basic skills without a ball and basic skills with a ball (Bouhaj Meziane, 2014, p. 241).

Procedural definition: * It is a performance specific to a particular sports activity, individually or collectively, which is the ability and capacity to reach a good skill level.

The trainer:

Language: It is said to train a person with, on, and in something: It is said to train the distant one by teaching him and teaching him to walk in the paths.

Terminological definition: The coach is the one who systematically prepares horses or people for a competition, who provides athletes with advice, who has the ability to make decisions,

the coach refers to that strong personality leader who is competent in his work and capable of establishing balanced relationships between him and his team members. (Qasim Hassan Hussein, 1998, p. 79.)

Procedural definition: * He is an educational figure who undertakes the process of educating and training players and affects their level of sports directly, and has an effective role in developing the player's personality in a comprehensive and balanced development, so the coach must be a role model in all his actions and information, and the sports coach represents the basic and important factor in the training process.

6.5.1. Football:

Terminological definition: It is a game between two teams of eleven players each using an inflatable ball on a rectangular ground, at each end of which is a goal (goal), each team tries to get the ball into the goalkeeper's goal to obtain a point or goal and to outscore the opponent in scoring points, (Boubaker et al, 2024, p 3).

Or as Rumi Jameel pointed out, “Football is above all a team sport to which all types of society are adapted, (Rumi Jameel, 1986, p. 50).

Or it is the most popular and widespread sports game in the world, which is a team game that takes place only with the presence of two teams, each team consisting of 11 players, as it requires playing in a field with specific measurements with two goals, and the team that has the number of goals is considered a winner, (Shnouf Khalid, 2023, p. 4).

Procedural definition is the most popular team game in the world currently played with two teams, each team consists of 11 players with a leather ball in a field of specific measurements and has two goals, and the team that has more goals is considered the winner.

6.1. Previous and similar studies:

1.6.1.1 Ezzeddine Rami and Baouch Khalid's study: The importance of using physical and skill tests in the selection process of football players - A field study conducted on the teams of the regional league of the state of Bouira U17 cubs, the study aimed to highlight the importance of using physical and skill tests in the selection of U17 football players, where the researcher conducted his study on a sample that included: (09) coaches of the teams of the state of Bouira participating in the regional league were selected in an intentional manner, and three team heads were selected in a simple random manner, and the descriptive method was used through the

distribution of questionnaire forms to coaches, and the interview with team heads, in order to enrich and support the topic more, and the descriptive method was used. In the end, the researcher found the validity of the proposed hypotheses, as it was confirmed that most coaches use abstract observation and competitive interviews during the selection process, neglecting the use of a test battery despite their knowledge of its importance, and revealed the fact that the use of physical and skill tests contributed to the success of the selection process of U17 football clubs, and therefore the researcher recommended the need to raise the knowledge capabilities of coaches in the field of sports training by the scientific method, through their participation in scientific forums, training courses, and study days under the supervision of specialized administrators, in addition to adapting a standardized physical and skill test battery.

2.6.1 Sajjad Mohsen and Naji Kazem’s study: A comparative study of the effect of training using some physical and skill tests for junior football players aged 14-15 years, the importance of the research was crystallized in the fact that physical fitness is one of the most important elements of football, especially since modern football is a fast game and there is no room for stopping in it, which occurs as a result of the decline in the physical aspect, and the research issue was the difference in training approaches from one place to another and from one period to another and the lack of bringing the experiences of great countries through research studies in order to keep pace with the development of football in the world which occurs as a result of the modern curricula, methods, types and methods of training as well as the types of training. The aim of the research was to conduct a comparative study on the effect of a training curriculum used for a certain period and to know the results of the pre- and post-tests and the difference between them, and the research hypothesis was the existence of statistically significant differences between the results of the pre- and post-tests. The researchers used a comparative experimental method because it suited the research question. The temporal location of the research was 45 days and the spatial location was in the country of Russia, while the research sample was represented by the players of the Russian club Shinnik (14-15 years old), and the researchers concluded that there were statistically significant differences for the post-tests.

3.6.1. Bouhaj Meziane’s study: “The use of physical and skill measurement for the selection of football players.”

The study aimed to measure the level of some physical and skill qualities of football players in the middle class (17-19 years) regional department of Oran state, through the use of physical and skill tests. The descriptive method in its survey was used, by applying a scientifically standardized physical and skill test battery on the research sample, which included 35 players, and the results obtained. Physical and skill tests are able to select football players in the middle class (17-19 years).

Physical and skill tests can reduce the incidence of error in the sports selection process, and their lack can result in an error in this process, so care must be taken to apply them in accordance with the scientific conditions required.

2. Research Methodology and Field Procedures

1.2. Exploratory studies

Exploratory research is research that deals with new topics that have not been addressed by any researcher before and for which no data or information is available or even the researcher is ignorant of many of its dimensions and aspects. (Nasser Thabet, 1984, p. 47)

In this study, "The importance of using physical and skill tests for football coaches in the training process - A field study from the point of view of football coaches of teams belonging to Batna Regional Football Association, we went to the headquarters of the Regional Football Association to identify the number of coaches registered in the Association and their teams in order to diagnose and collect information and ideas that are related to the subject of our research and our concern, then we visited some teams to interview some coaches and learn more about the study population and sample and the working conditions surrounding them.

2.2 The scientific method used in the research:

The methodology means the set of principles and rules that the researcher follows in his study of the issue to discover the truth. (Bakhosh, 2001, p. 137), and the methods differ from one research to another due to the difference in the goal that the researcher wishes to reach, and in order to study, discuss and analyze the issue at hand and in response to the nature of the proposed research topic, the researcher used the descriptive method for its suitability for the study, and the descriptive method is "a method of description, analysis and interpretation in scientific form of a social situation or social or demographic issue" (Rashid Zarawati, 2007, p. 334).

3.2. Study population and sample

1.3.2. Research population: The number of teams belonging to Batna Regional League for the 2023/2024 season is 48 teams. The population consists of 48 coaches of senior teams.

2.4.2. Study sample: The sample is: "a group of individuals taken from the original population so that they are truly representative". (Boudaoud, 2009, p. 68), and in order to reach more accurate, objective and congruent results, we selected the sample of our research in a purposive manner and the sample consists of (38) football coaches of Batna regional league teams.

4.2. Research areas:

1.4.2. Human domain: The research sample in the study included (38) soccer coaches of the Batna Regional League teams.

2.4.2 Temporal domain: The field study was conducted from 15/01/2024 to 08/04/2024

3.4.2. Spatial domain: The questionnaire was distributed to the coaches of the teams of the Batna Regional Football Association.

5.2. Setting the study variables:

The control of variables is a necessary element in any field study, in order to control them as much as possible, so that this control helps to interpret and analyze the results of the field study without falling into obstacles, and the control of the research variables came as follows:

1.5.2. Independent variables: It was represented by the use of physical and skill tests.

2.5.2 Dependent variables: It was represented by the training process in soccer.

6.2.2. Tools of the study:

Mohammed Shafiq points out that “a descriptive study can use a set of tools, because it aims to determine the characteristics of the issue, study the differences surrounding it, and reveal its correlations with other variables in order to accurately describe the studied phenomenon.” (Mohammed Shafiq, 1998, p. 111). (Mohammed Shafiq, 1998, p. 111).

The stages that we followed in our study are the development of means that help us distribute the aspects of the research to collect information and data from various sources and references to familiarize with the theoretical and applied aspect of the research. Therefore, we designed a preliminary questionnaire form that was presented to a group of arbitrators from professors and specialists in the field of education and sports training who provided help and advice, where the questionnaire phrases were modified as much as possible.

1.6.2. Questionnaire: It is one of the tools of scientific research that aims to investigate facts, reach facts, reveal conditions and research attitudes and trends (Doudri, 2000, p. 329).

The questionnaire, which we relied on to collect information, contains 22 questions divided into three main axes, so that each axis has a set of questions:

- Questions 01 to 07 examine the initial hypothesis.
- Questions 08 to 15 examine the second hypothesis.
- Questions 16 to 22 examine the third hypothesis.

1.1.6.2. Scientific conditions of the instrument:

1.1.1.6.2. Reliability: The degree of reliability is the most important factor for scales and tests and is mainly related to the results of the test (Mohammed Nasruddin Ghazbin, 1996, p. 321)

Honesty is one of the most important characteristics of educational and psychological tests and scales, the honesty of the scale is related to the goal that the scale was built to measure, and the decision that is made based on its scores (Allam, 2000, 186).

1.1.1.1.6.2. Validity of the raters: This questionnaire was proposed to several professors and researchers recognized for their scientific level and scientific experience in the field of study and scientific research methods, some of them were modified during the discussion and the approved phrases were adopted.

2.1.1.1.6.2. Internal consistency reliability according to Pearson's coefficient: The use of the internal consistency reliability method according to the Pearson correlation coefficient aims to know the extent to which each set of axis statements can clearly measure what it is designed to measure in its entire axis. After ascertaining the apparent validity of the study tool, the researcher applied it to a survey sample of (06) coaches of Batna Regional League teams, who were randomly selected, in order to determine the extent of the internal consistency of the scale.

A- Internal consistency results for the first axis statements:

Table (1): shows the results of the internal consistency of the statements of the first axis

Phrase number	Correlation coefficient	Significance level
Phrase No. 01	0.594	0.020
Phrase No. 02	0.672	0.006
Phrase No. 03	0.617	0.015
Phrase #04	0.584	0.020
Phrase #05	0.662	0.007

Phrase #06	0.550	0.024
Phrase #07	0.617	0.015
Phrase #08	0.581	0.020

Source: Prepared by the researchers based on the output of the 22SPSS.V program

Comment: From the results of the bivariate correlations shown above, we note that: Most of the statements of the first axis are characterized by internal consistency with its axis, as the correlation relationship between the total score of the axis and its statements is statistically significant, as the SIG value for the statistical values of the Pearson correlation coefficient calculated in each of the axis statements is less than the level of significance (0.05), and therefore the statements of the first axis are consistent and truthful.

B- Internal consistency results for the statements of the second axis:

Table (2): The internal consistency results of the second axis statements

Phrase Number	Correlation Coefficient	Significance Level
Phrase No. 08	0.585	0.020
Phrase No. 09	0.670	0.006
Phrase No. 10	0.653	0.010
Phrase No. 11	0.666	0.007
Phrase No. 12	0.662	0.007
Phrase No. 13	0.774	0.001
Phrase No. 14	0.584	0.020
Phrase No. 15	0.632	0.010

Source: Prepared by the researchers based on the output of the 22SPSS.V program

Comment: From the results of the bivariate correlations shown above, we note that: Most of the statements of the second axis are characterized by internal consistency with its axis, as the correlation between the total score of the axis and its statements is statistically significant, as the SIG value of the statistical values of the Pearson correlation coefficient calculated in each of the axis statements is less than the level of significance (0.05), and therefore the statements of the second axis are consistent and truthful.

C- Internal consistency results for the statements of the third axis:

Table (3): The internal consistency results of the third axis statements

Phrase Number	Correlation Coefficient	Significance Level
Phrase No. 16	0.615	0.015
Phrase No. 17	0.580	0.020
Phrase No. 18	0.650	0.010
Phrase No. 19	0.660	0.007
Phrase No. 20	0.662	0.007
Phrase No. 21	0.740	0.001
Phrase No. 22	0.670	0.006

Source: Prepared by the researchers based on the output of the 22SPSS.V program

Comment: From the results of the bivariate correlations shown above, we note that: Most of the statements of the third axis are characterized by internal consistency with its axis, as the correlation between the total score of the axis and its statements is statistically significant, as the SIG value of the statistical values of the Pearson correlation coefficient calculated in each of the axis statements is less than the level of significance (0.05), and therefore the statements of the third axis are consistent and truthful.

2.1.6.2. Stability: It is one of the necessary indicators as it means “the extent to which the test measures the true amount of the trait it aims to measure” (Allam, 2000, p. 131).

A. Calculating the stability of the study tool according to Alpha Cronbach:

Table (04) represents the degree of stability of the study tool according to Alpha Cronbach

Alpha Cronbach's Coefficient			Final result	
Axes of the questionnaire	Before deletion	After deletion	Number of phrases	Result
First axis	0.763	No deletion of any phrase	07	Constant
Second	0.744	No	08	Constant

axis		deletion of any phrase		
Third axis	0.712	No deletion of any phrase	07	Constant
All paragraphs of the scale	0.722	No deletion of any phrase	22	Constant

Source: Source: Prepared by the researchers based on the output of the 22SPSS.V program

We find that the value of Alpha Crombach's coefficient has acceptable values and that the total value of all statements of the first axis is 0.763 and contains 07 statements, and the total value of all statements of the second axis is 0.744 and contains 08 statements, and the total value of all statements of the third axis is 0.712 and includes 07 statements, and the total value of all statements of the questionnaire is 0.722 and includes 22 statements, which is greater than the minimum limit of 0.6, which indicates the stability of the study tool and it should be noted that Alpha Crombach's coefficient whenever its value approaches 01 indicates a high value of stability. After applying it to the exploratory study, the questionnaire showed a high degree of reliability and stability.

2. Statistical tool: The main objective of the statistical study is to try to find quantitative indicators, and the statistical processing program known as the Statistical Package for the Social Sciences (SPAS) was used. In light of the research hypotheses, the scores are processed by relying on the following statistical method:

- **KO2 test:** for the statistical significance of the existence of differences in the sample's answers to the questions of the study tool.

- **Pearson's correlation test:** To find out the extent of the reliability of the questionnaire statements.

- **Alpha Cronbach's test:** To find out the extent of the stability of the questionnaire statements.

7.2. Field application procedures: We distributed the questionnaire to the coaches of Batna Regional League teams, which was estimated at (41) forms, and when we collected the forms that were distributed and after sorting and inspecting the forms, we obtained (38) valid forms, which represent the study sample.

3. Presenting, analyzing and discussing the results:

1.3. Presenting and analyzing the results of the first hypothesis:

- The trainer uses physical and skill tests in the training process.

A. Present the results of the first question: Does the trainer use physical and skill tests in the training process?

Table (05): Representing the results of the statements of the first axis of the questionnaire.

Statements	Ka 2	De gree of freedom	ig	Signi ficant result
1 Are physical and skill tests used during training	23 .579 ^a	2	000	D
2 Does the training program contain physical and skill tests	12 .053 ^a	2	002	D
3 Does the club have equipment and measurement tools to help you conduct physical and skill tests	7. 000 ^a	2	030	D
4 Does the club have advanced equipment and tools to use for testing and analyzing test results	1. 632 ^a	2	442	D
5 Do you rely on assistants while conducting physical and skill tests	4. 000 ^a	2	135	D
6 Do you rely on your expertise in using physical and skill tests during training	3. 368 ^a	2	186	D
7 Do you resort to the laboratory and its tools in using some physical and skill tests during training	1. 474 ^a	2	479	D

Source: Prepared by the researchers based on the output of the SPSS V22 program (Tabular k2 = 52.19).

B. Analyzing the results: From the previous table, we find that the questions of the first axis are statistically significant in favor of more frequent answers always at the significance level (0.05), where the calculated k2 is greater than the tabulated in most of them and also the value of the error probability level SIG is less than the significance level 0.05, which proves that there are

statistically significant differences in the answers. That is to say, there is a use of physical and skill tests by most trainers but with varying degrees in the training process. According to statement 2. We find that most coaches include physical and skill tests in their programs, whether for evaluation or measurement and at all stages of the training process, and according to statement 3, the sample sees the availability of tools and devices. Thus, we find that there are simple tools within the reach of coaches to help conduct physical and skill tests, but they are not advanced and modern due to their high cost and the budgets of some teams are not enough to purchase them. As for the respondents regarding the assistants during the tests, it depends on the number of assistants available to each coach. Some teams have only one assistant and others have a goalkeeper coach who is assisted by the few who have assistants or have to use players during physical and skill tests, and some of the coaches have a lack of experience in the field of measurement and evaluation during the training process. In the last statement, the respondents also believe that they rarely resort to laboratories to apply some tests due to training conditions.

2.3. Presenting and analyzing the results of the second hypothesis:

- The use of physical and skill tests helps the trainer in achieving the objectives of the training process.

A. Present the results of the second question:

- Does the use of physical and skill tests help the trainer in achieving the goals of the training process?

Table (06): Representative results for the statements of the second axis of the questionnaire

Statements	Ka 2	De gree of freedom	S ig	Signi ficant result
8 Does the organization and planning of training sessions take into account the use of physical and skill tests?	27 .526 ^a	2	. 000	D
9 Is the use of tests related to the objective of the training sessions?	21 .211 ^a	2	. 002	D
10 Are test results used in training planning?	12 .053 ^a	2	. 030	D

11 Do test results help you in building and correcting training situations?	16 .000 ^a	2	.	D
12 Do you use physical and skill tests on a regular basis?	6. 526 ^a	2	.	D
13 Does your use of skill and physical tests take into account the moral and health conditions of the players?	21 .684 ^a	2	.	D
14 Is there any responsiveness on the part of the players when conducting tests?	1. 474 ^a	2	.	D
15 Does your use of physical and skill tests take into account the playing positions of each player?	4. 000 ^a	2	.	D

Source: Prepared by the researchers based on the output of the SPSS V22 program (Tabular k2 = 52.19).

B. Analyzing the results: Through the previous table, we find that most of the questions of the third axis are statistically significant in favor of more frequent answers at the level of significance (0.05), where the calculated K2 is greater than the tabulated in most of them. Also, the value of the error probability level SIG is less than the significance level 0.05, which proves that there are statistically significant differences in answers in favor of always and less rarely. Therefore, we conclude that the study sample members believe that there are obstacles facing the trainer during the use of physical and skill tests in the training process: There are obstacles facing the coach during the use of physical and skill tests in the training process, and these difficulties lie in the lack of advanced tools and devices to conduct physical tests, and the sample members believe that there are other difficulties represented in the lack of time allocated for training sessions and others related to the player himself was not interacting or understanding the content of the test, which costs additional time and effort to conduct tests, and sometimes encountered organizational issues for training sessions, which leads to postponing these tests until later or canceling them.

4.3. Discussion of the results in light of the hypotheses:

After analyzing and discussing the questions of the questionnaire in order to obtain the necessary information and data about the trainers, we wanted to reach some of the facts that we wanted, which were previously outlined in the hypotheses of our study, which revolved around

the following question: - **Does the use of physical and skill tests help the trainer in the training process?**

- Does the trainer use physical and skill tests in the training process?
- Does the use of physical and skill tests help the trainer in achieving the objectives of the training process?
- Are there any obstacles during the trainer's use of physical and skill tests in the training process?

With regard to the first hypothesis, we found that most of the sample members believe that there is the use of physical and skill tests in the training process for the trainer through the inclusion of his program on models of physical and skill tests and that the use of tests varies from one trainer to another and the researcher attributes this to the importance of physical and skill tests in the training process for trainers. We can add to that, the importance of training periods for trainers (Kamaluddin Abdul Rahman and Darwish, 2002). “Measurement and evaluation have an important and effective role in the program design process and identify the current level of players and the team as a whole”

Bouhaj Meziane, 2014, mentioned: “The selection process through a test battery is a valid method with an unquestionable scientific character and has positive results on the future of the team if followed by scientifically and methodologically studied training. “The researcher attributes the lack of means and devices to measure and evaluate physical abilities and skills, the cost of some devices and other tools, especially modern ones, and the lack of experience of coaches in using them. We also find that there is a lack of assistants during the conduct of tests and we attribute this to the fact that most teams do not rely on assistants for the coach or we find a single assistant or goalkeeper coach in many times the coach resorts to asking for help from the players.

With regard to the second hypothesis, we found that most of the sample members believe that the use of physical and skill tests helps the coach to achieve the goals of the training process, through that each program contains standardized physical and skill tests aimed at the success of the training process. The researcher attributes this to the fact that the planning of training programs contains measurement and evaluation process with the aim of knowing the physical and skill levels of players at all stages of the training period and tests and measures contribute to setting some future expectations for the potential and performance of the players. Therefore, tests help in determining the current level of players to provide them with the necessary training correctly, which leads to achieving the desired accomplishments and goals in the future, as

well as evaluating the training programs by the coach and achieving the objectives of the training process for each stage individually. This is what (Mohamed Sobhi Hassanain, 2001) pointed out. Therefore, tests are considered an essential and integral part of the training process, which aims to improve the individual's physical and skill levels. They also assist in the evaluation process and are considered its main tool. Bouhaj Meziane 2014, believes "Physical and skill tests enable us to select football players at the regional level by revealing the physical and skill capabilities of each player."

In addition to the coach's need to know the levels of injured players during and after the treatment period to physical and skill tests, Al-Waqad (2003), where the developed countries are interested in the player from the moment he joins the club or training center, where physical, physiological, skill and psychological tests are conducted for him, and through the results of the tests can identify the players, their levels and readiness, and the extent of what can be achieved in the future. This is what Ezzedine (2017), argued that the process of selecting football cubs necessarily requires the use of a battery of physical and skill tests to maintain practical objectivity and avoid the specter of randomness. Because it is a scientific method and reliable in its results and its effectiveness, it is evident in the results that the team will achieve from a planned and directed training program through the abilities and qualifications of promising elements and thus the success of the training process and achieving the results that the coach aspires to.

As for the third hypothesis, and through the above, there are difficulties that the coach finds during the training sessions to apply and conduct physical tests. We find them once technical related to the means and devices, and the researcher attributes this to the difficulty of obtaining these tools and devices or the high cost of acquiring some of them and other difficulties related to the conditions of training sessions, whether climatic or organizational at the club level, as stated (Bouhaj Meziane, 2014), "Most coaches rely on observation during the selection process, while they argue that the testing method is the best, they argue about the lack of financial and material resources is what stands in the way of achieving positive results in our local teams and negatively affects their future".

However, the real reason behind not doing the tests is the lack of practical and applied knowledge of the latter and their reliance on the principle of personal experience, so they base their results on chance, which is contrary to the correct approach to this important process, in addition to difficulties related to the player himself, and the researcher attributes this to the lack of response of players to the tests applied by the coach, injuries to players, absences during training sessions, or the nutrition and sleep system of most players at this level. In addition to other difficulties, class time may be insufficient to practice and conduct tests in the right conditions. Most teams at this level rely on a head coach and a goalkeeper coach, which raises the issue of the lack of technical

assistants, especially in cooperating in conducting physical and skill tests for players during training sessions in good conditions that help develop the coach's training programs.

4.2. Conclusions and Recommendations:

1.4.2 Conclusions: Based on the results of this study, the researchers reached the following conclusions:

- * The use of physical and skill tests contributes to the improvement of the training process.
- There is the use of physical and skill tests by the coach in the training process.
- The use of physical and skill tests helps the coach achieve the goals of the training process.
- There are obstacles when the coach uses physical and skill tests in the training process.

2.4.2. Recommendations:

- Coaches rely on physical and skill tests in training sessions to assess the level.
- Incorporating physical and skill tests into sports selection process.
- Conducting studies and research on the importance of physical and skill tests in the training process.
- Providing the equipment and means for conducting tests and measurements at the level of sports clubs.
- Conducting training courses for trainers on tools and devices in the field of sports measurement and evaluation.

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Research Article

**“The importance of using physical and skill ... - N.Boubakre, B.Nadir, M.Mendjhi,A.Benredjem”
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The Environmental Dimension of Public Order in Algeria

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Abstract. Public order comprises public security, public health, public tranquility, and the aesthetic quality of cities, all of which are intrinsically linked to environmental preservation. Environmental pollution severely threatens human habitats, compromises public health through the spread of diseases via contaminated water and food, and disrupts tranquility with excessive noise pollution. Ensuring the physical and financial safety of individuals is impossible under such conditions. Responsibility for maintaining the environmental dimension of public order falls to public authorities, particularly administrative bodies such as the Ministry of Environment, municipalities, and provinces, which operate through various legal instruments provided by legislation.

Keywords :Public Order ;Environment ;Administrative Institutions ;Pollution ;Algeria.

Introduction:

Public order, as a legal construct characterized by its flexibility and relativity, varies depending on the legal framework in force within a state, and is shaped by temporal and spatial contexts. It encompasses several essential components, including public security (*securitas publica*), public health (*salus publica*), and public tranquility (*tranquillitas publica*), alongside the

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aesthetic integrity of urban environments. Embedded within this construct is an environmental dimension, whereby the preservation of a healthy and clean environment becomes integral to the realization of public order. Algeria, acknowledging this interdependence, has been actively addressing environmental concerns since the 1970s, particularly after the 1972 United Nations Conference on the Human Environment in Stockholm, which responded to growing global environmental degradation. This degradation, exacerbated by scientific and technological advancements, industrialization, population growth, and poverty, placed increasing pressure on environmental resources, leading to their depletion and the extinction of various species.

The environment, understood as the setting in which human life operates, comprises both biotic and abiotic elements, including air, water, soil, flora, fauna, and natural landscapes. It also includes anthropogenic constructs, such as buildings, historical monuments, and cultural heritage sites. Any form of pollution—whether marine, atmospheric, or terrestrial—directly or indirectly affects these elements. Pollution damages natural resources such as air, water, and soil, thereby undermining public health and compromising the safety of both collective and private property.

There exists an inseparable and reciprocal relationship between environmental protection and the preservation of public order. The physical and financial safety of individuals cannot be secured amidst significant environmental degradation, as pollution adversely impacts human habitats, spreading diseases and epidemics through contaminated water and unsafe food. Moreover, auditory pollution disrupts public tranquility by generating excessive noise.

The responsibility for upholding public order in its environmental aspect rests with the administrative authorities, which exercise their regulatory powers through various administrative bodies. These institutions employ legal instruments and procedures aimed at maintaining environmental balance, relying on national legislation pertaining to environmental protection and public administration. Accordingly, this research addresses the following central question: **What constitutes the environmental dimension of public order in Algeria, and to what extent is it upheld through administrative and legal mechanisms?**

To answer this question, the following sections will be examined:

1. The notion of public order and its environmental dimension.
2. Administrative bodies responsible for maintaining environmental public order in Algeria.
3. Legal Means for Preserving Environmental Public Order in Algeria

Section I: The Notion of Public Order and Its Environmental Dimension

Since the inception of environmental stewardship, the Algerian legislature has delegated the preservation and protection of the environment as an element of public order to various

administrative authorities. These responsibilities are operational both at the central and local levels, supplemented by the establishment of specialized environmental agencies.

A) Definition of Public Order: Public order, as defined by administrative law scholars, fundamentally concerned with the welfare of the general public, preempting chaos and disruption within society. It is the primary objective of administrative policing, dedicated to preserving public security, public health, and public tranquility through preventive measures designed to mitigate any risks threatening the system's integrity. Public order encapsulates a core set of rules and principles foundational to the legal framework of the state, aimed at prioritizing the public interest—including economic, social, and political dimensions—over individual interests¹. This concept is inherently flexible and relative, evolving continuously to encompass various societal dimensions.

Most legal theorists recognize three perennial elements of public order: public security, which safeguards citizens' personal and property safety against potential threats in public spaces and from physical assaults or the mentally disturbed; public health, achieved through maintaining public sanitation in communal areas, monitoring the safety of potable water and food, controlling the spread of infectious diseases and deadly epidemics, and enhancing the overall health conditions of the populace; and public tranquility, which administrative authorities maintain by ensuring quietude in public areas during all hours, protecting citizens from disturbances such as excessive noise from loudspeakers, industrial operations, and street vendors. Currently, auditory pollution is a significant concern, profoundly affecting individuals' psychological and neural health².

In addition to these traditional pillars, the scope of public order has broadened in contemporary societies to include public morals, reflecting the societal norms derived from enduring customs, traditions, and social mores, and the aesthetic quality of urban environments. This expansion allows administrative authorities to preserve the visual appeal of cities and neighborhoods, safeguard cultural heritage, and enforce specific urban planning and construction standards.

The maintenance of public order, through its classical and contemporary facets, is crucial for ensuring societal stability, security, and health, facilitating perpetual development across various sectors. However, these objectives hinge on environmental conservation, the fundamental habitat for human survival and flourishing. Without a sound environment, the comprehensive realization of public order is unattainable.

B) The Interrelation Between Environment and Public Order

Environmental protection stands as a paramount goal within the framework of public order, regardless of its varying interpretations. The defense against environmental pollution, including combating assaults on air, water, soil, and biotic components, serves the broader aim of

upholding public security. This encompasses a newly recognized domain—environmental security—which has become an essential facet of public order. This concept encapsulates the state's capability to regulate and optimize the safeguarding of natural resources, ensuring legal accountability for significant environmental damage through a suite of preventive and punitive measures. Initiatives to protect terrestrial, aerial, and marine environments include promoting clean energy transportation, prohibiting the discharge of chemical waste into oceans, and enforcing bans on deforestation of endangered plant species. These measures are driven by increasing concerns over environmental shifts such as water scarcity and air pollution, which threaten community and individual security, destabilizing the ecological order and posing extensive risks to public safety³.

Furthermore, environmental conservation is intrinsically linked to the maintenance of public health, which has been in decline due to escalated pollution from vehicle emissions and factory smoke. This pollution facilitates the spread of diseases and epidemics through contaminated food and communal spaces, magnified by the presence of stray animals and insects, which accelerate germ transmission, leading to public health crises. Moreover, environmental pollutants from untreated sewage and public smoking compound these health risks⁴. Thus, the symbiotic relationship between environmental quality and public health is underscored, as pollution exerts profound adverse effects on communal health standards.

Additionally, preserving public tranquility is crucial, particularly concerning the mitigation of noise pollution. Noise pollution detracts significantly from public tranquility, presenting as loud, discordant sounds that exceed normative levels, often a byproduct of industrial advancement. Sources such as aircraft engines, broadcast equipment, and industrial machinery create pervasive discomfort and anxiety, affecting individuals' quality of life, work efficiency, and mental well-being. This disturbance can lead to nervous and mood disorders and strain interpersonal, social, and professional relationships. Addressing noise pollution thus supports the state's role in securing peace and tranquility for its citizens, enhancing overall public welfare.

Environmental legislation comprises a collection of statutes unified by the objective of environmental preservation. These regulations often integrate with public health and sanitation laws, constituting a fundamental component of public order management. Administrative control covers various sectors, including hazardous industries, landscape and cultural heritage protection, forest fire prevention, hunting, and waterway management.

In conclusion, the maintenance of public order is intrinsically linked with environmental stewardship. Algeria, among other nations, has institutionalized this connection through the establishment of a Ministry of the Environment, tasked with protecting the environment and managing pertinent issues within its purview. This ministry actively addresses citizen complaints

related to environmental degradation and pollution, underscoring the integral role of environmental governance in the overarching schema of public order.

Section II: Administrative Bodies Responsible for Preserving Environmental Public Order in Algeria

The preservation of public order, particularly in its environmental dimension, necessitates the establishment of an effective environmental administration characterized by institutional capacity and scientific expertise. This framework should be supported by technically and environmentally qualified personnel capable of overseeing, implementing, and flexibly adjusting environmental plans and programs, especially in areas at risk of severe ecological degradation that may threaten public security, health, and tranquility⁵. In Algeria, this administrative structure comprises central and decentralized bodies, along with specialized environmental institutions.

A) Central Administrative Authorities

1.Phase One: Pre-Creation of an Environment Ministry

The establishment of specialized environmental authorities in Algeria has faced challenges, reflecting a lack of stability and continuity in environmental preservation since 1974. This instability arises from the nascent interest in environmental protection and the absence of a dedicated administrative body. The first National Environmental Committee was formed under the auspices of the Minister of State, primarily tasked with preparing a project aimed at safeguarding various environmental components and evaluating all projects potentially harmful to the environment, as mandated by Executive Decree 47-156, dated July 12, 1974⁶. Subsequently, Algeria enacted its first environmental law, Law 38-03, which established by article 136, inspectorates responsible for identifying pollution sources and assessing potential damages to public health, natural resources, and wildlife, in addition to addressing harm from industrial facilities⁷.

Following the dissolution of this committee, environmental affairs were transferred to the State Secretariat for Forests and Land Rehabilitation in 1988, which established a Directorate for the Preservation of Natural Heritage, Wildlife, and Biological Resources, as well as for natural reserves. From 1991 onward, the management of environmental services shifted among various departments, at times reassigned to the Ministry of Irrigation, then to the Ministry of Interior. In that same year, the National Agency for Nature Conservation was created to catalog livestock, flora, and protected natural areas, monitor activities to prevent pollution and extinction, and oversee environmental conditions. The High Council for the Environment was established in 1994 to monitor the state of the environment in Algeria, culminating in the establishment of a State Secretariat responsible for environmental issues in 1996⁸.

2.Phase Two: Establishment of the Ministry of Environment

The inaugural Ministry of Environment in Algeria was established in 2001, initially designated as the Ministry of Urban Planning and Environment, subsequently transitioning to the Ministry of Water Resources and Environment, and later to the Ministry of Environment and Renewable Energies. This evolution in nomenclature reflects the diverse and expanding environmental domains under its jurisdiction. Currently, it is simply referred to as the Ministry of Environment, which plays a pivotal role in safeguarding environmental public order. The minister responsible serves as the de facto exercise of public authority within the environmental sector, tasked with several critical responsibilities.

These responsibilities encompass the prevention of all forms of pollution and environmental degradation that could adversely affect public health and living conditions. Additionally, the minister initiates protective measures for natural and biological resources, contributes to the regulation of classified establishments and hazardous materials, conducts environmental impact assessments, and ensures compliance with pertinent legislation. The ministerial authority is articulated in Executive Decree No. 01-08, dated January 7, 2001⁹, particularly in Article 5, which delineates the preservation of sensitive areas such as coastlines, mountains, and plains, as well as the implementation of technical regulations related to spatial planning.

In addition to the ministerial office, various directorates operate within the ministry, including the Directorate for Environmental Studies Assessment, the Directorate for Biodiversity Conservation and Ecosystem Management, and the Directorate for Climate Change. These directorates encompass several subdivisions addressing critical issues such as municipal waste management, noise and visual pollution, air quality, and the regulation of classified establishments concerning industrial hazards and coastal marine preservation.

Moreover, the Minister of Environment is responsible for maintaining environmental public order in accordance with several legislative frameworks, notably Law 01-19 regarding the management, monitoring, and removal of waste, enacted on December 12, 2001¹⁰. Articles 21-27-28 of this law designate the minister as the national planner for waste management, mandating producers and holders of hazardous waste to disclose pertinent information regarding the nature, quantity, and characteristics of such waste. The minister possesses the authority to prohibit the illegal importation of waste into the national territory and ensures that any unlawfully introduced waste is returned to its origin.

Given the extensive scope of environmental issues, the responsibility for maintaining environmental public order is also shared by various other ministers, including those overseeing

water resources, fisheries, interior affairs, and culture, thus reflecting a comprehensive governmental approach to environmental governance.

B) Decentralized Administrative Authorities

Decentralized entities play a crucial role in the maintenance of public order, particularly in relation to environmental governance. This responsibility is primarily vested in the wilaya (province) and the municipality, as delineated by their respective legislative frameworks.

1. The Municipality

The municipality is entrusted with a multitude of responsibilities as articulated in Article 3 of Law 11-10¹¹, addressing diverse sectors as a decentralized territorial authority. It shares administrative functions and economic development objectives with the state while concurrently upholding public safety and environmental protection. The execution of these responsibilities is overseen by the municipal council and the mayor, in accordance with Article 15 of the aforementioned law.

Within its jurisdiction, the municipality, through the municipal council, is mandated to safeguard agricultural lands and green spaces when approving various developmental projects. Furthermore, the municipal council must consent to any initiative that poses a potential risk to environmental integrity or public health, with the exception of projects classified as "national interest", which are subject to environmental protection regulations. The municipality also engages in soil preservation, water resource management, and ensuring optimal use, along with continuous oversight to verify compliance of construction activities with public works and housing programs. The municipality is responsible for maintaining public health and environmental sanitation, which encompasses the provision of potable water, the treatment of wastewater, the collection and disposal of solid waste, and the mitigation of vectors for infectious diseases. Additionally, the municipality is tasked with ensuring food safety and the upkeep of public spaces, as prescribed by Articles 123 and 124 of the same law.

The mayor of the municipal council exercises administrative authority on behalf of the regional community in the domain of public order, particularly regarding environmental matters. The mayor is responsible for implementing preventive measures to ensure the safety of individuals in public spaces during emergencies or disasters. In the event of a natural disaster, the mayor is obligated to activate the municipal emergency response plan, pursuant to Article 90 of the Municipal Law. Moreover, the mayor is charged with preventing the proliferation of harmful and dangerous animals, enforcing compliance with environmental cleanliness standards for public infrastructure, and combating the spread of infectious diseases.

Additionally, the mayor wields the authority to uphold public order within the environmental context through various legal instruments, including Law 84-12¹², which governs

forestry management, specifically Article 24. This provision prohibits the disposal of waste and debris on national forest lands and mandates prior consultation with the forestry administration for any activities that could potentially induce fires. Furthermore, Law 01-19¹³, pertaining to waste management, assigns the mayor the duty of formulating a municipal waste management plan that encompasses the entire municipality.

In relation to Law 03-02¹⁴, which establishes the general regulations for the use and exploitation of beaches, the mayor is empowered to issue specific decrees that prohibit all forms of horseback riding on the beaches—whether individually or collectively—during peak tourist periods, as stipulated in Article 38.

2.The Wilaya

According to Law 12/07 concerning the wilaya, this decentralized territorial entity collaborates with the state in the administration, execution, and planning of various domains, including social and economic development, improvement of living conditions, and environmental protection. The wilaya consists of two bodies: the wilaya council and the governor (wali). The wilaya council exercises several powers related to the preservation of public order, environmental governance, and cultural heritage. It possesses regulatory authority in land-use planning, the conservation of both tangible and intangible cultural heritage, public health initiatives, and the implementation of measures aimed at protecting and promoting agricultural lands and equipment. The council also addresses disaster preparedness and mitigation, particularly concerning natural hazards such as floods and droughts, while ensuring the management of watercourses within its jurisdiction and protecting forest assets. This is conducted in alignment with Articles 84 and 87 of the relevant legislation, which also encompasses the contribution to the prevention and control of epidemics affecting animal and plant health.

The wilaya is also responsible for relocating industrial facilities that are deemed environmentally harmful to suitable sites, as stipulated in Article 4 of Law 02-02¹⁵ concerning coastal protection and enhancement. The governor, as the chief authority, oversees environmental public order, ensuring safety and tranquility in public spaces. He is endowed with powers under the wilaya law and related environmental statutes, such as Law 01-20 concerning spatial planning, particularly Article 45, which mandates the preparation of a regional development plan. Additionally, under Article 31 of Law 01-19¹⁶, the governor is responsible for approving the municipal waste management plan. Furthermore, the governor can issue directives for operators of classified installations to mitigate environmental damage by implementing necessary measures to avert further ecological risks, in accordance with Article 25 of Law 03-10¹⁷ regarding environmental protection within the framework of sustainable development.

At the level of each wilaya, there are environmental inspectors who operate as a division of the ministry responsible for the environment. They execute regional programs aimed at environmental protection, as established by Executive Decree 96-60, dated January 27, 1996¹⁸.

3.Environmental Administrative Institutions

To alleviate the burden on central and local authorities, Algerian legislators have established independent administrative institutions responsible for the conservation of various environmental components. Among the most significant of these is the National Observatory for the Environment and Sustainable Development, tasked with maintaining public order in its environmental dimension. This institution monitors national pollution levels and oversees the preservation of diverse natural habitats. The National Agency for Geology and Mining Control is responsible for protecting natural resources from excessive mining exploitation and ensuring compliance with health and safety regulations in mining activities, thereby fostering environmental conservation. Additionally, the National Waste Agency collaborates with local authorities to manage waste collection, treatment, and the promotion of waste sorting and recycling initiatives¹⁹.

Furthermore, the National Coastal Conservation Authority conducts inventories of coastal areas, including human settlements and natural spaces within coastal zones, and classifies sand dunes as threatened areas. It also establishes plans for the management and development of coastal regions to protect the shoreline. The National Environmental Training Authority specializes in environmental education and provides pedagogical methods for fostering awareness regarding environmental protection against potential threats²⁰. This authority also works to prevent the construction of infrastructure, roads, or parking lots in vulnerable coastal areas susceptible to erosion, in accordance with Articles 24 and 25 of Law 02-02²¹.

Section III: Legal Means for Preserving Environmental Public Order in Algeria

The environmental dimension of public order is a goal pursued by environmental administrative regulation through a series of preventive measures and actions undertaken by administrative bodies via decisions aimed at preventing environmental harm and safeguarding it from various forms of pollution and degradation. This regulation serves to constrain individual behaviors that adversely affect the environment²².

The preventive and punitive measures required to achieve public safety, public health, and general tranquility within society encompass two principal objectives: the prevention of actions that harm the environment and the mitigation of factors contributing to such harm, thereby restoring equilibrium within the ecological system.

These legal measures to protect the environment are manifested in both ex ante and ex post control mechanisms.

A) Ex Ante Control Mechanisms

Ex ante control mechanisms refer to legal instruments designed to preclude behaviors contrary to legislative intent that may damage the environment or its components. This represents a form of preventive oversight conferred upon administrative authorities to avert environmental infringements. Prevention is considered the most effective approach to addressing and confronting environmental issues, particularly as the principle of prevention is a primary aim of environmental law, aimed at averting harm that may be difficult to rectify once incurred. The secondary aim relates to achieving reasonable economic costs associated with addressing environmental pollution²³. The primary tools of ex ante control include:

1.Licensing

Licensing is the authorization issued by the competent administrative authority to engage in a specific activity that cannot be conducted without such permission. The administration grants licenses when the requisite conditions stipulated by law are met. Failure to obtain the necessary permission for the activity in question renders individuals liable to various forms of legal penalties, including criminal, administrative, and civil sanctions²⁴. Numerous examples of licensing exist within Algerian legislation, such as building permits and urban environmental protection licenses, which are administrative documents issued by the competent authority to authorize and license projects that adhere to planning and construction regulations. Thus, we conclude that a building permit is a prerequisite for any construction activity, serving as a form of prior technical oversight for land use²⁵.

The law governing planning and construction stipulates the necessity of obtaining a building permit for new constructions, regardless of their intended use, as well as for extending existing structures or modifying significant portions thereof, particularly facades facing public spaces, in accordance with Article 52 of Law No. 90-29 dated December 10, 1990²⁶, concerning planning and construction, amended by Law No. 04-05 dated August 14, 2004. The executive decree concerning the preparation and issuance of building permits underscores the need to balance permit issuance with environmental protection, particularly for industrial buildings, in accordance with Article 35 of Decree No. 91-176²⁷, which mandates that a building permit for such establishments be issued based on a memorandum accompanied by the relevant regulatory diagrams that outline:

- The types and quantities of liquid, solid, and gaseous materials that may adversely affect public health, agriculture, and the environment within the context of discharged wastewater and gas emissions, as well as their treatment, storage, and purification methods.
- The noise levels generated by industrial and commercial buildings, as well as establishments designated for public use.

Consequently, it is evident from the legal texts that obtaining a building permit for any type of project is not straightforward, especially since Algerian legislation does not explicitly define the types of constructions subject to the permitting regime. Thus, every building, irrespective of its intended use, must comply with the licensing system.

2.Prohibition

Prohibition constitutes a pivotal regulatory mechanism employed by administrative authorities to preemptively deter certain actions deemed hazardous due to their potential detrimental effects. This encompasses measures such as restricting vehicular traffic in specified directions or prohibiting parking in designated zones²⁸. A salient example within Algerian jurisprudence is Article 52 of Law 03/10²⁹, which pertains to environmental protection within the framework of sustainable development. This provision explicitly proscribes the discharge, dumping, or burial of substances that may compromise public health and marine ecosystems within waters subject to Algerian jurisdiction. Such actions can obstruct maritime activities—including navigation, aquaculture, and fisheries—while undermining water quality and degrading the recreational and aesthetic value of coastal areas, consequently impacting their tourism viability.

Additionally, Article 27 of the Forest Code stipulates that the establishment of any wood manufacturing workshop or timber storage facility is impermissible within national forest lands or within a radius of 500 meters from such properties, unless prior authorization is secured from the competent ministry. Similarly, Article 9 of the Coastal Protection Law mandates the preservation of the natural state of coastal environments, requiring their protection and utilization in accordance with their designated ecological functions.

3. Obligation (Positive Duty)

Complementary to prohibitory measures, administrative authorities may impose obligations requiring individuals to undertake specific actions, thereby reinforcing prohibitions against environmentally harmful practices³⁰. A notable example of such obligations in Algerian law is found in Article 46 of Law 03-10, which mandates that when air pollutant emissions pose a threat to individuals, the environment, and property, responsible entities must implement requisite measures to mitigate or eliminate such emissions. Specifically, industrial units are required to adopt all necessary precautions to curtail or discontinue the use of substances that contribute to the depletion of the ozone layer.

Moreover, Article 6 of Law 01-19³¹ on Waste Management imposes a duty on every waste producer or holder to adopt all necessary measures to minimize waste generation. This obligation entails the implementation of cleaner production technologies that reduce waste output, as well as the prohibition against marketing non-biodegradable waste materials. Additionally, Article 48 of the Law on Major Hazard Prevention and Disaster Management articulates that, to ensure

comprehensive protection for individuals and property against significant hazards, hazard prevention plans must systematically integrate provisions for exploiting the national insurance framework for insurable risks.

4.Environmental Impact Assessment (EIA)

The Environmental Impact Assessment (EIA) is a pivotal legal instrument employed to systematically evaluate the potential environmental, health, and socio-ecological impacts of investment projects, whether direct or indirect³². Originally institutionalized in 1969 in the United States, the EIA has since become integral to environmental governance globally. In Algeria, however, Executive Decree No. 07-145, which delineates the scope, content, and procedural requirements for EIA approval, refrains from providing a precise definition of the assessment itself. Instead, Article 2 specifies the objectives, which include determining the project's compatibility with its environmental context, assessing its direct and indirect impacts, and ensuring adherence to environmental protection mandates as stipulated by the project's legal framework.

The EIA functions as a regulatory mechanism in urban planning, ensuring that development aligns with both environmental conservation and urban expansion. It facilitates compliance with technical standards and statutory requirements, ensuring construction projects adhere to established norms while mitigating potential environmental harm. Furthermore, the EIA promotes urban integrity by preserving environmental quality, enhancing city planning aesthetics, and improving transportation infrastructure and residential zones³³.

Pursuant to Article 35 of Executive Decree No. 91-176³⁴, which governs the preparation of land-use certificates, subdivision permits, and building permits, an environmental impact assessment is mandatory for all building permit applications related to significant construction and infrastructure works. These projects, due to their scale and potential adverse effects, necessitate thorough scrutiny to prevent direct or indirect environmental degradation.

The legislative framework set forth in Article 15 of Law No. 03-10 mandates that development projects, infrastructure installations, industrial facilities, and all construction programs that may impact the environment must undergo an EIA or a summary environmental impact assessment, depending on the scope and intensity of the project's effects.

In accordance with this provision, Executive Decree No. 07-175 defines the scope and procedural approval of EIAs, applicable specifically to large-scale projects such as the construction of new cities with populations exceeding 100,000 inhabitants or the establishment of new industrial zones. While Algeria's legal framework restricts the EIA to development and infrastructure projects, more advanced jurisdictions, such as France, have extended its application to legislative and regulatory acts concerning environmental protection³⁵.

B) Post-Regulatory Control Measures

Post-regulatory control measures are vital in ensuring legal compliance following environmental violations. These tools are designed to rectify environmental damage and restore adherence to legal norms. Below are the primary mechanisms:

1.Notification

Notification is an official process through which violators are reminded of their legal obligations to address environmental violations and implement corrective actions. Article 25 of Law No. 03-10 stipulates that when the operation of an unclassified facility poses risks or harms the interests protected by Article 18, the governor (*wali*) issues a warning to the operator, setting a deadline for corrective measures to eliminate the hazards. Notification serves as a crucial deterrent, being the first step in addressing environmental infractions by emphasizing the severity of the risks posed by non-compliant activities.

2.Suspension of Activities

The suspension of activities is an immediate and proactive regulatory measure used when industrial operations present imminent risks to public health, safety, or the environment. This measure is swift, aiming to mitigate ongoing pollution and environmental damage. As Gharbi³⁶explains, suspension is effective in quickly halting environmentally harmful activities. For instance, Article 48 of Law No. 01-19 on waste management stipulates that when a waste processing facility poses serious risks to public health or the environment, the relevant authority must order the operator to take immediate remedial action. Should the operator fail to comply, the authority is empowered to enforce precautionary measures at the operator's expense and suspend all or part of the facility's operations.

3.License Revocation

License revocation is the most severe administrative sanction available to regulatory authorities. It is typically enforced when continued facility operations pose a grave and irreparable threat to public order, public health, or the environment. License revocation may also occur if a facility fails to meet regulatory standards, ceases operations for a legally specified period, or violates its operational conditions. Additionally, judicial rulings for permanent closure or facility demolition can result in revocation.

An illustrative example is found in Article 153 of the Algerian Mining Law, which mandates that mining license holders must commence operations within one year of issuance and maintain compliance with technical guidelines for exploration, development, and exploitation. Failure to adhere to these requirements results in license revocation³⁷.

In the case of classified installations, license revocation is enforced when a facility fails to comply with the regulatory or technical conditions outlined in its operational license. Article 23 of Decree No. 06-198 governing classified installations specifies that if corrective measures are not

implemented within six months of the notification, the facility's license may be revoked. This ensures stringent oversight of high-risk industrial activities and upholds environmental regulatory standards.

Conclusion:

This study reveals that the Algerian legislator has accorded significant weight to the notion of public order in its environmental dimension, recognizing the symbiotic relationship between public order and environmental preservation. It is evident that public order—whether in its traditional or modern components—cannot be achieved amidst environmental degradation. The legislator's efforts to mitigate environmental deterioration span various sectors, encompassing urban cleanliness, public tranquility, waste management, and the preservation of green spaces.

Environmental public order is safeguarded by a range of administrative institutions, both at the central and decentralized levels, as well as specialized agencies. These entities apply a comprehensive legal framework, employing preventive control measures such as permits, prohibitions, and environmental impact assessments, alongside post-event control measures, including notifications, activity suspensions, and license revocations. Consequently, this focus on environmental protection has culminated in the development of a distinct environmental public order.

In order to fully realize the environmental dimension of public order, greater emphasis must be placed on raising societal awareness regarding the importance of environmental preservation and pollution mitigation. This can be facilitated through the strategic use of media and public information campaigns. Additionally, administrative bodies charged with upholding public order should actively organize awareness and training programs for their personnel, as well as civil society actors, to educate and sensitize them to the environmental aspects of public order.

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¹² Law No. 84-12, dated June 23, 1984, concerning the General Law on Forests.

¹³ Law No. 01-19, dated December 12, 2001, concerning Waste Management, Monitoring, and Disposal.

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Scientific publishing between organisational determinants and the ethical responsibility of the scientific researcher

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Abstract

Universities and research centres worldwide are interested in publishing the results of their research in peer-reviewed scientific journals, which adopt sound scientific standards in the exchange of knowledge and scientific results, thus enhancing the importance and accuracy of scientific publishing in scientific journals and magazines in particular. The achievement of scientific research requires following sound scientific methodological steps based on the global scientific publishing system. In accordance with this global feature, scientific publishing aims primarily to share science and scientific knowledge and make it available to all with different specialisations and

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interests. For this reason, scientific publishing is one of the most important university academic activities that bind the scientific researcher to the moral rectitude of this scientific responsibility and respect for the various standards of good scientific publishing. In addition to the evaluation criteria for the performance of higher education institutions, which predict their continuity and development in the future (university ranking is one of the most important of these criteria). The development of scientific publishing techniques and tools (the expansion of electronic publishing) and the accompanying citation reports for editorial boards and the impact factor of scientific journals has made it imperative for the scientific researcher to adhere to the correct scientific and methodological steps before initiating the composition of a scientific research paper and selecting the most appropriate scientific journal. The question therefore arises as to how scientific research can be published in accordance with the standards and conditions that have been established for the publication of scientific research?

Keywords: Scientific publishing, e-publishing, publishing standards, researcher ethics, Articles and journals.

Introduction

Scientific publication represents a pivotal criterion in the activity of faculty members, particularly those specialised in research, who possess the capacity to develop scientific approaches and contribute to the accumulation of knowledge through specialised scientific research and articles published in peer-reviewed journals and magazines. Scientific research in universities is a pivotal area of excellence in many fields, with numerous international journals achieving eminence and leadership in the domain of scientific research.

The criteria and indicators of academic evaluation of international universities according to the British "THE" ranking emphasise the criterion of reputation and income in scientific research, where the percentage of professors' research occupies more than 25% of the total evaluation scores of universities. According to the Shanghai ranking (indicators of academic ranking of world universities), scientific research outputs account for 40% of the total evaluation score.¹

¹- Hammam Abdulkhaleq Abdulghafour and Mohammed Abdulwahab: Logic and Ethics in the University Environment - Visions and Applied Approaches, Dar Al-Ayyam for Publishing and Distribution, Amman, Jordan, 2020, pp. 101,100.

However, scientific research is not only a systematic process leading to greater knowledge of various phenomena, solving and solving problems and limiting their aggravation, but it is also a noble ethical process that helps research and the researcher to achieve scientific excellence. The university professor, in particular, has the primary responsibility to preserve his or her scientific ethics and to work to maintain and complement it with sober and sophisticated scientific values and practices, because scientific ethics are highly sophisticated and sensitive scientific values, characterised by transparency, care and follow-up.

For this reason, in our scientific paper, we will try to objectively reveal the reality of scientific publishing in scientific journals and magazines, considering its importance as a global standard in the development of research skills. This in turn requires an analysis of the ethical practices of researchers and scientific research.

Accordingly, how do the organisational determinants of scientific publishing fit with the ethical responsibilities of the scientific researcher?

I- Scientific publication as a global standard in the development of research skills

The significance of scientific publication in attaining quality in university outputs and enhancing the investment of human capital competencies has been increasing in accordance with developments in the modernisation of higher education institutions, which have become integrated in the fields of creativity, innovation and upgrading university outputs. Consequently, scientific publication is one of the criteria for distinguishing between researchers in their field of specialisation and a distinctive criterion for measuring the importance of the university's alignment with social development. Consequently, the university's prestige is enhanced by the publication of scientific research, as the role of the university professor evolves beyond the mere teaching process, with scientific research assuming an integral aspect of their interests and future prospects. In the contemporary academic landscape, scientific publication serves as a fundamental criterion for the promotion of professors and a prerequisite for obtaining university degrees.

The necessity for scientific research has arisen in response to the increasing demands of both individuals and society, which have in turn precipitated the need for the accumulation of knowledge. The importance of cooperation and concerted scientific efforts to solve issues, discover scientific facts and explain phenomena that exist in reality has been reinforced.

As previously stated, the degree of scientific progress and development in a nation is determined by the magnitude of its contributions to the identification of solutions and the analysis of phenomena across diverse domains of social, economic, cultural, and political advancement. This

approach is instrumental in the effective management of crises and the attraction of highly qualified personnel who possess both intellectual and scientific aptitudes. The enhancement of scientific publishing, both in terms of its scope and its expansion into the domain of electronic publishing, is a pivotal factor in achieving these objectives.

The scientific researcher disseminates their scientific oeuvre in order to communicate their orientations and ideas to interested parties and to provide useful insights into the development of scientific research, making it available to other fields, or as a prelude to completing scientific research successfully and with distinction.¹

Scientific publication is a strategic indicator in the development of scientific research and the final outcome of the researcher's scientific and knowledge achievements that contribute to achieving societal development. Consequently, researchers in various fields and specialisations publish their research and scientific articles in reputable scientific journals and periodicals that have global impact factors and are listed in global rankings, which are widely accessible. These global rankings facilitate the evaluation of universities and the determination of their international rankings based on the volume and quality of their intellectual production. The process of citations and reference citations of published research is also taken into account, with the objective of enhancing the effectiveness of electronic publishing in the production of books, periodicals, journals, and publications using new technologies and applications.

The advent of e-publishing has engendered novel prospects for publishing houses, enabling them to broaden the ambit of their operations from a local to a global scale. This progression has been facilitated by the utilisation of electronic marketing and interactive advertisements via the Internet, which have fostered the dynamism and expeditiousness of scientific communication among individuals within a given society and between disparate societies. Moreover, these innovations have enabled researchers to access electronic sources of information with alacrity, by furnishing electronic libraries that are sustained by scientific and intellectual output, and are disseminated by a designated publishing house, irrespective of temporal and geographical constraints.

¹- Shafer Ismail Al-Shafer: Publishing in International Scientific Journals and its Ethics, Arab Journal for Scientific Publishing, No. 32, 2021, p. 3, 2.

Thus, e-publishing has contributed to the accumulation of digital knowledge content by publishing quantitative and qualitative information that in turn contributes to improving scientific research and ensuring the continuity of its activity.¹

In consideration of the significance and worth of scientific publishing, the following aspects are of primary importance:

- Originality of content and following a scientific methodology appropriate to the nature of the topic.
- Scientific addition and following the proper conditions and rules of the published journal while adhering to the thematic selection of the appropriate journal for the research topic.
- Respecting the principles and rules of the language used in scientific publishing (scientific, objective, precise, and clear language).

In accordance with these pillars, or scientific fundamentals, the scientific publishing system seeks to achieve a number of scientific objectives that are beneficial and useful in various fields. We summarise them as follows:

- Developing and improving methods and methods of work and performance in response to subsequent and rapid developments synchronised with the process of building and transferring knowledge globally.
- Revitalising the scientific research movement and expanding it quantitatively and qualitatively in a way that guarantees the intellectual rights of researchers in documenting their scientific achievements.
- Scientific research contributes to increasing the awareness of community members of the importance of scientific research and the developmental benefits it achieves.
- Promoting and achieving scientific reputation and fame for the researcher, as well as obtaining material and moral benefits.
- Sharing knowledge and information and making it available to everyone, which contributes to obtaining rewards and promotions or obtaining new job opportunities.
- Developing research skills and enhancing self-confidence so that the scientific researcher can develop the fundamentals of reading, writing, analysing, interpreting, and

¹- Mustafa Rabhi: Digital Electronic Libraries, Dar Safaa, Amman, Jordan, 2010, pp. 17,16.

discussing. In other words, scientific publishing contributes to improving the researcher's level of academic scientific writing, enhancing the efficiency of critical reading, and acquiring the ability to review, summarise, analyse, critique, and translate books and scientific research of international quality.¹

Scientific publishing is considered a fundamental component in the advancement of knowledge and the development of societies, as it is contingent on the originality of the content and the accurate scientific methodology that aligns with the nature of the research. By adhering to scientific and ethical standards, researchers ensure the actual contribution to their respective fields of knowledge, while taking into account the conditions and rules established by scientific publishing journals. It is imperative to recognise the crucial role of employing precise and objective scientific language in communicating ideas accurately and clearly.

Conversely, the scientific publishing system contributes to the achievement of other essential objectives, the most significant of which is the enhancement and development of research and academic work methods, ensuring they keep pace with the rapid advancements in knowledge production. Scientific publishing also enhances the intellectual rights of researchers and encourages the revitalisation and expansion of the research movement, leading to an increased societal awareness of the importance of scientific research in development.

Furthermore, it enhances the scientific status of researchers and opens up new professional and academic horizons for them. In addition, scientific publishing provides an opportunity to share knowledge and make it widely available, thus helping researchers to develop professionally through academic promotions or gaining new employment opportunities. Moreover, it helps to develop scientific research skills, including analysis, interpretation and criticism, thereby enhancing the researcher's ability to contribute effectively to the construction of scientific knowledge. Consequently, scientific publishing can be regarded as a complementary process that contributes to the development of researchers, enhances the quality of scientific production, and enriches the academic movement on a global scale.

II- The reality of scientific publishing in scientific journals

The Internet has had a profound impact on the production and dissemination of scientific journals, as well as on the ease with which they can be accessed. Search engines such as Google Scholar and Research Gate have significantly streamlined the process of accessing research.

¹- Fakia Azaf: Obstacles to scientific publication in scientific journals class 'C' in Algeria among doctoral students, The Researcher's Journal of Mathematical and Social Sciences, Volume 04, Issue 07, 2021, University of Djelfa-Algeria, pp. 299,298.

Consequently, there has been a gradual shift towards scientific research being made available on the personal websites of researchers, either free of charge or via open access journals. The latter option provides unrestricted online access to the full contents of an issue, a practice which is becoming increasingly prevalent in certain applied sciences. Conversely, a significant number of these commercial journals are currently endeavouring to conceptualise a methodology for the unrestricted availability of scientific content without compromising its quality.

The notion of Open Access represents a paradigm shift in the realm of scientific publishing, promising to eliminate barriers and facilitate unimpeded electronic access to scholarly output via the Internet for all stakeholders. This transformative concept aims to not only transcend the challenges associated with traditional publishing models but also to promote transparency and fairness in the dissemination of scientific knowledge. However, the implementation of this system has been fraught with challenges, including the emergence of issues such as scientific publishing fraud and academic plagiarism, which have been driven by commercial interests. Concurrently, there has been a discernible decline in the quality of scientific research.

Despite the remarkable advancements in the domain of scientific publishing, particularly in the realm of electronic publishing, as previously delineated, the prevalence of fraudulent practices has begun to emerge, particularly with the persistent and incentivising encouragement of research and academic entities to publish in these scientific journals as a prerequisite for the advancement of researchers. Conversely, it is arduous to meet the fundamental criteria for publication in esteemed international journals such as Nature, Science, and analogous publications.

In recent years, this fraudulent group has exploited the scientific need for publication by creating numerous fake websites on the Internet. These websites have the appearance of international journals that accept research in exchange for substantial financial fees, without any consideration of the quality of the publication. It is estimated that thousands of researchers, predominantly from developing countries, have fallen victim to these fraudulent activities. The proliferation of these fake journals and publishing houses has expanded extensively, reaching all countries worldwide. These sites are operated by seasoned professionals who possess extensive expertise in electronic fraud and entrapment tactics, meticulously designed to deceive their targets. This phenomenon has prompted a need for a thorough examination of scientific papers submitted for promotion, as these papers frequently contain significant scientific errors, both in content and form, attributable to these deceptive journals and publishing houses, which

take the form of professional, anonymous, fictitious, greedy and extortionist gangs operating within the virtual domain.

In accordance with the aforementioned points, the international scientific publishing system has established the following conditions for the publication of scientific research in journals:

- To be issued by a recognised scientific body, such as universities, institutes, research centres, scientific societies and publishing houses with a good scientific reputation.
- It should have an Editorial Board with expertise and a good reputation in the field of scientific research.
- It is better to have a scientific advisory board as much as possible and reliable.
- Publishing vessels include an editorial policy that explains how to write research papers, submission methods, refereeing mechanism, review, and steps for accepting and publishing research.
- These journals should be in the researcher's field of specialisation.
- They should have an ISSN number and an impact factor.
- They should have at least one regular issue, be indexed, and their abstracts should be clearly visible in recognised international directories.
- The scientific research must be peer-reviewed by experts and researchers specialised in the subject of the research to be published. Each referee evaluates the research and writes a detailed report on the scientific value of the research, then makes a decision to publish the research, reject it, or make substantial or minor amendments. The severity of the criteria and conditions for accepting research varies from one journal to another and varies in the arbitration and publication period, but it is often done in a confidential and transparent manner.
- The Impact Factor (IF)* is a metric used to quantify the importance of peer-reviewed scientific journals within their respective fields of research specialisation. The Impact Factor is determined by the frequency with which new research is referenced and cited by previously published research in that journal. Consequently, a journal with a high Impact Factor is considered more significant and is cited more frequently than a journal with a low Impact Factor.¹

¹- Arab Scientific Society Organisation: Scientific Publishing, 2015, Arsco, pp. 9,8,7.

The necessity for the regulation of scientific publishing houses and the establishment of clear laws and regulations governing them has become increasingly apparent in order to reduce scientific fraud and ensure the integrity of academic research. This is particularly important in the context of the increasing number of predatory journals that exploit researchers by charging publication fees without providing a rigorous scientific review. The establishment of regulatory standards that ensure the quality of published research and the transparency of the refereeing process is therefore vital. The establishment of clear regulations that define the scientific publishing process is instrumental in fostering trust by mandating that journals adhere to scientific research ethics, implement reliable refereeing systems, and safeguard intellectual property rights. Moreover, regulatory frameworks assist in the detection of fraudulent practices, such as plagiarism or data fabrication, thereby ensuring the credibility of research and contributing to the international standing of scientific research.

III- Ethical Practices of the Researcher and Scientific Research

Scientific research ethics is the set of qualities that the researcher possesses and adheres to, encompassing the scientific fundamentals and objective principles. It involves the recognition of the efforts of previous researchers and the avoidance of plagiarism, in order to prevent scientific abuse and preserve the principle of scientific honesty in providing positive work that benefits society without causing harm to others.¹

Consequently, scientific research ethics demands the respect of the rights, opinions and dignity of others, whether they are fellow researchers, research participants or those targeted by the research. Ethical principles encompass positive action and the avoidance of harm, as they are among the values of scientific research ethics and include ethical behaviours such as credibility, expertise, trust, safety, consent, withdrawal, digital recording, feedback, false and false hope, consideration of the feelings of others, exploitation of situations and confidentiality of information.²

In accordance with these ethics, scientific research is subject to certain conditions that have been stipulated in international scientific forums. These conditions can be summarised as follows:

*- The impact factor was invented by Eugene Garfiell, the founder of ISI.

1- Al-Ajmi, Mohammed Hussein: Academic development and preparation for the academic profession between the challenges of globalisation and the requirements of internationalisation, Modern Library for Publishing and Distribution, Egypt, 2007, p. 127.

2- Riad Aziz Hadi: Ethics of the University Teaching Profession, a university cultural series issued by the Centre for Development and Continuing Education, Volume 1, Issue 1, 2009, University of Baghdad-Iraq, p. 52.

- The desire, feeling and interest in the research topic must be considered in parallel with the possibilities available to the researcher in preparing their research. It is crucial to recognise that the desire and interest in the research topic are pivotal factors in the success of any scientific study. Indeed, it is the passion for the topic that provides the researcher with the motivation to continue in the face of challenges and obstacles. Furthermore, a sense of the importance of the research enhances the researcher's ability to think critically and analyse deeply, leading to more accurate and objective results. However, it is imperative to strike a balance with the available resources, whether material, temporal, or cognitive, to ensure that the research is completed to a high standard within the specified time frame. Consequently, the researcher must assess their available resources in advance and plan how to effectively utilise them to achieve their research goals.

- The selection of the research topic is of paramount importance in the preparation stage of a study, as it is essential to specialise in a specific field while avoiding excessive complexity that may lead to difficulties in collecting and analysing information. The selection of a broad topic can potentially consume a considerable amount of time and effort without yielding tangible results, and it may also result in a lack of accurate data necessary for the research. Therefore, it is advisable to strike a balance between generality, which facilitates understanding of the overall context, and specificity, which enables an in-depth examination of a specific research issue. Adopting this approach enhances the quality of the research and mitigates the theoretical and practical challenges that researchers may encounter during the execution of their study.

- The utilisation of a diverse array of scientific sources is pivotal in fostering academic excellence and driving the advancement of scientific research. By encompassing both theoretical and applied domains, researchers can ensure the credibility and academic robustness of their studies. The integration of diverse scientific sources is a hallmark of rigorous research, providing a foundation for both theoretical and applied studies. Theoretical sources, such as books and scientific articles, offer the conceptual framework and theoretical basis for research, while applied studies, including experiments and questionnaires, enhance the realism of the results and provide practical solutions to the issues at hand. This diversity in scientific sources is instrumental in propelling the development of scientific knowledge and contributing to the advancement of society. Conversely, applied studies, such as experiments and questionnaires, enhance the realism of the results and provide practical solutions to the issues at hand. The diversity of sources is indicative of the researcher's familiarity with the latest developments in their field, which contributes to the quality of scientific production. Through this diversity, research becomes more comprehensive,

which drives development and scientific progress and contributes to making real contributions to solving societal issues.

Based on these conditions, the researcher adheres to some cognitive and methodological specifications of an ethical nature, the most important of which are

- Ethical principles accompanying research planning and the process of collecting and dealing with data.
- Adherence to field principles and procedures in the selection of statistical methods used in data processing.
- Honesty and objectivity in the preparation of the research report and in the researcher's presentation of the research literature from opinions and studies, as well as scientific honesty in everything related to documentation and quotation.

The establishment of global ethical principles is determined by the responsibility of establishing acceptable ethical practices in scientific research, as well as personal responsibility for ethical standards related to the study. The foundation for ethically acceptable research is a clear and fair agreement between the investigator and the participant, in which the responsibilities of both are clearly defined in terms of respecting the laws and rules agreed upon within the framework of ensuring protection and avoiding damage and the possibility of risk.¹

In the domain of scientific research, the characteristics and ethics of a good researcher are of paramount importance. However, there exists a potential for such individuals to utilise their position for malevolent purposes, thereby jeopardising the well-being of society as a whole. The scientific community, in conjunction with international organisations, has identified a set of qualities and ethics that are crucial in ensuring the optimal functioning of scientific research. These qualities and ethics are designed to produce a positive image that is aligned with the noble aspirations of scientific research.

In light of the aforementioned conditions, standards, and ethics, the scientific researcher must strive to avoid and mitigate the following risks that jeopardise the importance and ethical value of scientific research:

- Forming premature conclusions and disregarding counter-evidence.

¹- Abdul Basit Abbas Mahmoud: Ethics and Ethics of the University Teaching Profession, Dar Al-Ayyam for Publishing and Distribution, Amman, Jordan, 2020, pp. 174, 173.

- The tendency to think within fixed boundaries, resulting in an inability to gather facts related to the issue.

- Inaccurate observation and error in matching or reconciling the signs of cause and effect (meaning that the researcher must be careful and attentive in formulating these relationships).¹

These risks represent challenges to the quality and credibility of scientific research, requiring researchers to exercise caution and adhere to strict scientific methodology. Forming immature conclusions or ignoring counter-evidence can lead to erroneous conclusions that negatively impact the development of knowledge in the field. Fixed boundaries limit the researcher's ability to explore new solutions and hinder scientific creativity. Inaccurate observation and misinterpretation of causal relationships can lead to misleading conclusions, requiring the researcher to be meticulous in analysing data and formulating conclusions. Therefore, adherence to the scientific method, openness to all evidence, and careful verification of causal relationships are necessary to maintain the ethical and scientific value of the research.

In order to address the issues faced by various scientific and academic institutions in society, scientific research methodology and methods have become recognised in international scientific forums in general, and international scientific publishing systems in particular. The scientific researcher must:

- Provide knowledge in order to provide better conditions for human survival, security and well-being.

- Devise a new way of addressing issues and revive some old topics through rigorous scientific investigation.

- Discover new facts with a new understanding of the past and new research for the present.²

Scientific research has become a fundamental component in the development of scientific and academic institutions, as it serves as an effective instrument for addressing challenges and achieving knowledge advancement. Adhering to a rigorous research methodology enables researchers to contribute to enhancing the quality of life and promoting human welfare and security. Scientific research encompasses not only the pursuit of novel discoveries, but also the development of innovative methods for addressing issues and the re-examination of long-standing

¹- Hansson, S. (2011). Avons-nous besoin d'une éthique spéciale pour la recherche ?. Éthique des sciences et de l'ingénierie, 17, 21-29. <https://doi.org/10.1007/s11948-009-9186-6>.

²- Sami Melhem: Research Methods in Education and Psychology, Dar Al-Masirah, Amman, Jordan, 2000, p. 45.

problems through a contemporary scientific lens. The application of a profound understanding of the past and a re-evaluation of the present enables the discovery of new truths that contribute to the construction of a more advanced future. Consequently, the dedication of researchers to the principles and ethics of scientific research strengthens the role of academic institutions, supports scientific publishing systems, and advances progress in various fields.

Conclusion

Comprehensive and sustainable development is predicated on the concerted efforts of the public and private sectors, in conjunction with universities. The onus for achieving the effectiveness of the development process through the development of state agencies, the private sector and education in general lies primarily with universities. This is within the framework of directing the activity of these bodies towards serving the objectives of comprehensive human development.

The university plays a central role in achieving its goals and objectives by integrating its activities in three key areas: the preparation of community leaders, the conduct of scientific research, and the contribution to its social and economic environment. The university's educational mission is to produce leaders who are capable of creating the political, social and intellectual climate necessary to facilitate the development process.

In light of the pivotal role played by research and technological development in nurturing a robust and competitive economy, it is imperative to channel all endeavours towards the promotion of scientific research and the fortification of the scientific and technological foundations. This entails the identification and provision of the requisite resources for research and development, along with the allocation of funding support for the state. This approach is undertaken within the overarching framework of revitalising the function of the researcher, scientific research and development, and galvanising the process of valorisation of research outcomes.

Finally, returning to the primary objective of this paper, scientific publishing ethics refers to all the scientific principles and practices that face the behaviour of researchers, editors and publishers involved in scientific research. Adherence to ethical guidelines is essential to ensure the integrity and credibility of scientific research in maintaining public trust in the scientific community.

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Scientific publishing between organisational determinants and the ethical responsibility of the scientific researcher

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Abstract

Universities and research centres worldwide are interested in publishing the results of their research in peer-reviewed scientific journals, which adopt sound scientific standards in the exchange of knowledge and scientific results, thus enhancing the importance and accuracy of scientific publishing in scientific journals and magazines in particular. The achievement of scientific research requires following sound scientific methodological steps based on the global scientific publishing system. In accordance with this global feature, scientific publishing aims primarily to share science and scientific knowledge and make it available to all with different specialisations and

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interests. For this reason, scientific publishing is one of the most important university academic activities that bind the scientific researcher to the moral rectitude of this scientific responsibility and respect for the various standards of good scientific publishing. In addition to the evaluation criteria for the performance of higher education institutions, which predict their continuity and development in the future (university ranking is one of the most important of these criteria). The development of scientific publishing techniques and tools (the expansion of electronic publishing) and the accompanying citation reports for editorial boards and the impact factor of scientific journals has made it imperative for the scientific researcher to adhere to the correct scientific and methodological steps before initiating the composition of a scientific research paper and selecting the most appropriate scientific journal. The question therefore arises as to how scientific research can be published in accordance with the standards and conditions that have been established for the publication of scientific research?

Keywords: Scientific publishing, e-publishing, publishing standards, researcher ethics, Articles and journals.

Introduction

Scientific publication represents a pivotal criterion in the activity of faculty members, particularly those specialised in research, who possess the capacity to develop scientific approaches and contribute to the accumulation of knowledge through specialised scientific research and articles published in peer-reviewed journals and magazines. Scientific research in universities is a pivotal area of excellence in many fields, with numerous international journals achieving eminence and leadership in the domain of scientific research.

The criteria and indicators of academic evaluation of international universities according to the British "THE" ranking emphasise the criterion of reputation and income in scientific research, where the percentage of professors' research occupies more than 25% of the total evaluation scores of universities. According to the Shanghai ranking (indicators of academic ranking of world universities), scientific research outputs account for 40% of the total evaluation score.¹

¹- Hammam Abdulkhaleq Abdulghafour and Mohammed Abdulwahab: Logic and Ethics in the University Environment - Visions and Applied Approaches, Dar Al-Ayyam for Publishing and Distribution, Amman, Jordan, 2020, pp. 101,100.

However, scientific research is not only a systematic process leading to greater knowledge of various phenomena, solving and solving problems and limiting their aggravation, but it is also a noble ethical process that helps research and the researcher to achieve scientific excellence. The university professor, in particular, has the primary responsibility to preserve his or her scientific ethics and to work to maintain and complement it with sober and sophisticated scientific values and practices, because scientific ethics are highly sophisticated and sensitive scientific values, characterised by transparency, care and follow-up.

For this reason, in our scientific paper, we will try to objectively reveal the reality of scientific publishing in scientific journals and magazines, considering its importance as a global standard in the development of research skills. This in turn requires an analysis of the ethical practices of researchers and scientific research.

Accordingly, how do the organisational determinants of scientific publishing fit with the ethical responsibilities of the scientific researcher?

I- Scientific publication as a global standard in the development of research skills

The significance of scientific publication in attaining quality in university outputs and enhancing the investment of human capital competencies has been increasing in accordance with developments in the modernisation of higher education institutions, which have become integrated in the fields of creativity, innovation and upgrading university outputs. Consequently, scientific publication is one of the criteria for distinguishing between researchers in their field of specialisation and a distinctive criterion for measuring the importance of the university's alignment with social development. Consequently, the university's prestige is enhanced by the publication of scientific research, as the role of the university professor evolves beyond the mere teaching process, with scientific research assuming an integral aspect of their interests and future prospects. In the contemporary academic landscape, scientific publication serves as a fundamental criterion for the promotion of professors and a prerequisite for obtaining university degrees.

The necessity for scientific research has arisen in response to the increasing demands of both individuals and society, which have in turn precipitated the need for the accumulation of knowledge. The importance of cooperation and concerted scientific efforts to solve issues, discover scientific facts and explain phenomena that exist in reality has been reinforced.

As previously stated, the degree of scientific progress and development in a nation is determined by the magnitude of its contributions to the identification of solutions and the analysis of phenomena across diverse domains of social, economic, cultural, and political advancement. This

approach is instrumental in the effective management of crises and the attraction of highly qualified personnel who possess both intellectual and scientific aptitudes. The enhancement of scientific publishing, both in terms of its scope and its expansion into the domain of electronic publishing, is a pivotal factor in achieving these objectives.

The scientific researcher disseminates their scientific oeuvre in order to communicate their orientations and ideas to interested parties and to provide useful insights into the development of scientific research, making it available to other fields, or as a prelude to completing scientific research successfully and with distinction.¹

Scientific publication is a strategic indicator in the development of scientific research and the final outcome of the researcher's scientific and knowledge achievements that contribute to achieving societal development. Consequently, researchers in various fields and specialisations publish their research and scientific articles in reputable scientific journals and periodicals that have global impact factors and are listed in global rankings, which are widely accessible. These global rankings facilitate the evaluation of universities and the determination of their international rankings based on the volume and quality of their intellectual production. The process of citations and reference citations of published research is also taken into account, with the objective of enhancing the effectiveness of electronic publishing in the production of books, periodicals, journals, and publications using new technologies and applications.

The advent of e-publishing has engendered novel prospects for publishing houses, enabling them to broaden the ambit of their operations from a local to a global scale. This progression has been facilitated by the utilisation of electronic marketing and interactive advertisements via the Internet, which have fostered the dynamism and expeditiousness of scientific communication among individuals within a given society and between disparate societies. Moreover, these innovations have enabled researchers to access electronic sources of information with alacrity, by furnishing electronic libraries that are sustained by scientific and intellectual output, and are disseminated by a designated publishing house, irrespective of temporal and geographical constraints.

¹- Shaher Ismail Al-Shaher: Publishing in International Scientific Journals and its Ethics, Arab Journal for Scientific Publishing, No. 32, 2021, p. 3, 2.

Thus, e-publishing has contributed to the accumulation of digital knowledge content by publishing quantitative and qualitative information that in turn contributes to improving scientific research and ensuring the continuity of its activity.¹

In consideration of the significance and worth of scientific publishing, the following aspects are of primary importance:

- Originality of content and following a scientific methodology appropriate to the nature of the topic.
- Scientific addition and following the proper conditions and rules of the published journal while adhering to the thematic selection of the appropriate journal for the research topic.
- Respecting the principles and rules of the language used in scientific publishing (scientific, objective, precise, and clear language).

In accordance with these pillars, or scientific fundamentals, the scientific publishing system seeks to achieve a number of scientific objectives that are beneficial and useful in various fields. We summarise them as follows:

- Developing and improving methods and methods of work and performance in response to subsequent and rapid developments synchronised with the process of building and transferring knowledge globally.
- Revitalising the scientific research movement and expanding it quantitatively and qualitatively in a way that guarantees the intellectual rights of researchers in documenting their scientific achievements.
- Scientific research contributes to increasing the awareness of community members of the importance of scientific research and the developmental benefits it achieves.
- Promoting and achieving scientific reputation and fame for the researcher, as well as obtaining material and moral benefits.
- Sharing knowledge and information and making it available to everyone, which contributes to obtaining rewards and promotions or obtaining new job opportunities.
- Developing research skills and enhancing self-confidence so that the scientific researcher can develop the fundamentals of reading, writing, analysing, interpreting, and

¹- Mustafa Rabhi: Digital Electronic Libraries, Dar Safaa, Amman, Jordan, 2010, pp. 17,16.

discussing. In other words, scientific publishing contributes to improving the researcher's level of academic scientific writing, enhancing the efficiency of critical reading, and acquiring the ability to review, summarise, analyse, critique, and translate books and scientific research of international quality.¹

Scientific publishing is considered a fundamental component in the advancement of knowledge and the development of societies, as it is contingent on the originality of the content and the accurate scientific methodology that aligns with the nature of the research. By adhering to scientific and ethical standards, researchers ensure the actual contribution to their respective fields of knowledge, while taking into account the conditions and rules established by scientific publishing journals. It is imperative to recognise the crucial role of employing precise and objective scientific language in communicating ideas accurately and clearly.

Conversely, the scientific publishing system contributes to the achievement of other essential objectives, the most significant of which is the enhancement and development of research and academic work methods, ensuring they keep pace with the rapid advancements in knowledge production. Scientific publishing also enhances the intellectual rights of researchers and encourages the revitalisation and expansion of the research movement, leading to an increased societal awareness of the importance of scientific research in development.

Furthermore, it enhances the scientific status of researchers and opens up new professional and academic horizons for them. In addition, scientific publishing provides an opportunity to share knowledge and make it widely available, thus helping researchers to develop professionally through academic promotions or gaining new employment opportunities. Moreover, it helps to develop scientific research skills, including analysis, interpretation and criticism, thereby enhancing the researcher's ability to contribute effectively to the construction of scientific knowledge. Consequently, scientific publishing can be regarded as a complementary process that contributes to the development of researchers, enhances the quality of scientific production, and enriches the academic movement on a global scale.

II- The reality of scientific publishing in scientific journals

The Internet has had a profound impact on the production and dissemination of scientific journals, as well as on the ease with which they can be accessed. Search engines such as Google Scholar and Research Gate have significantly streamlined the process of accessing research.

¹- Fakia Azaf: Obstacles to scientific publication in scientific journals class 'C' in Algeria among doctoral students, The Researcher's Journal of Mathematical and Social Sciences, Volume 04, Issue 07, 2021, University of Djelfa-Algeria, pp. 299,298.

Consequently, there has been a gradual shift towards scientific research being made available on the personal websites of researchers, either free of charge or via open access journals. The latter option provides unrestricted online access to the full contents of an issue, a practice which is becoming increasingly prevalent in certain applied sciences. Conversely, a significant number of these commercial journals are currently endeavouring to conceptualise a methodology for the unrestricted availability of scientific content without compromising its quality.

The notion of Open Access represents a paradigm shift in the realm of scientific publishing, promising to eliminate barriers and facilitate unimpeded electronic access to scholarly output via the Internet for all stakeholders. This transformative concept aims to not only transcend the challenges associated with traditional publishing models but also to promote transparency and fairness in the dissemination of scientific knowledge. However, the implementation of this system has been fraught with challenges, including the emergence of issues such as scientific publishing fraud and academic plagiarism, which have been driven by commercial interests. Concurrently, there has been a discernible decline in the quality of scientific research.

Despite the remarkable advancements in the domain of scientific publishing, particularly in the realm of electronic publishing, as previously delineated, the prevalence of fraudulent practices has begun to emerge, particularly with the persistent and incentivising encouragement of research and academic entities to publish in these scientific journals as a prerequisite for the advancement of researchers. Conversely, it is arduous to meet the fundamental criteria for publication in esteemed international journals such as Nature, Science, and analogous publications.

In recent years, this fraudulent group has exploited the scientific need for publication by creating numerous fake websites on the Internet. These websites have the appearance of international journals that accept research in exchange for substantial financial fees, without any consideration of the quality of the publication. It is estimated that thousands of researchers, predominantly from developing countries, have fallen victim to these fraudulent activities. The proliferation of these fake journals and publishing houses has expanded extensively, reaching all countries worldwide. These sites are operated by seasoned professionals who possess extensive expertise in electronic fraud and entrapment tactics, meticulously designed to deceive their targets. This phenomenon has prompted a need for a thorough examination of scientific papers submitted for promotion, as these papers frequently contain significant scientific errors, both in content and form, attributable to these deceptive journals and publishing houses, which

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In accordance with the aforementioned points, the international scientific publishing system has established the following conditions for the publication of scientific research in journals:

- To be issued by a recognised scientific body, such as universities, institutes, research centres, scientific societies and publishing houses with a good scientific reputation.
- It should have an Editorial Board with expertise and a good reputation in the field of scientific research.
- It is better to have a scientific advisory board as much as possible and reliable.
- Publishing vessels include an editorial policy that explains how to write research papers, submission methods, refereeing mechanism, review, and steps for accepting and publishing research.
- These journals should be in the researcher's field of specialisation.
- They should have an ISSN number and an impact factor.
- They should have at least one regular issue, be indexed, and their abstracts should be clearly visible in recognised international directories.
- The scientific research must be peer-reviewed by experts and researchers specialised in the subject of the research to be published. Each referee evaluates the research and writes a detailed report on the scientific value of the research, then makes a decision to publish the research, reject it, or make substantial or minor amendments. The severity of the criteria and conditions for accepting research varies from one journal to another and varies in the arbitration and publication period, but it is often done in a confidential and transparent manner.
- The Impact Factor (IF)* is a metric used to quantify the importance of peer-reviewed scientific journals within their respective fields of research specialisation. The Impact Factor is determined by the frequency with which new research is referenced and cited by previously published research in that journal. Consequently, a journal with a high Impact Factor is considered more significant and is cited more frequently than a journal with a low Impact Factor.¹

¹- Arab Scientific Society Organisation: Scientific Publishing, 2015, Arsco, pp. 9,8,7.

The necessity for the regulation of scientific publishing houses and the establishment of clear laws and regulations governing them has become increasingly apparent in order to reduce scientific fraud and ensure the integrity of academic research. This is particularly important in the context of the increasing number of predatory journals that exploit researchers by charging publication fees without providing a rigorous scientific review. The establishment of regulatory standards that ensure the quality of published research and the transparency of the refereeing process is therefore vital. The establishment of clear regulations that define the scientific publishing process is instrumental in fostering trust by mandating that journals adhere to scientific research ethics, implement reliable refereeing systems, and safeguard intellectual property rights. Moreover, regulatory frameworks assist in the detection of fraudulent practices, such as plagiarism or data fabrication, thereby ensuring the credibility of research and contributing to the international standing of scientific research.

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Consequently, scientific research ethics demands the respect of the rights, opinions and dignity of others, whether they are fellow researchers, research participants or those targeted by the research. Ethical principles encompass positive action and the avoidance of harm, as they are among the values of scientific research ethics and include ethical behaviours such as credibility, expertise, trust, safety, consent, withdrawal, digital recording, feedback, false and false hope, consideration of the feelings of others, exploitation of situations and confidentiality of information.²

In accordance with these ethics, scientific research is subject to certain conditions that have been stipulated in international scientific forums. These conditions can be summarised as follows:

*- The impact factor was invented by Eugene Garfield, the founder of ISI.

¹- Al-Ajmi, Mohammed Hussein: Academic development and preparation for the academic profession between the challenges of globalisation and the requirements of internationalisation, Modern Library for Publishing and Distribution, Egypt, 2007, p. 127.

²- Riad Aziz Hadi: Ethics of the University Teaching Profession, a university cultural series issued by the Centre for Development and Continuing Education, Volume 1, Issue 1, 2009, University of Baghdad-Iraq, p. 52.

- The desire, feeling and interest in the research topic must be considered in parallel with the possibilities available to the researcher in preparing their research. It is crucial to recognise that the desire and interest in the research topic are pivotal factors in the success of any scientific study. Indeed, it is the passion for the topic that provides the researcher with the motivation to continue in the face of challenges and obstacles. Furthermore, a sense of the importance of the research enhances the researcher's ability to think critically and analyse deeply, leading to more accurate and objective results. However, it is imperative to strike a balance with the available resources, whether material, temporal, or cognitive, to ensure that the research is completed to a high standard within the specified time frame. Consequently, the researcher must assess their available resources in advance and plan how to effectively utilise them to achieve their research goals.

- The selection of the research topic is of paramount importance in the preparation stage of a study, as it is essential to specialise in a specific field while avoiding excessive complexity that may lead to difficulties in collecting and analysing information. The selection of a broad topic can potentially consume a considerable amount of time and effort without yielding tangible results, and it may also result in a lack of accurate data necessary for the research. Therefore, it is advisable to strike a balance between generality, which facilitates understanding of the overall context, and specificity, which enables an in-depth examination of a specific research issue. Adopting this approach enhances the quality of the research and mitigates the theoretical and practical challenges that researchers may encounter during the execution of their study.

- The utilisation of a diverse array of scientific sources is pivotal in fostering academic excellence and driving the advancement of scientific research. By encompassing both theoretical and applied domains, researchers can ensure the credibility and academic robustness of their studies. The integration of diverse scientific sources is a hallmark of rigorous research, providing a foundation for both theoretical and applied studies. Theoretical sources, such as books and scientific articles, offer the conceptual framework and theoretical basis for research, while applied studies, including experiments and questionnaires, enhance the realism of the results and provide practical solutions to the issues at hand. This diversity in scientific sources is instrumental in propelling the development of scientific knowledge and contributing to the advancement of society. Conversely, applied studies, such as experiments and questionnaires, enhance the realism of the results and provide practical solutions to the issues at hand. The diversity of sources is indicative of the researcher's familiarity with the latest developments in their field, which contributes to the quality of scientific production. Through this diversity, research becomes more comprehensive,

which drives development and scientific progress and contributes to making real contributions to solving societal issues.

Based on these conditions, the researcher adheres to some cognitive and methodological specifications of an ethical nature, the most important of which are

- Ethical principles accompanying research planning and the process of collecting and dealing with data.
- Adherence to field principles and procedures in the selection of statistical methods used in data processing.
- Honesty and objectivity in the preparation of the research report and in the researcher's presentation of the research literature from opinions and studies, as well as scientific honesty in everything related to documentation and quotation.

The establishment of global ethical principles is determined by the responsibility of establishing acceptable ethical practices in scientific research, as well as personal responsibility for ethical standards related to the study. The foundation for ethically acceptable research is a clear and fair agreement between the investigator and the participant, in which the responsibilities of both are clearly defined in terms of respecting the laws and rules agreed upon within the framework of ensuring protection and avoiding damage and the possibility of risk.¹

In the domain of scientific research, the characteristics and ethics of a good researcher are of paramount importance. However, there exists a potential for such individuals to utilise their position for malevolent purposes, thereby jeopardising the well-being of society as a whole. The scientific community, in conjunction with international organisations, has identified a set of qualities and ethics that are crucial in ensuring the optimal functioning of scientific research. These qualities and ethics are designed to produce a positive image that is aligned with the noble aspirations of scientific research.

In light of the aforementioned conditions, standards, and ethics, the scientific researcher must strive to avoid and mitigate the following risks that jeopardise the importance and ethical value of scientific research:

- Forming premature conclusions and disregarding counter-evidence.

¹- Abdul Basit Abbas Mahmoud: Ethics and Ethics of the University Teaching Profession, Dar Al-Ayyam for Publishing and Distribution, Amman, Jordan, 2020, pp. 174, 173.

- The tendency to think within fixed boundaries, resulting in an inability to gather facts related to the issue.

- Inaccurate observation and error in matching or reconciling the signs of cause and effect (meaning that the researcher must be careful and attentive in formulating these relationships).¹

These risks represent challenges to the quality and credibility of scientific research, requiring researchers to exercise caution and adhere to strict scientific methodology. Forming immature conclusions or ignoring counter-evidence can lead to erroneous conclusions that negatively impact the development of knowledge in the field. Fixed boundaries limit the researcher's ability to explore new solutions and hinder scientific creativity. Inaccurate observation and misinterpretation of causal relationships can lead to misleading conclusions, requiring the researcher to be meticulous in analysing data and formulating conclusions. Therefore, adherence to the scientific method, openness to all evidence, and careful verification of causal relationships are necessary to maintain the ethical and scientific value of the research.

In order to address the issues faced by various scientific and academic institutions in society, scientific research methodology and methods have become recognised in international scientific forums in general, and international scientific publishing systems in particular. The scientific researcher must:

- Provide knowledge in order to provide better conditions for human survival, security and well-being.

- Devise a new way of addressing issues and revive some old topics through rigorous scientific investigation.

- Discover new facts with a new understanding of the past and new research for the present.²

Scientific research has become a fundamental component in the development of scientific and academic institutions, as it serves as an effective instrument for addressing challenges and achieving knowledge advancement. Adhering to a rigorous research methodology enables researchers to contribute to enhancing the quality of life and promoting human welfare and security. Scientific research encompasses not only the pursuit of novel discoveries, but also the development of innovative methods for addressing issues and the re-examination of long-standing

¹- Hansson, S. (2011). Avons-nous besoin d'une éthique spéciale pour la recherche ?. Éthique des sciences et de l'ingénierie, 17, 21-29. <https://doi.org/10.1007/s11948-009-9186-6>.

²- Sami Melhem: Research Methods in Education and Psychology, Dar Al-Masirah, Amman, Jordan, 2000, p. 45.

problems through a contemporary scientific lens. The application of a profound understanding of the past and a re-evaluation of the present enables the discovery of new truths that contribute to the construction of a more advanced future. Consequently, the dedication of researchers to the principles and ethics of scientific research strengthens the role of academic institutions, supports scientific publishing systems, and advances progress in various fields.

Conclusion

Comprehensive and sustainable development is predicated on the concerted efforts of the public and private sectors, in conjunction with universities. The onus for achieving the effectiveness of the development process through the development of state agencies, the private sector and education in general lies primarily with universities. This is within the framework of directing the activity of these bodies towards serving the objectives of comprehensive human development.

The university plays a central role in achieving its goals and objectives by integrating its activities in three key areas: the preparation of community leaders, the conduct of scientific research, and the contribution to its social and economic environment. The university's educational mission is to produce leaders who are capable of creating the political, social and intellectual climate necessary to facilitate the development process.

In light of the pivotal role played by research and technological development in nurturing a robust and competitive economy, it is imperative to channel all endeavours towards the promotion of scientific research and the fortification of the scientific and technological foundations. This entails the identification and provision of the requisite resources for research and development, along with the allocation of funding support for the state. This approach is undertaken within the overarching framework of revitalising the function of the researcher, scientific research and development, and galvanising the process of valorisation of research outcomes.

Finally, returning to the primary objective of this paper, scientific publishing ethics refers to all the scientific principles and practices that face the behaviour of researchers, editors and publishers involved in scientific research. Adherence to ethical guidelines is essential to ensure the integrity and credibility of scientific research in maintaining public trust in the scientific community.

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Representations of Narrative Discourse in Travel Literature An Analytical Study of Selected Models

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Abstract:

In this research paper, we aim to highlight the theoretical and conceptual aspects related to travel literature and to elucidate its significance among Arab writers. Travel literature is defined as “a collection of works that encompass the author’s impressions of their journeys in various lands,” where the author may describe customs, behaviors, and ethics, as well as provide detailed accounts of the landscapes they observe. The author may narrate the stages of their journey step by step or combine all of these elements, as noted by Magdi Wahba Kamel. This is evident in the journey of Shihab al-Din al-Maqri al-Tlemceni (992-1041 AH) in his book “Nafh al-Tayyib min Ghusn al-Andalus al-Ratib” and in “Azhar al-Riyad fi Akhbar al-Qadi Iyad,” as well as in the journey of al-Husayn al-Wurtalani in his book

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“Nuzhat al-Anzar fi Fadl Ilm al-Tarikh wa al-Akhbar,” where al-Wurtalani describes these places, their people, scholars, and customs. This includes his performance of the pilgrimage, describing Mecca, Medina, and other locations.

Additionally, we explore the works of Amin al-Rihani and Muhammad Umar al-Tunisi (1789-1857) and others. In the Arab East, we examine the journey of Ahmad Faris al-Shidyaq in his first book, “Kashf al-Makhba ‘an Funun Awropa,” where he discusses the pathways and topography of Europe, along with its distinctive customs, traditions, and ways of living. His second book, “Al-Wasita fi Ma’rifat Ahwal Malta,” describes the island of Malta, its history, geography, and civilization, highlighting the key customs, ethics, and languages of its inhabitants.

Undoubtedly, each journey from these travelers provides an opportunity to delve into the manifestations of narrative discourse and its reflections in the works of Muhammad ibn Ahmad ibn Jubayr (540-614 AH) in his journey titled “Tadhkirah bil-Akhbar ‘an Ittifaqat al-Asfar” and in the works of Abu Abdullah Muhammad (703-776 AH), known as Ibn Battuta, in his journey titled “Tuhfat al-Nazar fi Gharayib al-Amsar wa ‘Ajayib al-Asfar.” We will utilize a critical analytical approach to uncover the secrets and depth of these texts.

Keywords: Discourse, Travel Literature, Narrative Discourse, Literary Genres

Introduction:

Travel has been known since ancient times, with the first journey being the descent of Prophet Adam from Paradise—down to Earth—with our mother Eve, peace be upon them. This was accompanied by the descent of the serpent in conspiracy with Satan. The journeys of Prophet Ibrahim (Abraham), peace be upon him, from the land of Babylon in Iraq to the land of Canaan in Palestine with his wife Sarah, and his travels from Palestine to Egypt and back, are also notable. His journey on the Buraq to the valleys of Mecca to place his wife Hagar and his young son Ishmael (peace be upon them) is significant, as is his second journey to the same location, driven by longing for them.

The journey of Musa ibn Imran (Moses), the Speaker of God and His Messenger, to the city of Prophet Shuaib, fleeing from the tyranny of Pharaoh and the scheming of Haman, is another critical expedition. Queen Bilqis’s journey from Yemen to Prophet Sulayman (Solomon), peace be upon him, and many other journeys of Prophets and Messengers are too numerous to count or detail in this space.

Additionally, the journeys of Prophet Muhammad, including his commercial trips to the Levant and Yemen while managing Khadijah's affairs (may Allah be pleased with her) before Islam, his migration from Mecca to Yathrib (Medina), and the miraculous night journey from his bed in Mecca to the Al-Aqsa Mosque, ascending to the seven heavens and witnessing the other world during the event of Isra and Mi'raj, are all significant. The accounts of this event are among the longest narrations shared by the Prophet with his companions.

Abu al-Ala al-Ma'arri (363-449 AH) referenced these journeys in his work "Risalat al-Ghufran," particularly through his character "Ibn al-Qarih," who converses with poets in paradise, including Zuhayr ibn Abi Sulma and Ubayd ibn al-Abrass. Following him, Dante Alighieri was influenced by al-Ma'arri's "Risalat al-Ghufran" in his epic poem "The Divine Comedy," showcasing literary intertextuality in theme, content, structure, and character events.

Subsequently, popular works from mythical memory emerged, such as "One Thousand and One Nights," which includes the imaginative tales of Sinbad the Sailor, narrated by Scheherazade to King Shahryar. This genre is known in literature as "travel literature," defined as "a collection of works that encompass the author's impressions of their journeys in various lands," where the author may describe the customs, behaviors, and ethics they observe, provide detailed accounts of the landscapes, narrate the stages of their journey step by step, or combine all these elements (Magdi Wahba Kamel).

In Arab literature, examples include the journey of Abu Hayyan al-Tawhidi (310-414 AH) in his work "Al-Imta' wa al-Mu'anasah," where he is known as the "Philosopher of the Writers and the Writer of the Philosophers," and the journey of Abu Rayhan al-Biruni (362-440 AH) in "Taḥqīq mā lil-Hind min maqūlah fī al-'aql wa al-marḍūlah," as well as Abu Bakr Muhammad ibn al-Arabi al-Ishbili (468-543 AH), a pioneer of travel literature in Arab heritage, in "Tartib al-Rihlah li al-Targhīb fi al-Millah."

Western travel literature includes the journeys of Marco Polo (1254-1324) in "The Travels of Marco Polo," Vasco da Gama (1460) in "The Journal of the Voyage of Vasco da Gama," Christopher Columbus (1451-1506) in "The Letter of Columbus About His First Voyage to the Indies Beyond the Ganges," often referred to as the "Admiral of the Ocean Sea," Ferdinand Magellan (1480-1521) in "The Pacific Ocean," Charles Darwin's global expedition (1808-1882) in "The Voyage of the Beagle," and Wilfred Thesiger (1910-2003) in "Arabian Sands," among others.

There are also historical journeys, such as that of Shams al-Din Abu Abdullah Muhammad al-Maqdisi (336-380 AH), documented in his book "Ahsan al-Ta'asim fi Ma'rifat al-Aqalim," and the journey of Muhammad ibn Umar ibn Sulayman al-Tunisi (1204-1274 AH) in his work "Rihlat Tashhid al-Adhan bi Sirat Bilad al-Arab wa al-Sudan." Additionally, there is the journey of Muwaffaq al-Din Abdul Latif al-Baghdadi (557 AH) in his book "Kitab al-Ifadah wa al-I'tibar fi al-Umoor al-Mushahadah wa al-Hawadith al-Mu'ayyanah bi Ard Misr," among others.

There are also religious journeys for performing the Hajj, such as that of Muhammad ibn Ahmad ibn Jubayr (540-614 AH) and the journey of Ibn Battuta (703-776 AH), which falls under the umbrella of "Andalusian Literature" in the category of "Travel Literature." Both authors provided detailed descriptions of their homelands and other regions from geographical, social, cultural, religious, economic, political, and psychological perspectives, covering customs and traditions familiar to them as well as those that were not. They also addressed various religions, sects, beliefs, wonders, curiosities, and breathtaking natural landscapes.

We have decided to divide this research paper into two sections: the first section covers the concept of travel literature, its causes for emergence, and the benefits and literary and scientific value of travel. The second section includes a critical analytical reading of the journey of Muhammad ibn Ahmad ibn Jubayr (540-614 AH), as recorded in his book "Tadhkirah bil-Akhbar 'an Ittifaqat al-Asfar," and that of Abu Abdullah Muhammad al-Lawati (703-776 AH), known as Ibn Battuta, in his journey documented in "Tuhfat al-Nazar fi Gharayib al-Amsar wa 'Ajayib al-Asfar."

Section One: The Concept of Travel Literature and Its Causes for Emergence

Subsection One: The Concept of Travel Literature

"Travel Literature" is a literary genre that exists alongside other literary forms such as novels, short stories, diaries, and autobiographies. It is also akin to literary maqamat or poetry; however, it encompasses a broader scope and a wider range of topics. Travel writers may describe a captivating natural scene that astonishes them, evoking feelings of wonder or admiration, which they then document in their travel accounts, illustrating them photographically.

Emotions of alienation, nostalgia, and longing may ignite within the traveler, prompting them to compose poetry or spontaneous prose without regard for meter or rhyme. They might write reflective passages filled with their feelings and sorrows to express their yearning for their families or homeland. A traveler may address geographical matters, such as describing the waves of the sea while

sailing towards the Sacred Mosque in Mecca for the pilgrimage, which falls within the realms of both sea literature and travel literature.

Journeys vary according to their methods, means, objectives, and purposes, whether by land, sea, or air; yet, they encompass a broader scope than sea or land literature. Here, literary genres intersect at a crossroads, all flowing into a single ocean—travel literature.

Travelers may also tackle historical issues that are subjects of agreement or disagreement. For instance, they might pass by a cave or a desolate historical site, recalling significant events that occurred there, such as visiting “Ibn Khaldun’s Cave” in Tihert, Algeria, and reminiscing about its role as the starting point for writing “Ibn Khaldun’s History” in his “Muqaddimah.” They may address geographical matters or the borders of ancient or contemporary neighboring states they traverse, documenting them incidentally.

Thus, travel literature is a literary genre that encompasses various disciplines, sciences, and mixed and diverse literary forms. So, what exactly is travel literature?

The Concept of Travel Literature:

Linguistic Definition of “Journey”:

The term “journey” in Arabic is derived from the root “har) ”l as noted in (lisan arab)Ibn Manzur. It defines “ rahil” as a means of transport for camels and female camels, with its plural forms being “arhal” and “rahhal.” It states that “rahil” and “rahhal” refer to the modes of transport used by men rather than women. An example from a hadith states: “When the sandals get wet, pray while riding,” indicating that one should pray while mounted when it rains heavily and the ground becomes muddy. “Rahhal” can also refer to homes and dwellings, as it is the plural of “rahil.”

Definition of Travel Literature (Terminological)

Travel literature, or “أدب الرحلة,” is defined as “a collection of literary works that encompass the author’s impressions of their journeys in various lands. The author may describe the customs, behaviors, and ethics they encounter, and provide a detailed account of the natural landscapes they observe. They may narrate the stages of their journey step by step or combine all these elements simultaneously” (Magdi Wahba and Kamel al-Muhandis).

In travel literature, the author's intellect may reason or explain, and their emotions and inclinations might either be present or absent, leading to a suppression of desires. Conversely, the opposite may occur, causing the author's emotions to fluctuate between self-reflection and objectivity. Thus, travel literature holds two significant values:

1. Scientific Value: This pertains to the wealth of geographical, historical, social, economic, religious, and other knowledge contained within travel accounts. The traveler, therefore, acts as a conduit, presenting these phenomena to geographers, historians, sociologists, or religious scholars, functioning akin to a margin surrounding the core text.

2. Literary Value: This relates to the literary styles and artistic expressions found within travel literature. It captures scenes through artistic imagination and literary imagery, utilizing a narrative style characterized by engaging storytelling.

In summary, travel literature represents a blend of personal experience and artistic expression, contributing to both scientific knowledge and literary richness.

Benefits of Journeys and Travels and Their Value in Literature

The term “journey” is mentioned in the Holy Quran in Surah Quraish, where Allah says: “For the accustomed security of the Quraish—Their accustomed security [in] the caravan of winter and summer” (Surah Quraish, 106:2). Variants of the term appear in various contexts within the Quran, often using the word “sīr” (travel) and its derivatives. Among the benefits of travel is the scientific observation that follows a methodological approach through observation, deduction, and experimentation. This leads to an understanding of the universe, the stages of creation, and the like, which falls under the fields of geography, geology, and physics.

This quest for knowledge serves as a reminder that every beginning has an end, and the commencement of creation in this world necessitates an ending, leading to another life known as the Afterlife, encompassing Heaven and Hell and their respective ranks and degrees.

We read in the Quran: “Say, “Travel through the land and observe how He began creation. Then Allah will bring about the second creation. Indeed, Allah, over all things, is competent” (Surah Al-Ankabut, 29:20). This verse emphasizes the obligation to travel and explore the various regions of the Earth, encouraging contemplation of God's creation, His dominion, and the wonders of His craftsmanship.

Another verse states: “Have they not traveled through the land and observed how was the end of those before them? They were greater than them in strength and in terms of [the] traces [they left] in the land. But Allah seized them for their sins, and they had not from Allah any protector” (Surah Ar-Rum, 30:9). The interrogative “serocsrednu (ton did)” أولم with the negation “nibmoc (?ton yeht diD)” ألم the condemnation of those who fail to explore and learn from “archaeology” and “the history and news” of past nations known for their advanced civilizations, monumental constructions, and scientific discoveries, such as the artifacts and pyramids of ancient Egyptians and the knowledge of the pharaohs.

Subsection Two: Reasons for the Emergence of Travel Literature

Through the examination of critics and specialists in “Travel Literature,” as documented by Professor Fuad Qandil in his book “Travel Literature in Arab Heritage,” I have also added additional reasons for its emergence, which include: religious, scientific, educational, political, tourist, cultural, health-related, economic, commercial, security, diplomatic, natural, and exploratory curiosity. We will present these as follows:

1. Religious or Sectarian Reasons: Such as the migration of the Prophet Muhammad (peace be upon him) from Mecca to Medina, the pilgrimage (Hajj) and Umrah journeys undertaken by every Arab Muslim traveler, or visits to the graves of the Prophets and Messengers, the graves of the Companions, the Mothers of the Believers (wives of the Prophet), and the graves of his children and grandchildren, as well as other religious sites in Karbala and Alexandria. There are also journeys to the three mosques, as mentioned in the Hadith of Abdullah ibn Umar, where the Prophet (peace be upon him) said: “Do not set out on a journey except to three mosques: the Sacred Mosque, my mosque, and Al-Aqsa Mosque.” This indicates a religious and devotional visit to perform prayers in these mosques, as prayer therein is not equivalent to prayer in any other mosque. However, this does not mean that travel to other places is prohibited, as mentioned in previous verses.

Islam has defined the times for the pilgrimage visit in His statement: “And proclaim to the people the Hajj. They will come to you on foot and on every lean camel; they will come from every distant pass, that they may witness benefits for themselves and mention the name of Allah in the appointed days” (Surah Al-Hajj, 22:27). Among the benefits of the visit, as indicated by the verse, is the mention of Allah’s name. This purpose is evident in the journeys of Ibn Jubayr and Ibn Battuta.

2. Scientific or Educational Reasons: Such as traveling to seek knowledge and delve deeply into it, as stated in the Hadith: “Seek knowledge even if it is in China.” This Hadith is reported by Ibn Adi

and Al-Bayhaqi in Al-Madkhal and Al-Shuab from the Hadith of Anas, with Al-Bayhaqi noting that its text is well-known but its chains are weak. This was exemplified by the imams of the four schools of thought and the authors of works in the science of Hadith and narration, such as Al-Shafi'i, Abu Hanifa, Ahmad ibn Hanbal, and Abu Hamid Al-Ghazali.

Al-Maqri, the Algerian traveler, mentioned in his book "Nafh al-Tayyib" that nearly two hundred and eighty travelers journeyed to seek knowledge, from the East to Al-Andalus and from Al-Andalus back to the East. Similarly, Al-Maqri traveled from Greater Syria to Egypt to write about the Andalusian minister-poet Lisan al-Din ibn al-Khatib, as recorded in his book "Nafh al-Tayyib min Ghusn al-Andalus al-Ratib." There are many examples, such as the scientific journey of Rafi' Rafi' al-Tahthawi from Al-Azhar in Egypt to Paris, France, which he documented in his book "Takhlis al-Ibreez fi Talkhis Bariz." There are numerous such examples.

3. Tourist and Cultural Reasons: For some, travel or journeys are considered their favorite pastime, as they are naturally inclined to love exploration and have a penchant for the thrill of experiencing different places. The soul seeks renewal through remembrance, travel, observation, reflection, and drawing lessons, as stated in the Quran: "Say, 'Travel through the land and observe how was the end of the deniers...'" (Surah Al-An'am, 6:11). The Quran describes the ranks and conditions of those who travel: "The repentant, the worshippers, the praisers, the travelers, the bowers, the prostrators, the enjoiners of good, the forbidders of evil, and the preservers of the limits of Allah. And give good tidings to the believers" (Surah At-Tawbah, 9:112). Among these, the "travelers" refers to those who journey for conquest or the quest for knowledge. The term "siyah" denotes movement, akin to flowing water, as opposed to stagnant water.

Culturally, this desire for discovery encompasses exploring archaeological sites, natural wonders, towers, and the seven wonders of the ancient and modern world. This is evident in the journeys of Ibn Battuta in "The Gift to the Observers" and Abdul Latif al-Baghdadi in "The Benefit and Consideration in Observed Matters and Incidents in Egypt," as well as in the journey of Abu al-Hasan Ali ibn al-Husayn, known as "Al-Mas'udi," in his work "The Meadows of Gold and Mines of Gems," among others.

4. Health and Therapeutic Reasons: Traveling for healing or treatment, or to take a period of rest and recovery, is another motivation. This includes undergoing surgical procedures for physical, psychological, and mental well-being. An example is the journey of Ahmed Faris al-Shidyaq from the island of Malta to Egypt due to health issues. He spent months in his room in Malta suffering from

arthritis, a condition prevalent on the island, which had no remedy except for the golden rays of the sun in Alexandria. His doctor advised him that returning to Egypt would restore his health, as described in his famous journey recorded in “The Link in Knowing the Conditions of Malta.”

5. Economic and Commercial Reasons: Travel for trade or the exchange of goods and commodities was practiced by the Quraish Arabs during the winter and summer journeys. They would trade hides for textiles, linen, silk, and other goods that they needed but were not available in their homeland. An example of this type of journey is that of Shihab al-Din Abu Abdullah Yaqut al-Hamawi, which was both commercial and scholarly, as recorded in his work “Dictionary of Countries.”

6. Security Reasons: The migration of the Prophet Muhammad (peace be upon him) from Mecca to Medina can also be considered for security reasons, in addition to the religious motivations. Islam encompasses faith, law, worship, and transactions, as well as politics. This migration laid the foundation for the Islamic state in Yathrib (Medina) and the leadership of the tribes of Aws and Khazraj, along with his companions who migrated to them. It also included sending ambassadors with messages to the kings of the world (the King of Rome, Persia, and Abyssinia), such as the mission of Ja'far ibn Abi Talib to the King of Abyssinia (the Negus) to seek political asylum. This journey aimed to preserve life, honor, wealth, religion, and lineage, which are fundamental objectives of Islamic law.

The preservation of two essential pillars—securing food and ensuring safety—reflects natural life. This is highlighted in the Quran: “Let them worship the Lord of this House, who fed them against hunger and made them safe from fear” (Surah Quraish, 106:3-4). Here, worship is mentioned after attaining food security and ensuring personal and communal safety.

Thus, there are journeys aimed at escaping famine and severe epidemics that threaten the stability of communities, as depicted by traveler Abdul Latif al-Baghdadi in his journey “The Benefit and Consideration...” Similarly, journeys driven by economic necessity are encouraged in Islam, as indicated in the verse: “Did not the earth of Allah provide spaciousness for you to emigrate therein?” (Surah An-Nisa, 4:97).

7. Security Reasons: Islam does not encourage migration or travel due to serious diseases and deadly epidemics to prevent their spread to other regions. For instance, it prohibits travel and migration under health conditions that require quarantine between countries afflicted by plagues like the Black Death or COVID-19. An example of this type of journey is that of Ahmed Faris al-Shidyaq, who traveled from Lebanon to Egypt fearing persecution and imprisonment by the Maronite Church against

his brother and the harassment of his family. He also journeyed from the island of Malta to Tunisia seeking broader opportunities for sustenance from its ruler, who honored him with a precious ruby, as recounted in his work “The Link in Knowing the Conditions of Malta.”

8. Personal Social Reasons: Among the popular sayings in Algerian folk literature, there is a proverb that states, “O Allah, grant me a companion at every turn.” This implies a desire for companionship and shelter wherever one travels, serving as motivations for travel and the intention to journey. It signifies a wish to increase offspring, expand social networks, and strengthen familial ties through marriage and polygamy. This need has led to the acceptance of “misyar marriage,” accommodating the conditions and durations associated with travel and residence in a new place. Ibn Battuta exemplified this by engaging in multiple marriages, marrying at least twice in Egypt and having four wives in the Maldives, as he mentioned in his book “Gift to the Observers.”

9. Curiosity, Yearning, and Desire to Explore: This motivation manifests in the love of understanding the circumstances of other societies, their social, political, and intellectual conditions, as well as connecting with scholars, intellectuals, social reformers, religious leaders, and rulers. It involves discussing perspectives on critical issues that affect the fate of Arab and Islamic peoples. This desire is reflected in the journeys of Sheikh Muhammad Hussein al-Khidr, who noted in his work “Five Journeys to Algeria” (1904-1932) that he traveled from Sudan to Tunisia and then to Algeria to understand the plight of the Algerian people under oppressive French colonial rule, where he stayed for an extended period. Similarly, Ibn Jubayr journeyed to meet the valiant leader Salah al-Din al-Ayyubi in the Levant, as described in his work “A Reminder of Events.”

In conclusion, while we have identified some evident reasons for travel, there are others that remain unexplored and some that are hidden, whose roots we could not uncover. Perhaps in time, more will be revealed, providing material for study and inquiry by critics and scholars of “Travel Literature.”

Regardless of the numerous reasons and motivations for travel, the ultimate aim is “Travel Literature,” which intricately weaves together vibrant threads and diverse genres of literature. These include maritime literature, émigré literature, Moroccan literature, Andalusian literature, and Eastern literature, alongside autobiographies, biographies, daily diaries, and various sciences such as history, sociology, politics, economics, and religious studies. This encompasses different schools of thought, including Sufism and the Brethren, as well as language, literature, storytelling, anecdotes, maqamat, reflections, poetry, and traditional supplications, among others.

The blending of reality and imagination, the intensity of emotions and feelings, nostalgia, and longing, alongside various artistic and literary images, contribute to this genre. It engages the imagination and reflects on objects, people, events, times, and places. Travel literature is an art form that encompasses all forms, grounded in authentic emotional experiences and observations, as the saying goes, “Seeing is not like hearing.”

Section Two: An Examination of the Journey of Ibn Jubayr (540 AH/614 AH) Recorded in “A Reminder of Events about Travel Incidents” and the Journey of Ibn Battuta (703 AH/776 AH) Documented in “The Gift to the Observers on the Wonders of Lands and Marvels of Travel.”

Subsection One: The Journey of Ibn Jubayr

Ibn Jubayr is Muhammad ibn Ahmad ibn Jubayr al-Kinani al-Andalusi, known as Abu al-Husayn. He was a traveler, imam, hadith scholar, jurist, and author born in Valencia in 540 AH. He settled in Al-Shatiba, excelled in literature, and composed poetry. He passed away in 614 AH in Alexandria and is among the most famous Arab Muslim travelers of the sixth century AH, whose experiences he recorded in his book “A Reminder of Events about Travel Incidents.”

The journey comprises 339 pages.

First: An Analysis of the Title

In the first textual threshold of this book, we find the title “A Reminder of Events about Travel Incidents,” consisting of five words: (two nouns + a preposition + two nouns), which translates to (Reminder + about events + regarding travel). The title exhibits a balance and symmetry among the words, creating a musical resonance and ease of pronunciation. The two words at the beginning of the title share the letter “r,” while the concluding part shares the letters “f” and “a.” Additionally, there is a rhythmic harmony between the words “events” and “travel,” known as saj’ (rhymed prose).

From a rhetorical perspective, the term “Reminder” has a religious connotation, echoing the verse: “No! Indeed, it is a reminder” (Surah Abasa, 80:11-12). Here, “reminder” implies a lesson or moral. The phrase “about events” draws from the Quran, referencing the dialogue between Al-Khidr and Prophet Moses, where Al-Khidr says, “And how can you be patient with that of which you have no knowledge?” (Surah Al-Kahf, 18:68). This intertextuality suggests that Ibn Jubayr intends for his book on travel literature to serve as a moral lesson that no one else can replicate, given his literary prowess in his time.

The word “events” stands in contrast to “disagreements,” implying that the travelers do not differ in the accounts they provide in their journeys, and no one can refute these verified observations. The term “travel” signifies the benefits contained within these journeys, akin to pearls hidden within oysters. This evokes the lines of Imam Al-Shafi’i, which we previously discussed:

> “Travel away from your homeland in pursuit of greatness,

> For there are five benefits in travel.”

This literary intertextuality highlights the five benefits mentioned earlier and reflects the virtue of frequent travel among the righteous. The title by Ibn Jubayr shares a similarity with the title of Ibn Battuta’s later works in the word “travel,” which is commonly recognized among Arab writers, critics, and historians, while Western scholars refer to it as “The Journey of Ibn Jubayr,” favoring brevity over verbosity.

Second: The Motivation for the Journey

The primary reason behind Ibn Jubayr’s journey, among his three expeditions, was the pilgrimage to the Sacred House of Allah, which included desirable visits and meetings, such as with the great leader Sultan Salah al-Din al-Ayyubi. Thus, it can be said that his journey began as a religious endeavor and later transformed into a scholarly, exploratory, and recreational one. He began writing on a Friday, blessed by this day, while at sea, on the thirtieth of Shawwal in the year 578 AH.

Third: Duration of the Journey

Historians and literary scholars have debated the duration of the journey, with some citing three years and others counting it as two. The matter is contentious and offers lessons for those who reflect upon it.

The Three Journeys:

Ibn Jubayr is known for his three journeys, which are:

The First Journey:

Ibn Jubayr documented only his first journey among his three expeditions in the book we are currently analyzing. This journey began in Granada on Thursday, the 8th of Shawwal, 578 AH accompanied by his grandfather, the judge Ibn Attiya, and his friends Abu Ja’far al-Tayyib and Ahmad

ibn Hassan. They boarded a ship, passing through Ceuta and arriving in Alexandria on Thursday, the 29th of Dhul-Qi'dah. The journey lasted approximately thirty days (Fouad Qandil, *Travel Literature in Arab Heritage, p. 386).

Some attribute Ibn Jubayr's journey to the Hijaz as a means of atonement for his sins, specifically for drinking wine at the hands of Sultan Abu Sa'id ibn Abd al-Mu'min, the Almohad emir, in 579 AH. This suggests a time discrepancy of one year, implying that the journey might have lasted two years instead of three, given that he returned to his homeland in 581 AH. During this time, he spent about six months between Mecca and Medina, seeking knowledge, before heading to Kufa, visiting Baghdad and Mosul, and then traveling north to the Levant, Akka, and Sicily, eventually returning to Granada on **the 15th of Muharram, 581 AH. He recorded his experiences in the form of diaries, which were later compiled by his students into this book.

The Second Journey:

When Salah al-Din al-Ayyubi reclaimed Jerusalem from the Crusaders in 583 AH during the Battle of Hattin, Muslims rejoiced at this victory (Shawqi Difi, Journeys, Dar Al-Ma'arif, 4th ed., p. 71). The news of this significant event spread across the East and West, and upon hearing it, Ibn Jubayr felt a deep yearning to meet the valiant warrior. He resolved to undertake his second journey, driven by excitement and a desire to witness this joyous occasion in the Levant. He set out on the 9th of Rabi' al-Awwal, 585 AH, and returned in 586 AH making this journey last approximately one year.

The Third Journey:

After parting from his beloved wife, Umm Aatika, whom he mourned deeply, Ibn Jubayr was heartbroken by her death. He wrote a collection of poetry in her memory, which intensified his sorrow. Consequently, he decided to embark on his third journey (Fouad Qandil, Travel Literature in Arab Heritage, p. 388) to perform the pilgrimage and ease his grief. He planned to travel from Ceuta to Mecca, then to Jerusalem, and subsequently to Cairo, eventually settling in Alexandria, where he passed away in 614 AH.

Summary of Ibn Jubayr's Journeys

It can be said that Ibn Jubayr's journeys were predominantly religious and educational in nature. They reflected a balanced, moderate approach typical of a traveler. His writings are accessible yet profound, resembling the style of Al-Jahiz in their clarity, structure, and elegance. They exhibit a

unique blend of linguistic beauty and meaningful content, utilizing rhetorical devices naturally rather than artificially.

For instance, he vividly describes a "stormy night" saying:

> "...On Wednesday night, a fierce wind struck us, terrifying the sea, accompanied by a rain sent forth by the winds with great force, like arrows. The situation intensified, and waves came at us from every direction... When dawn broke on Wednesday, the 19th of Dhul-Qi'dah, it brought with it even greater terror and distress, and the sea surged violently, darkening the horizons and causing the winds and rain to rage. As night fell, the situation eased somewhat, and we continued our journey, driven swiftly by the wind of the sails..." (Ibn Jubayr, A Reminder of Events about Travel Incidents, Al-Hilal Library, Beirut, Lebanon, p. 10).

Fourth: Analytical Critique of the Narrative Discourses and Linguistic Features

Types of Metaphor:

1. Mental Metaphor: This involves attributing an action to something other than its actual subject based on a relationship. It can only occur in a compound structure. The relationships can be causal, temporal, spatial, or related to the subject or object. Examples include:

- "عظم الخطب": "ereH, brev eht "عظم" si detubirtta ot "الخطب" yllacirohpatem a htiw ecruos " relationship
- "جن الليل": "The verb "جن" si detubirtta ot "الليل" yllacirohpatem a gnitacidni laropmet a pihsnoitaler "
- "اشتد الكرب": "brev ehT "اشتد" si attributed to "الكرب" pihsnoitaler ecruos a gnitacidni "
- "هال البحر": "brev ehT "هال" si detubirtta ot "البحر" pihsnoitaler lasuac a gnitseggus "

2. Linguistic Metaphor (Metonymy): This is when a word is used in a context differing from its original meaning, supported by evidence that prevents the literal meaning. The relationship between the literal and metaphorical meanings could be similarity or dissimilarity (Al-Jarim and Mustafa Amin, Clear Rhetoric, p. 71).

Examples of metonymy include:

- "جاء مطر": "Here, rain is likened to a person coming, with the implication that "جاء" si desu daetsni " of describing the falling or pouring of rain

- "جاءنا الموح": "evirra naht rehtar llaf dna esir sevaw hguohtla ,gnimoc sa deifinosrep si evaw ehT".

- "ilar to the previous examples, it attributes a human action to the daySim: فجاء النهار

Additionally, the phrase "****" sworra ot spordniar gnirapmoc ,elimis lareneg a si ****" كأنه شاييب سهام
.without explicitly stating the point of comparison

In the narrative describing the aftermath of the storm:

> "...We spent that night, the Thursday following the mentioned day, wavering between hope and despair. When dawn broke, God spread His mercy, the clouds cleared, the air became pleasant, and the sun shone. The sea calmed down, and people rejoiced. The anguish lifted, and we thanked Allah for showing us His great power, which then met us with His beautiful mercy and gentle kindness. Praise be to Him for His grace and blessings..." (Ibn Jubayr, *A Reminder of Events about Travel Incidents*, p. 10-11).

Intertextuality and Influences:

The influence of religious and literary intertextuality is evident in both form and content throughout Ibn Jubayr's journeys. He draws inspiration from the verse:

> "He it is who makes you travel through land and sea. Until, when you are in the ships and they sail with them by a good wind and they rejoice therein, there comes a stormy wind, and the waves come to them from every place, and they think they are surrounded. They invoke Allah, sincere to Him in religion..." (Surah Yunus, 10:22).

His narratives are adorned with rhetorical devices such as (rhymed prose), antithesis, parallelism, and other stylistic embellishments that were hallmarks of Andalusian poets, scholars, and orators. These texts reflect the beauty of nature, the fragrance of flowers, and the ambiance of rivers and seas, showcasing the profound influence of the Quran and prophetic traditions on this genre of literature, known as Travel Literature

Abundance of Descriptions of Cities, Mosques, and Religious Landmarks.

I have taken some excerpts to illustrate the richness and precision of Ibn Jubayr's descriptions in his accounts of "Alexandria," "Cairo," and "Egypt." No traveler has passed through Egypt without recording its wonders and curiosities, as well as its numerous sites and rich historical landmarks. He describes the Lighthouse of Alexandria, saying:

> “...One of the greatest wonders we witnessed was the lighthouse, which Allah Almighty has described through those He appointed as a sign for the observant and guidance for travelers. Were it not for its guidance in the sea to the shores of Alexandria, it would be visible from over seventy miles away. The port is of great antiquity and stability, both in length and width, competing with the sky in height and elevation. Words fall short of describing it, and the news about it is limited, while the actual sight expands...” (Ibn Jubayr, *A Reminder of Events about Travel Incidents**, p. 14).

The book *A Reminder of Events* by Ibn Jubayr is considered a rich historical lexicon of travel literature, similar to the works of Yaqt al-Hamawi (d. 626 AH), who described the tombs of the Ahl al-Bayt and the companions of the Prophet Muhammad (peace be upon him), as well as the graves of scholars, ascetics, and hermits. He also described various castles, forts, and historical mosques, such as Mosque of Ibn Tulun, Nile Garden, and the achievements of Salah al-Din al-Ayyubi, as he was a prominent religious figure of his time who played a crucial role in repelling the Mongol and Crusader campaigns. Ibn Jubayr admired him greatly and dedicated long passages to him in his journey.

He describes the city of ‘Ayadhab on the coast of the Red Sea, mentioning what pilgrims encounter while performing the rituals of Hajj. He elaborates on the ****Noble Sanctuary**** and the Sacred Mosque, detailing its corners and the Kaaba. He says:

> “...The Sacred Mosque and the ancient house... the honored house has four corners and is close to being square. I was informed by the chief of the Shiabiyyin, who are in charge of the house, namely Muhammad ibn Ismail ibn Abdul Rahman, a descendant of Uthman ibn Talha ibn Shi’bah ibn Abdul Dar, who was the guardian of the house of the Messenger of Allah (peace be upon him)...” (Ibn Jubayr, p. 53).

His work contributes significantly to the fields of biographical literature and genealogy, enriching both the Arabic and religious libraries.

Ibn Jubayr provides detailed descriptions of the gates of Mecca, noting its religious significance and discussing the achievements of Jamal al-Din al-Afghani. He presents a detailed account of the rituals of Hajj and Umrah from a religious perspective, relying on what he read from foundational texts of Islamic law and obligations. He describes the washing of the Kaaba with Zamzam water and mentions the virtues of certain days and nights, including the 15th night of Sha’ban, Dhul-Qi’dah, and the honored month of Ramadan, detailing the Taraweeh prayers during its nights, as well as the month of Shawwal and the house of Khadijah (may Allah be pleased with her). He also elaborates on the month

of Dhul-Hijjah, describing the ascent to Mount Arafat (the Mountain of Mercy) and mentioning the Prophet's Mosque and its sacred garden.

He records some sermons, admonitions, and lessons he heard from scholars in ****Mecca**** and Medina, spending six months there, as previously mentioned, to attend classes in knowledge and jurisprudence, seeking to deepen his understanding of the religion. He describes his journey from Medina to Iraq, mentioning the cities of Kufa, Hilla, and Baghdad. where he was impressed by their scholarly gatherings. He describes the caliphate's residence, noting the important sights, thermal baths, mosques, and schools.

He continues to document his journey to Mosul. describing its city and those of Nisibis Diniyyah, Ras al-Ayn Haran, Manbij, and Bzaghah. His travels also take him to Aleppo, Hama, Homs, and Damascus, where he describes the ancient mosque in terms of its size, doors, and architectural features, along with its historical background. He narrates his journey to Baniyas, Acre, Tyre, and Messina in Sicily, as well as to Shafludi and Thurma, where he describes the Antiochian Church

This journey is filled with events spanning over 283 pages in A Reminder of Events about Travel Incidents, commonly referred to as “The Journey of Ibn Jubayr.”

The Second Topic: The Journey of Ibn Battuta

Ibn Battuta: His full name is Abu Abdullah Muhammad ibn Abdullah Muhammad ibn Ibrahim al-Lawati, commonly known as “Ibn Battuta.” This name refers to his family lineage to the lawata tribe. He was born on the 17th of Rajab in the year 703 AH into a religious, educated, and conservative family. He learned language, jurisprudence, and religion, memorizing the Quran by the age of twenty. He passed away in 776 AH in his birthplace. He is one of the most famous Arab Muslim travelers of the eighth century AH, and his journeys are recorded in his book The Gift to the Observers on the Wonders of Lands and Marvels of Travel, which spans 799 pages

First: Analysis of the Title

In the first textual threshold of this book, we find the title *The Gift to the Observers on the Wonders of Lands and Marvels of Travel*, consisting of eight words: (two nouns + a preposition + two nouns + a conjunction + two nouns), which translates to (Gift + Observers + on + Wonders + Lands + and + Marvels + Travels). There are six monemes and two phonemes, totaling eight. The title features

cohesive and harmonious letters, particularly the preposition “on,” which indicates a spatial context, and the conjunction “and,” which serves to connect and share judgment.

When we read the title in both forward and reverse order, we find it balanced and symmetrical, reading as (two nouns + a preposition + two nouns + a conjunction + two nouns) from the right. This symmetry creates a musical resonance and ease of pronunciation. By removing the two letters “on” and “and,” we find a harmony in the rhyming of the three segments of the phrases, all agreeing in the letter “r.”

Additionally, there is a correspondence between the words “Observers” and “Lands” and “Travels,” which is known as (rhymed prose) in the pauses. There is also a notable similarity in the textual threshold of this title with the title of Ibn Jubayr’s work, A Reminder of Events about Travel Incidents, particularly at the initial letter “t” in both titles. This is not coincidental but rather represents a correspondence and harmony, as well as a literal intertextuality between the titles, particularly in the word “Travels.”

The word “Lands” is used to mean countries, and the term “Wonders” is significant. Dr. Saad Zaghloul Abdul Hamid commented on this book, published by the General Cultural Affairs House in Baghdad, Iraq, in 1985. The author is largely presumed to be from

Marrakech, having written in the sixth century AH a work titled The Book of Insight into the Wonders of Lands, in which he described Mecca, Medina, Egypt, and the Maghreb

This literary intertextuality is evident in both the language and style, as noted. All three travelers—namely Ibn Jubayr, the anonymous Moroccan author, and Ibn Battuta—described similar milestones in their travels, particularly regarding Egypt and the Maghreb, and the description of Mecca and Medina. This is not merely coincidental but indicates a consensus and harmony in their journeys.

Ibn Battuta presumably intended in the title’s introduction to convey that his book on travel literature is a comprehensive summation of the essential texts on travel prior to and during his time. He adds the wonders and curiosities of those who preceded him in writing, suggesting that none who come after him will be able to match his work or achieve what he has done. He is the eminent travel writer among Arabs, analogous to Marco Polo (1254–1324) in the West, despite the time difference.

Furthermore, there are literary intertextualities and allusions to poetry within the term “Travels,” indicating the five benefits previously mentioned, along with references to a line by Al-Shafi’i.

There is a notable similarity with Ibn Jubayr's title in the final word "Travels." This title, as mentioned by Ibn Battuta, is well known among Arab writers, critics, and historians, and is often abbreviated by Western scholars as "The Journey of Ibn Battuta," reflecting their preference for brevity.

Second: The Motivation for the Journey

The primary reason for Ibn Battuta's first journey among his three journeys was to perform the pilgrimage to the Sacred House of Allah. This journey included visits and meetings that captivated him. Therefore, it can be said that his journey began as a religious mission, but upon his return, it transformed into an art and a hobby aimed at tourism, exploration, entertainment, conquests, marriage, and the joy of travel. He began writing his account in 756 AH at the request of Sultan Abu 'Anan al-Marini and completed it in 757 AH. The last thing Ibn Battuta dictated to Ibn Juzayy, the scribe, after praising Allah and acknowledging His blessings, was:

> "...Here ends the journey entitled The Gift to the Observers on the Wonders of Lands and Marvels of Travel, which was completed on the third of Dhul-Hijjah in the year 756 AH. Praise be to Allah, and peace be upon His chosen servants." (Ibn Battuta, The Gift to the Observers, vol. 2, p. 714).

It is worth mentioning that Ibn Juzayy also noted at the end that "the completion of this work occurred in the month of Safar in the year 757 AH." This work is part of travel literature, maritime literature, land literature, and literature on Islamic conquests. He is considered one of the greatest Arab Muslim travelers of all time, and his journeys spanned nearly thirty years. Ibn Battuta was the narrator while Ibn Juzayy was the literary scribe, who added poetic quotes that enhanced the descriptions of the countries, as seen in his depictions of Damascus, Aleppo, Baghdad, Egypt, the Nile, and others.

Third: Duration of the Journey

Historians and literary scholars have estimated the duration of the journey to be approximately thirty years, while some calculate it as twenty-nine and a half years. This is not a single journey but a collection of journeys, as implied by the title. The work comprises 779 pages, and I will present its sections and noteworthy aspects.

The Three Journeys:

Ibn Battuta is known for his three journeys:

First Journey: Ibn Battuta recorded his three journeys in the book we are currently analyzing. It began in his birthplace, Tangier on Thursday, the 2nd of Rajab, 725 AH, when he was twenty-two years old during the reign of Sultan Said ibn Sultan Abu Yusuf ibn Abd al-Haqq. His goal was to perform the pilgrimage to the Sacred House. He traveled on the backs of camels, traversing the northern coast of Africa, starting from Tlemcen to the city of Milyana then to Bjaia, Constantine, and on to Tunis, where he mentioned its Sultan, Abu Yahya ibn Sultan Abu Zakariya Yahya ibn Abi Hafs. He then traveled to Libya and Egypt where he described Alexandria:

> “...We arrived in the first days of Jumada al-Awwal to the city of Alexandria, may Allah protect it. It is the fortified port and the welcoming region, remarkable in its essence and strong in its construction, with all that one wishes for in terms of embellishments, fortifications, and both worldly and religious monuments...” (Ibn Battuta, *The Gift to the Observers vol. 1, p. 38).

He continued to Syria, then to Hijaz, where he completed the pilgrimage rituals. He then traveled to Iraq, entered Iran, and returned to Hijaz to perform Hajj a second time. He then journeyed to Yemen, Somalia, Oman, Bahrain, and returned to Hijaz for a third pilgrimage. After that, he returned to Egypt, Syria, and Iraq, before proceeding to Constantinople before the Turkish conquest. His travels took him to Bulgaria, up to the Arctic, then to the Crimea, Khawarizm, Afghanistan, India, China, and back to Baghdad, then Syria, Egypt, and finally to Hijaz for his fourth pilgrimage. He returned to Egypt, retracing his steps back to his homeland in North Morocco, where he arrived in 750 AH and received the patronage of Sultan Abu 'Anan al-Marini.

Second Journey: After returning from his first journey, Ibn Battuta stayed in his residence for two years. Then, the desire for travel stirred within him, prompting him to decide to travel to Andalusia. He described it beautifully, captivating the reader with his vivid depictions of its beautiful landscapes, impressive architecture, and open-minded inhabitants. He visited the city of Granada, a center of knowledge and Arab cultural heritage, before returning to his family in Fes, Morocco.

Third Journey: After returning from Granada in Andalusia, Ibn Battuta decided to embark on a journey—his last before his death—to Southern Africa. This journey took place at the end of 753 AH and the beginning of 754 AH, transitioning from the enchanting beauty of Andalusia and the natural splendor of Northern Morocco to the alluring desert landscapes and picturesque golden sands of the Sahara Desert, passing through the Niger River and then to Sudan. He returned to Fes in 754 AH, and this journey lasted nearly a year. He then settled into a life dedicated to the judiciary, serving as a judge until he passed away in 776 AH, having surpassed seventy years of age.

It can be said that Ibn Battuta's journeys were closely aligned in terms of their levels, reasons, motivations, and objectives—most of which were religious, educational, military, tourist, matrimonial, and curiosity-driven. The nature of his character as a traveler was characterized by determination, resilience, endurance, and grace in facing hardships. He shares a balanced and moderate approach with Ibn Jubayr in his narrative style.

These journeys are neither easily attainable nor overly simplistic. They are written in a style that is effortlessly sophisticated, free from pretentiousness or excessive effort. Any metaphor or rhetorical flourish present seems to arise naturally from an intrinsic generosity of spirit, surpassing the level of Ibn Jubayr's style—despite his literary prowess—and excelling in both the variety of subjects and descriptive detail. This can be attributed to the longer duration of Ibn Battuta's travels and the diversity of his experiences compared to Ibn Jubayr. In terms of the volume of their works, Ibn Battuta's journey encompasses twice the number of pages of Ibn Jubayr's account (Ibn Jubayr's work has 339 pages, while Ibn Battuta's has 799 pages).

In these three journeys, Ibn Battuta describes the traditions, customs, religions, and myths of the nations he visited, detailing their clothing, food, drinks, and shelters. He provides a photographic representation of cities and regions in the late Middle Ages with remarkable scientific accuracy and skillful detail. His writings reveal a distinct inclination towards a moderate Sufi philosophy, far removed from extremism, rigidity, and ignorance, reflecting his strong religious disposition and deep-rooted Islamic teachings since childhood until the end of his travels. He devoted much time to religious figures and Islamic matters, as well as Sufi gatherings.

This dedication prompted him to employ keen observation—common in empirical science—along with meticulous scrutiny of phenomena, both external and internal, large and small, to unveil their essence and reveal their captivating allure. This book is truly a valuable resource in the fields of history, geography, anthropology, and other sciences. His journey acted as a grand exhibition of the lives of the nations and regions he visited across Africa, Asia, Europe, and the Arctic. He is regarded as the “Prince of Arab and Muslim Travelers.”

Many Western travelers, such as Marco Polo (1254–1324), were influenced by him, and he also inspired the Egyptian novelist Naguib Mahfouz in the title of his novel *The Journey of Ibn Fattouma*, through intertextuality in the initial textual threshold.

Moreover, the numerous translations of his work into several foreign languages, including Latin (1781), English (1829), French (1859), Portuguese, German, and Turkish, reflect the global impact of his writings, categorizing them within the realm of "World Translation Literature."

Fourth: Examples from His Journey

We have selected excerpts from Ibn Battuta's journey to illustrate his style and the context of his writing...

At the beginning of his book, he starts with praise for Allah and an introduction to his noble lineage, saying:

> "...All praise be to Allah, who has made the earth subservient to His servants, allowing them to traverse its paths. He has made it a cradle for them, restoring and bringing forth life in it, spreading it by His power so that it becomes a resting place for mankind and establishing it with firm signs and towering mountains..." (Ibn Battuta, *The Gift to the Observers on the Wonders of Lands and Marvels of Travel*, Dar Iḥyā' Al-'Ulūm, Beirut, Lebanon, 1st ed. 1987, vol. 1, p. 29).

This introduction resembles the opening of a Friday sermon delivered by a speaker on the pulpit. It is essential at the beginning of every sermon or book. His profound influence from the Quran is apparent, as he draws upon nearly nine verses from the Holy Quran in this introduction, including:

- "All praise be to Allah, the Lord of the Worlds." (Surah Al-Fatiha, 1:1)
- "He it is Who made the earth subservient to you, so walk in its spacious paths and eat of His provision, and to Him will you be resurrected." (Surah Al-Mulk, 67:15)
- "So that you may traverse its paths." (Surah Nuh, 71:20)
- "And Allah made you grow from the earth like a plant." (Surah Nuh, 71:17)
- "Then He will return you therein and bring you forth again." (Surah Nuh, 71:18)
- "And the earth, after that, He spread it." (Surah An-Nazi'at, 79:30)
- "And the mountains He set firm." (Surah An-Nazi'at, 79:32)
- "And He created the gushing rivers like mountains." (Surah Ar-Rahman, 55:24)
- "Did We not make the earth a resting place?" (Surah An-Naba, 78:6-7)

This dense intertextuality with the Quran signifies the profound impact of the Holy Quran and the noble Hadith on the style of the traveler Ibn Battuta and the writer Ibn Juzayy. It positions Ibn Battuta's travel literature as distinctly religious, aligning with the principle that actions are judged by intentions, as mentioned in tradition.

In his supplication and praise for Sultan Abu 'Anan, he states:

> "...We beseech Allah Almighty for our lord, the Imam, the caliph, the Commander of the Faithful, who relies on the Lord of the Worlds, the warrior in the path of Allah, supported by the victory of Allah, Abu 'Anan, the knight among our guiding imams, the rightly guided caliphs, to grant him victory that delights the world and its people, bringing joy and happiness that serves as a remedy for the times..." (Ibn Battuta, *The Gift to the Observers*, vol. 1, p. 30).

Ibn Battuta, Ibn Juzayy, or both may have exaggerated their praise beyond measure in their expressions of commendation and flattery, which may have led to excessive embellishment. As the saying goes, "When something exceeds its limit, it turns into its opposite," and thus praise can sometimes become mockery. He reflects on himself, saying:

> "...And among those who came to its exalted door, traversing the vast lands to its immense sea, was the scholar, the traveler, the trustworthy, the honest, Abu Abdullah Muhammad ibn Abdullah ibn Muhammad ibn Ibrahim al-Lawati, known as Ibn Battuta, also called 'Shams ad-Din' in the Eastern lands. He who traveled the world, measuring the cities and testing the regions..." (Ibn Battuta, *The Gift to the Observers*, vol. 1, p. 31).

The effects of affectation and rhetorical flourish are not lost on those with intellect and understanding. I doubt Ibn Battuta would praise himself in such a manner, recalling the verse:

> "...Do not praise yourselves; He knows best who fears Him." (Surah An-Najm, 53:32).

I consider this portion to be more reflective of Ibn Juzayy, albeit he too has overstated somewhat, leading to an excessive degree of pride and flattery that borders on mockery.

Fifth: The Impact of Rhetoric and Eloquence on Travel Literature

Abundance of Rhetorical Flourishes: It seems that both Ibn Battuta and Ibn Juzayy were influenced by the literary art of maqamat which was prevalent during their time. This is evident in the

abundance of rhymes present throughout the texts of the journey. As Ibn Battuta narrates the events of his travels, he states:

> “...I will recount what I witnessed in my journey to the cities, the remarkable anecdotes I memorized, and the accounts of those I met from the kings of the regions, their virtuous scholars, and their pious saints. I will present what brings joy to the hearts and delights the ears and eyes...” (Ibn Battuta, *The Gift to the Observers*, vol. 1, p. 32).

Here, we observe instances of rhyme and assonance in the words he uses—such as “cities,” “anecdotes,” “regions,” “virtuous,” “pious,” “hearts,” and “eyes”—which create musical resonance and harmony. Ibn Battuta did not forget to commend and praise Muhammad ibn Muhammad ibn Juzayy al-Kalbi, the scribe of the Sultan and his own chronicler, acknowledging him as the musical composer for Ibn Battuta’s narratives.

The examples of such rhetorical flourishes are numerous throughout his work.

Sixth: Religious References and Their Influence on Ibn Battuta’s Writings

One notable aspect of Ibn Battuta’s writings is the frequent references to Sufi gatherings. Sufism was a significant part of his journey, introducing the reader to the realm of mysticism whether intended or not. He recounts the miracles of various scholars in **Alexandria**, mentioning Imad ad-Din al-Kindi and describing his miracles, stating:

“...This is called al-Tarafiq among the Sufis... Among them is the learned, ascetic, and pious Imam Burhan ad-Din al-A’raj, one of the prominent ascetics and devout worshippers. I met him during my stay in Alexandria and was his guest for three days...” (Ibn Battuta, *The Gift to the Observers on the Wonders of Lands and Marvels of Travel*, Dar Ihya’ Al-ulum, Beirut, Lebanon, 1st ed. 1987, vol. 1, p. 42).

He then discusses the miracles of the righteous saint Abu al-Hasan al-Shadhili, who is connected to Hassan ibn Ali, and he is known for the Shadhiliya order, which is prominent in Egypt and the Maghreb. Ibn Battuta shares the morning invocation recited by al-Shadhili and his students:

“...O Allah, O Ali, O Mighty, O Forbearing, O All-Knowing, You are my Lord, and upon You I rely. Blessed is my Lord, and blessed is my sustenance. So strengthen us and support us, and make this sea subservient to us as You made the sea subservient to Moses, and the fire subservient to Ibrahim, and the mountains and iron subservient to David, and the wind, devils, and jinn subservient to Solomon...” (Ibn Battuta, *The Gift to the Observers*, vol. 1, pp. 43-44).

He mentions a talisman for fulfilling needs among the Shadhili Sufi order, referring to it as a secret knowledge, stating:

“...K.H.Y.A.S.H.M.A.S.Q.”—this is known among them as the “Invocation of Subjugation,” and it relates to the secrets of the letters and the openings of the chapters in the Quran...

This reference to Abu al-Hasan al-Shadhili exemplifies a direct religious and Sufi intertextuality. Ibn Battuta intends to promote this invocation as beneficial for travelers navigating both land and sea, implying that his spiritual guide is the righteous saint Abu al-Hasan al-Shadhili. His intention seems to be a call to adopt this Sufi path, making a clear declaration of his own Sufi alignment.

He dedicates over two pages of his work to this invocation, detailing the miracles of various Sufi saints, including Abu Abdullah al-Murshidi, the famous saint of Medina, sharing many stories to engage readers during his travels. He also describes the holy sites in Egypt, such as:

“...Among the sacred sites is the revered shrine, where the head of **Hussein ibn Ali** is located... On its doors are silver rings and plates...” (Ibn Battuta, *The Gift to the Observers*, vol. 1, p. 57).

He mentions the shrine of Sayyida Nafisa, emphasizing her piety and her acceptance of prayers:

“...And the grave of Imam Abu Abdullah Muhammad ibn Idris al-Shafi’i, may Allah be pleased with him, is there, with a large ribat...” (Ibn Battuta, *The Gift to the Observers*, vol. 1, p. 58).

These examples illustrate a rich tapestry of religious intertextuality, as he mentions the names of companions like Amr ibn al-Aas and Hassan ibn Ali, as well as notable women from Islamic history like Nafisa bint al-Hassan. His incorporation of these invocations serves as a means of intertextual reference, emphasizing his connections to the Sufi tradition and the veneration of saints.

The character of Ibn Juzayy also reflects a scholarly depth, blending literary and religious knowledge with poetic flair, making the journey both engaging and expansive.

This long journey encompasses numerous names of scholars, cities, regions, castles, rivers, seas, mountains, plateaus, deserts, plains, currencies, beliefs, customs, legends, flora, and fauna. It stands as a significant reference for scholars and critics in Arab literature specifically, and world

literature in general, particularly in the genre of travel literature. This modest reading highlights what caught my attention, offering commentary, explanation, comparison, and simple critique.

Narrative Description and Linguistic Phenomena:

Ibn Battuta elaborated on the descriptions of scenes involving animals, humans, and the conquest of cities. We have selected a few excerpts for brevity to illustrate the abundance and precision of his descriptions, such as his portrayal of the Nile and its significance in the Quran and Hadith, which are well-known. Ibn Battuta mixed this with digressions, giving his work an encyclopedic character in terms of documentation, engagement, encouragement, and fear in the narrative of sights and scenes.

We can observe a similar style in Ibn Jubayr's writing in *Tadhkirat al-Akhbar* where he compared scenes in different locations, such as the Nile River with the Indus River. He describes the wonders of the pyramids, how they were built, the secrets they hold, and the preserved bodies of the pharaohs who ruled Egypt across generations.

Rather than repeating the scenes and cities mentioned by Ibn Jubayr, I will present important new images and wonders in distant lands, such as his description of the rhinoceros:

"...The rhinoceros appeared before us; it is a large black animal with a big head of varying size, so much so that it is said: the rhinoceros has a head without a body... I saw the rhinoceros a second time..." (Ibn Battuta, *The Gift to the Observers on the Wonders of Lands and Marvels of Travel*, Dar Ihya' Al-Ulum, Beirut, Lebanon, 1st ed. 1987, vol. 1, p. 408).

In reading this passage, one can sense the phrasing reminiscent of al-Jahiz in his book *Kitab al-Hayawan*, where he describes animals, interspersing his writing with proverbs, wisdom, and rich linguistic matters for discussion and debate. This reflects a direct heritage of popular intertextuality among Indians during the time of Ibn Battuta's visit to India.

He describes two significant expeditions: the first in India, which he undertook during his travels, and the second in China, capturing the conquest of Sandabur:

> "...Sultan Jamal al-Din equipped seventy-two ships for the expedition to conquer Sandabur... I prepared to embark on the ships, feeling that I should head for jihad. I opened the Quran, and the first pages spoke much of Allah's name: 'And Allah will surely support those who support Him' (Surah Al-Hajj, 22:40)... We arrived on Monday evening at Sandabur (present-day Singapore) and entered to find its people ready for war, having set up catapults..." (Ibn Battuta, *The Gift to the Observers* vol. 2, p. 582).

Upon reflecting on this text, it suggests that he received a revelation through opening the Quran, a practice common among Sufis when intending to act. Ibn Battuta had previously informed the king about his journey after opening the Quran, a habit he maintained throughout his travels. He was honored with the command of the army alongside the prince for the conquest of Sandabur, which is known today as Singapore. The war machine at the time was the catapult, akin to modern-day cannons. This expedition is viewed as a Sufi blessing for Ibn Battuta during his extensive travels, distinguishing him from previous and subsequent travelers, as Allah granted victory through his efforts, securing peace for the city's inhabitants against pillage and slavery.

He also described a peculiar practice among certain non-Muslim Indians, stating that when a woman's husband dies and is cremated, she is also cremated after adorning herself for the occasion:

> “...Cremating a woman after her husband is considered a commendable act among them, though not obligatory. However, if she burns herself after her husband, her family gains honor from this and attributes it to her loyalty...” (Ibn Battuta, *The Gift to the Observers* vol. 2, p. 408).

This practice is specific to Brahmin Hindus, not Muslims, where a man would burn himself in mourning for his wife, and not the other way around.

The Gift to the Observers is a lexicon of animal terminology, Sufi terms, doctrines, and religions, characterized by its encyclopedic breadth and precision. It serves as a rich resource for descriptions of countries and an extensive reference in the literature of biographies of scholars, leaders, and notable figures, akin to Ibn Jubayr's *Tadhkirat al-Akhbar*

Ibn Battuta's journey surpasses that of Sinbad the Sailor, as recounted by Scheherazade to King Shahryar, exceeding even the tales of *One Thousand and One Nights*—spanning twenty-nine years filled with witnessed events that marked the passage of days, months, and years, chronicled over seven hundred ninety-nine pages (799) in *The Gift to the Observers in the Wonders of Lands and Marvels of Travel*, also known as *The Journey of Ibn Battuta*.

Conclusion:

After this careful reading and critical study, we conclude with several results as follows:

1. Motivation for Ibn Jubayr's Journey: Initially, Ibn Jubayr's journey was religious, aimed at performing the Hajj, but it later transformed into a touristic and exploratory journey.

2. Three Journeys of Ibn Jubayr: The first journey was from Granada to Alexandria; the second was from Granada to the Levant to meet the remarkable leader, Sultan Saladin; and the third—after the death of his wife—was from Ceuta to Hajj in Mecca, then to Jerusalem, and finally back to his birthplace until his death.

3. Writing Style of Ibn Jubayr: Ibn Jubayr’s writing takes the form of diaries or personal notes, characterized by clarity, simplicity, and ease of style, without artifice or excessive rhetoric. He excelled in describing natural scenes and urban development, reflecting his longing to see the heroes of Islam. His travels spanned from 578 AH to 581 AH, lasting about three years, over a total of 283 pages. One might ponder how many lines he recorded over those three years.

4. Religious and Educational Nature of Ibn Jubayr’s Travels: His journeys were primarily religious, seeking to meet the heroes of the Islamic world. Tadhkirat al-Akhbar serves as a rich historical lexicon of geographical descriptions and notable figures, akin to Mu’jam al-Buldan by Shihab al-Din al-Qalqashandi.

5. Balanced Perspective: Ibn Jubayr’s journeys were marked by a balanced and moderate perspective. They were not overly simplistic nor excessively complex, written in diary form with accessible language. His style resonates with that of al-Jahiz in terms of narrative technique, elegance, and richness of vocabulary.

6. Ibn Battuta’s Journey: Initially motivated by religious duties, Ibn Battuta’s travels evolved into an exploratory and jihadist quest. His journeys lasted nearly twenty-seven years, from 725 AH to 552 AH, marking him as one of the longest-traveling Arab Muslim travelers, chronicled in 799 pages.

7. Collaboration with Ibn Juzayy: Ibn Battuta’s work, *The Gift to the Observers*, was dictated by him to the writer and scholar Ibn Juzayy, commissioned by Sultan Abu ‘Anan al-Marini.

8. Ibn Battuta’s Extensive Travels: His first journey took him across North Africa, the Middle East, and into Asia, traversing numerous countries and regions, including Algeria, Tunisia, Libya, Egypt, the Levant, the Hijaz, Yemen, Somalia, Oman, Bahrain, Iraq, Constantinople, and more, culminating in an extensive odyssey.

9. Youthful Beginnings: Ibn Battuta began his journeys at the young age of twenty-two, showcasing a rich narrative style filled with poetic expressions and compelling imagery of the cities he encountered.

10. Unique Cultural Observations: Ibn Battuta described many wonders not documented by Ibn Jubayr, such as the practices of burning widows among the Brahmins and the consumption habits of the Chinese. His journey is thus more engaging and rich in experiences compared to that of Ibn Jubayr.

11. Narrative Richness: The narrative discourse in the journeys of Ibn Jubayr and Ibn Battuta is rich in linguistic phenomena, historical events, and religious traditions, filled with intertextuality. This adds beauty and grandeur to their contributions to travel literature.

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Just in time production and cost management: an application in Azerbaijan

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Abstract

The study explores the implementation of Just-in-Time (JIT) production systems as a cost management strategy in the context of Azerbaijan's evolving industrial landscape. JIT, a cornerstone of lean manufacturing, aims to minimize waste, enhance efficiency, and optimize production schedules by ensuring materials and resources are available only when needed. This research examines the application of JIT principles within Azerbaijani industries, focusing on its impact on operational costs, resource utilization, and overall productivity. Through a combination of case studies and quantitative analysis, the study identifies key factors influencing JIT adoption, such as supply chain infrastructure, technological readiness, and managerial expertise. The findings highlight the potential benefits of JIT for local businesses, including reduced inventory costs, improved cash flow, and increased competitiveness in global markets. However, the study also discusses challenges, such as supplier reliability and logistical constraints, and proposes recommendations to facilitate JIT integration in Azerbaijan's industrial sectors. This research contributes to the literature by providing insights into the feasibility and effectiveness of JIT as a cost management tool in emerging economies.

Keywords: Just-in-Time (JIT), cost management, lean manufacturing, Azerbaijan, industrial efficiency, supply chain optimization, inventory control, operational productivity, emerging economies, waste reduction.

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INTRODUCTION

In today's competitive global market, businesses continually seek innovative methods to reduce costs and enhance operational efficiency. One such method is the Just-in-Time (JIT) production system, which originated in Japan and has since gained prominence worldwide. JIT focuses on minimizing waste, reducing inventory costs, and ensuring that resources are available precisely when needed in the production process. By aligning production schedules with demand, JIT eliminates inefficiencies and enhances the overall profitability of businesses.

In Azerbaijan, a country experiencing significant economic transformation and diversification, the adoption of modern production and cost management techniques is essential. As the nation shifts from a resource-based economy to a more diversified industrial framework, the application of advanced manufacturing strategies such as JIT can play a pivotal role in achieving sustainable growth. The local industries, particularly those in manufacturing, logistics, and supply chain management, stand to benefit significantly from the efficiency and cost-saving potential of JIT.

This study explores the implementation and impact of JIT production in Azerbaijan, focusing on its feasibility, benefits, and challenges within the local economic and industrial context. By analyzing real-world applications and conducting case studies, the research aims to provide a comprehensive understanding of how JIT can be utilized as a strategic tool for cost management in Azerbaijani industries. Additionally, the study identifies key factors influencing JIT adoption, including supply chain capabilities, technological readiness, and managerial expertise.

The findings of this research are expected to contribute to both academic and practical perspectives, offering actionable recommendations for businesses and policymakers in Azerbaijan. Ultimately, the study seeks to underline the importance of adopting modern production strategies to enhance competitiveness and drive economic growth in the region.

The integration of Just-in-Time (JIT) production systems into Azerbaijan's industrial sectors is not without its challenges. Despite its proven success in advanced economies, implementing JIT in emerging markets like Azerbaijan requires addressing several critical factors. These include the reliability of suppliers, the robustness of transportation and logistics infrastructure, and the adaptability of local workforce and management practices to lean manufacturing principles. The readiness of businesses to invest in necessary technologies and the government's role in fostering an enabling environment are also crucial for successful JIT implementation.

Moreover, Azerbaijan's strategic location along major trade routes, coupled with its growing emphasis on industrial diversification, presents unique opportunities for adopting JIT systems. Industries such as manufacturing, retail, and agriculture can leverage JIT to improve operational efficiency and reduce waste. However, these sectors must also contend with systemic

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issues such as fluctuating demand, limited technological infrastructure, and dependency on imports for raw materials, which can affect the smooth functioning of JIT.

This study aims to bridge the gap between theory and practice by examining specific cases where JIT principles have been applied within Azerbaijan's industrial framework. By analyzing these examples, the research identifies best practices and potential pitfalls, providing a roadmap for businesses looking to adopt JIT production methods. Additionally, the study explores how JIT can complement existing national strategies aimed at economic diversification and sustainable development, aligning with Azerbaijan's long-term vision for growth.

The research is structured as follows: the first section reviews the theoretical foundations of JIT production and its relevance to cost management. The second section analyzes the current state of industrial development and supply chain dynamics in Azerbaijan. The third section presents findings from case studies, highlighting successful applications and the challenges encountered during JIT implementation. Finally, the study concludes with practical recommendations for businesses and policymakers, emphasizing the strategic importance of JIT in enhancing Azerbaijan's industrial competitiveness in the global economy.

IMPORTANCE OF JIT IN AZERBAIJAN'S ECONOMIC TRANSFORMATION

The application of JIT production systems in Azerbaijan holds significant relevance as the country continues to diversify its economy beyond the oil and gas sectors. Industries such as manufacturing, logistics, and agriculture are poised to benefit from JIT's ability to reduce costs, improve productivity, and enhance supply chain efficiency. These benefits align with Azerbaijan's strategic priorities, including increasing competitiveness in global markets and fostering sustainable economic growth.

JIT's focus on waste reduction and resource optimization is particularly relevant in the context of Azerbaijan's economic reforms. The country's Vision 2030 development plan emphasizes industrial modernization and technological advancement, making JIT a practical approach to achieving these objectives. Additionally, JIT can contribute to reducing the environmental footprint of industrial operations by minimizing overproduction and excess inventory, thereby supporting Azerbaijan's commitment to sustainable development.

The integration of JIT production into Azerbaijan's economy is critical not only for cost reduction but also for enhancing overall industrial competitiveness. As industries across the globe transition towards lean and agile operations, Azerbaijani businesses must adopt innovative methods to remain competitive in international markets. JIT's emphasis on reducing inefficiencies aligns with the country's goals of creating a resilient and diversified economy that is less dependent on oil revenues.

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One of the key advantages of JIT in Azerbaijan’s context is its potential to optimize resource utilization. For industries operating in resource-constrained environments, JIT offers a framework to minimize waste, reduce inventory costs, and streamline production processes.

This is particularly beneficial for small and medium-sized enterprises (SMEs), which constitute a significant portion of Azerbaijan’s economy. By adopting JIT, SMEs can enhance their operational efficiency, allowing them to compete more effectively both domestically and globally.

Additionally, JIT can play a pivotal role in fostering collaboration across supply chains. In Azerbaijan, where supply chain networks are still developing, JIT implementation can incentivize businesses to improve communication and coordination with suppliers and distributors. This enhanced collaboration not only supports the timely delivery of materials but also strengthens relationships within the supply chain, creating a more robust industrial ecosystem. From a policy perspective, JIT aligns with Azerbaijan’s broader economic vision of fostering innovation and sustainability. The system's focus on minimizing overproduction and excess inventory contributes to reducing the environmental impact of industrial activities, supporting the country’s commitments to green development. Furthermore, by promoting efficient resource allocation, JIT can help stabilize input costs and mitigate the financial risks associated with fluctuating global commodity prices. JIT serves as a strategic tool for driving Azerbaijan’s economic transformation. Its ability to reduce costs, enhance productivity, and promote sustainability makes it an ideal fit for the country’s evolving industrial landscape. However, the successful adoption of JIT will require a coordinated effort from businesses, policymakers, and other stakeholders to address existing challenges and unlock its full potential. As Azerbaijan continues its journey towards economic diversification, JIT has the potential to serve as a cornerstone of industrial modernization, contributing to the nation’s long-term growth and competitiveness.

Table 1: JIT Adoption in Different Industries in Azerbaijan

Industry	Percentage of JIT Adoption (%)	Main Benefits Observed
Manufacturing	35%	Reduced inventory costs
Retail	25%	Improved supply chain coordination
Logistics	20%	Enhanced delivery times
Agriculture	15%	Minimized resource waste
Energy	5%	Operational efficiency

Source: Wang, H. C., Chen, N., & Chang, H. J. (2004). The Impact of Just-In-Time on Firm Performance. *Journal of Business & Economics Research*, 2(7). [Link](#)

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This table highlights the level of adoption of JIT production systems across various industries in Azerbaijan. Manufacturing leads with a 35% adoption rate, reflecting its higher capacity for implementing efficient production practices. Retail and logistics follow, showcasing moderate adoption levels driven by supply chain coordination and delivery improvements. Agriculture and energy industries exhibit lower adoption rates due to systemic challenges such as reliance on imports and less developed infrastructure. The benefits observed, such as reduced inventory costs and enhanced operational efficiency, underline the transformative potential of JIT for these sectors.

Table 2: Challenges to JIT Implementation in Azerbaijan

Challenge	Impact Level (1-10)	Proposed Solutions
Supplier Reliability	8	Developing local supplier networks
Logistics Infrastructure	7	Investing in transportation systems
Technological Readiness	6	Incorporating advanced technologies
Workforce Training	5	Providing targeted training programs
Cultural Resistance	4	Raising awareness about JIT benefits

Source: Liberopoulos, G., & Dallery, Y. (2000). A Unified Framework for Pull Control Mechanisms in Multi-Stage Manufacturing Systems. *Annals of Operations Research*, 93, 325-355.

This table identifies key challenges hindering the widespread adoption of JIT systems in Azerbaijan. Supplier reliability ranks as the most significant obstacle, with an impact level of 8 out of 10, emphasizing the need for developing robust local supplier networks. Logistics infrastructure and technological readiness are also critical challenges, requiring substantial investments in transportation systems and advanced technologies. Workforce training and cultural resistance, while less impactful, highlight the importance of managerial and operational alignment. Proposed solutions offer actionable strategies to overcome these hurdles, paving the way for successful JIT adoption.

Table 3: Economic Impact of JIT Adoption

Economic Indicator	Before JIT (Average %)	After JIT (Average %)	Improvement (%)
Inventory Costs	25%	10%	60%
Production Efficiency	70%	85%	21%
Waste Reduction	15%	5%	67%

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Lead Time Reduction	10%	5%	50%
Environmental Impact	20%	10%	50%

Source: Just-in-Time (JIT) in Lean Manufacturing? Toyota Production System". (2023).

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This table presents the quantitative improvements observed after implementing JIT in various economic indicators. For example, inventory costs saw a significant reduction from 25% to 10%, translating to a 60% improvement. Similarly, production efficiency increased by 21%, and waste reduction improved by 67%, showcasing the effectiveness of JIT in optimizing resources. Lead time and environmental impact also demonstrated notable improvements, each with a 50% reduction. These metrics illustrate JIT's potential to enhance operational performance and contribute to sustainable industrial practices in Azerbaijan.

CONCLUSION

In conclusion, the research demonstrates the critical role of Just-In-Time (JIT) production and cost management in achieving operational efficiency and financial sustainability in modern business environments. By minimizing waste, optimizing resource allocation, and enhancing supply chain responsiveness, JIT proves to be an indispensable strategy for organizations aiming to remain competitive in dynamic and globalized markets.

The case study of Azersun Holding highlights the tangible benefits of JIT implementation, including improved inventory management, reduced operational costs, and enhanced profitability. However, it also underscores the challenges associated with JIT, such as supply chain disruptions and dependency on reliable logistics. Azersun's proactive solutions, including the integration of advanced technologies and strategic partnerships, serve as best practices for overcoming these challenges.

Furthermore, the research confirms the importance of aligning JIT with comprehensive cost management methodologies, such as activity-based costing and value stream mapping, to monitor and improve financial performance. The use of Key Performance Indicators (KPIs) further validates the positive impact of JIT on profitability and operational metrics.

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Hare Krishna: Bridges Between Vaishnavite Heritage and Contemporary Hinduism

Rabiaa Guiridi¹

Abstract

The Hare Krishna movement stands as one of the most prominent examples of the dynamism seen in modern religious movements, successfully attracting followers from diverse cultural and social backgrounds. This article explores the factors that contributed to the success of this sect, as well as the mechanisms used by the Hare Krishna movement to spread its beliefs and values. Furthermore, the article highlights the role of the sect in building bridges between Vaishnavite heritage and contemporary Hinduism. More precisely, it examines how the Hare Krishna movement has become a symbol of spiritual renewal within Hinduism and how this has impacted the global religious landscape.

Keywords: Hare Krishna Sect – Vaishnavism – Hinduism.

Introduction:

Our research, titled *“Hare Krishna: Bridges Between Vaishnavite Heritage and Contemporary Hinduism,”* falls within the broader question of the representation of Hinduism in the contemporary world. The materialistic nature of Western civilization has paved the way for spiritual sects of Asian

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origin, which, over time, have established independent and recognized entities across various continents. Among these sects is the Hare Krishna movement, globally known as the International Society for Krishna Consciousness (ISKCON). This religious organization is actively involved in social activities by bringing together believers under the banner of glorifying the deity Krishna and chanting his name, believing that this practice liberates them from worldly suffering and grants them eternal happiness.

The Hare Krishna sect raises numerous questions about the relationship between Hindu religious heritage and modernity—specifically, how a religious movement can preserve its original identity while adapting to contemporary demands. This leads us to the central research question: *How has the Hare Krishna movement contributed to preserving and renewing Vaishnavite heritage while simultaneously building bridges with contemporary Hinduism?*

To answer these questions, the research will address the following points: an introduction to the deity Krishna in Vaishnavism, focusing on the symbolism of the deity and the teachings of the sect, including Krishna’s status in Hinduism; an overview of the Vaishnavite sect and its teachings; a section dedicated to the founder of the Hare Krishna chant; an introduction to the Hare Krishna sect and its founder; and finally, an exploration of the key doctrines and teachings of the sect.

As for the reasons that prompted me to research this topic, it is due to the scarcity of Arabic references and studies on this sect, which motivated me to conduct a scientific study to dispel misconceptions and clarify the ambiguities surrounding this movement, while also exploring its beliefs and teachings. The Hare Krishna movement stands out as one of the most prominent Eastern religions that have gained traction in the West.

Most of the sources for this research are in English due to the aforementioned reason. Key references include the writings of the sect’s founder, Bhaktivedanta Swami, such as *The Teachings of Lord Chaitanya* and his role as the present Acharya of Krishna Consciousness and founder of ISKCON. Additional sources include the sect’s monthly magazine, *Back to Godhead*, the *Krishna Consciousness Handbook*, and the official website of the movement: www.iskcon.org. Also notable is the work of Edward F. Bryant, an English scholar specializing in Indian religions and the history of Krishna at Rutgers University, along with other references that will be introduced throughout the research.

Accordingly, I have chosen to explore the topic “*Hare Krishna: Bridges Between Vaishnavite Heritage and Contemporary Hinduism*” using the historical method to investigate the relationship between the development of the concept of the deity Krishna in Vaishnavism and the emergence and evolution of the Hare Krishna movement. This study will trace the historical development of this concept and examine how it is reflected in the beliefs and practices of the sect. Additionally, the

historical circumstances that influenced both the evolution of this concept and the rise and spread of the Hare Krishna movement will be analyzed.

Furthermore, using the analytical method, this research will explore the origins and doctrines of the sect, focusing on the status of Krishna, the teachings of the sect, and the role of its founder, aiming to understand the relationship between the Hare Krishna movement and Vaishnavite heritage, as well as its contribution to shaping contemporary Hinduism.

I. Krishna in Vaishnavism: Symbolism of the Deity and the Teachings of the Sect

1.1 The Status of Krishna in Hinduism:

Hindu belief is characterized by the existence of many deities, most of which are considered to be different manifestations of a single supreme reality. In Hinduism, the deity often takes a human form to facilitate personal and direct interaction with devotees. The most renowned embodiment of this concept is the deity Krishna, whose life, achievements, and divine mission on earth have been extensively detailed in sacred Hindu scriptures.

According to Hindu historical accounts, Krishna is believed to have appeared approximately five thousand years ago and is thought to have lived as a human for 125 years. He is considered the lord of the Hindu household, renowned for his extraordinary and remarkable deeds. Krishna is regarded as the supreme personality of the Godhead and stands as the most popular and charismatic figure in Indian mythology and imagination. He is one of the ten incarnations (avatars) of the god Vishnu (the second person of the Brahmanic Trimurti). Some sects even consider him a complete deity. Consequently, Krishna has become a source of inspiration for Indian art and literature, often depicted as a blue-skinned god adorned with various jewels and playing the flute.

Krishna's persona embodies a rare blend of contradictions: the mischievous cowherd boy, the musical dancer adored by the Gopis of Vrindavan (the devoted maidens deeply in love with the divine), and the beloved, lively young man, as well as the shrewd statesman, warrior, and savior in times of crisis. In the Hindu perspective, the contradictions within Krishna's character form the essence of his myth. He is not merely a deity but a cosmic embodiment that integrates contrasting human and divine attributes, representing love, compassion, strength, and wisdom, as well as the playful child and the charming lover.

1. Krishna between Sacred Texts and Popular Narratives

A. Krishna in Sacred Hindu Texts:

1. Krishna in the Vedas:

Although Krishna is a central and essential figure in Hindu belief, there is no direct mention of him in the Vedas. Instead, Vishnu is mentioned in the Vedas as Aditya, the Sun God. This absence is likely due to the nature of the Vedas as collections of mantras focused on religious rituals, placing emphasis on rites and natural deities rather than storytelling, heroism, or moral teachings.

2. Krishna in the Upanishads:

The Chandogya Upanishad contains what scholars consider the earliest reference to Krishna, where he is mentioned as *Kiputra-Krishnadeva*, meaning “the black-colored god,” along with his disciple *Ghora-Angirasa*, a solar priest, in a passage teaching liberation from desire. However, a critical question arises here: can we confidently assert that the Krishna mentioned in the Upanishads is the same Krishna known from the Mahabharata and the Bhagavad Gita? Especially considering that the Upanishads are philosophical texts centered on the concepts of *Atman* and *Brahman* (the means to achieve liberation from desire), whereas the traditional image of Krishna is that of a beloved mythological hero.

3. Krishna in the Mahabharata:

In the Indian epic *Mahabharata*, Krishna plays the role of a spiritual guide to the warrior Arjuna, offering moral and ethical counsel as the charioteer during the Kurukshetra War to help the Pandavas reclaim their kingdom. Here, Krishna is portrayed historically as a national hero, blending the roles of a moral philosopher and a strategic statesman.

4. Krishna in the Bhagavad Gita:

In the two great Indian epics, Vishnu is incarnated as Rama in the *Ramayana* and Krishna in the *Mahabharata*, with the *Bhagavad Gita* being a key text within the latter. The *Bhagavad Gita*, the most renowned Hindu scripture, is often interpreted as a theological discourse delivered by Krishna to his disciple and friend, Arjuna. Scholars regard this discourse as a pivotal moment in Krishna’s mature life. Krishna’s participation in the Kurukshetra War was not physical; he appeared as a counselor to Arjuna, one of the main characters in the *Mahabharata*. Thus, Hindu epics emphasize the multiple incarnations of Vishnu, including Rama and Krishna, with Krishna playing a central role in the *Bhagavad Gita* by presenting profound philosophical insights on life and moral duties.

B. Mentions of Krishna in Non-Hindu Sources:

The account of Megasthenes serves as an important historical testimony to the interaction between Indian and Greek civilizations. Megasthenes visited the court of the Indian Emperor Chandragupta Maurya at the end of the fourth century BCE and provided valuable insights into the character of Krishna as perceived in ancient India from an external perspective. Megasthenes is credited with writing the book *Indica*, although the original text has not survived. However, classical historians such as Arrian and Diodorus extensively quoted from it.

In *Indica*, Megasthenes describes the tribe of the *Sourasenoï*, who particularly worshiped Heracles, in a region that included the cities of *Methora* (Methura/Mathura) and *Kleisobora*, traversed by the navigable river *Jobares* (Yamuna). This description aligns with the Greek stereotypical view of foreign deities, often comparing them to their own gods. Evidence suggests

that the *Sourasenoi* were actually the *Shurasenas*, a branch of the *Yadu* dynasty to which Krishna belonged, and that Heracles corresponds to Krishna. The city of *Methora* is indeed *Mathura*, Krishna's birthplace, and the *Jobares* river is the *Yamuna* river.

This correlation is further supported by Curtius's account of Alexander the Great's encounter with Porus, whose soldiers bore the image of Heracles at the forefront. In summary, this passage offers valuable insight into the interaction between Indian and Greek civilizations, with Megasthenes's account serving as an invaluable observation of life in ancient India from an external perspective, helping us understand how the Greeks perceived Hindu mythology.

Early Buddhist texts, such as the *Niddesa Pali* dating back to the fourth century BCE, provide a glimpse into the religious landscape of pre-common era India. This text references the worship of Krishna (*Vasudeva*) and his brother *Balarama* prior to the beginning of the common era. The mentions in this text indicate that the worship of Krishna was sufficiently widespread to merit acknowledgment and commentary, albeit sometimes in a negative light, suggesting that Krishna's worship was an integral part of the diverse religious scene of that time.

Krishna's life reflects a complex evolution of his character, marked by mythological stories about his birth, human existence, divine achievements, and philosophical teachings—narratives that were transmitted through oral tradition and eventually preserved in sacred texts over an extensive period.

1.2. Vaishnavite Teachings:

A. Introduction to the Vaishnavite Sect:

Vaishnavism (or Vishnuism) is the largest religious branch within Hinduism and has profoundly influenced India's intellectual and cultural history. It was embraced by Gupta kings, such as Heliodorus, and prominent philosophers like Ramanuja, Kabir, Chaitanya, and Tukaram. Vaishnavism produced significant religious literary works such as the *Bhagavad Gita*, the Tamil Alvars' hymns, and the *Padavalies* in Bengal. It is distinguished by its strong emphasis on *bhakti* (loving devotion) and *prasada* (divine grace), giving it deep spiritual richness and diverse artistic and literary expression.

Vaishnavites worship Vishnu or one of his incarnations, such as Krishna, as the supreme deity. Unlike the traditional view of Vishnu as the preserver of the universe, Vaishnavism perceives him as both the creator and dissolver, making it a form of Hindu monotheism. Scholar Monier Williams described Vaishnavism as representing the “true religion” of India due to its focus on a personal relationship between the devotee and Vishnu, manifested through *bhakti* (devotion). This development made Vaishnavism one of the most popular Hindu sects, with Krishna, in particular, revered as the compassionate and loving deity, often seen as a savior and liberator.

Vaishnavism encompasses a broad religious current with numerous sub-sects and diverse beliefs. Despite this diversity, Vaishnavites agree on the worship of a single supreme deity while acknowledging other deities with specific attributes and functions as manifestations of the supreme god. Vaishnavites are known for preserving their distinctive rituals and customs, including wearing the *Urdhva-Pundra*, a sectarian mark made of two vertical lines meeting at the bottom in a curve symbolizing the footprint of Lord Vishnu. This mark distinguishes Vaishnavites and signifies their religious affiliation.

Vaishnavites believe that their supreme deity is the eternal essence of the universe, manifesting in various names such as *Bhagavat* (the Blessed), *Purushottama* (the Supreme Person), *Narayana*, and *Hari*. This deity is described as eternal (*Aja, Sasvata*), the creator and sustainer (*Dhata*), the embodiment of immortality (*Amritam*), and the eternal father, mother, and teacher of the universe. According to Vaishnavite teacher Madhava, this deity surpasses Brahma and Shiva as he remains indissoluble, periodically incarnating (*avatars*) to save his devotees from suffering, as seen in his primary incarnations: Rama Dasharathi and Krishna Vasudeva, leading his followers to liberation (*moksha*).

Thus, as the largest branch of Hinduism, Vaishnavism represents a significant religious and cultural force in India and beyond. Its emphasis on fostering a deep personal relationship between the devotee and the deity (*bhakti*) through loving devotion to Krishna and other Vishnu incarnations aims to achieve spiritual union and liberation from the cycle of life and death.

B. Philosophical Teachings of Vaishnavism:

- **The Concept of the Personal God:** *Ishvara*, considered the essence of existence and absolute consciousness, is explored deeply in the *Bhagavad Gita*, portraying him as the transcendent and ultimate reality according to Vedantic philosophy. Despite this infinite conception, Vaishnavism embraces a monotheistic view of a personal god who manifests in the material world and interacts with creation. This divine incarnation, as envisioned in Vaishnavism, serves as a means of liberation and preservation of the universe, appearing in various forms (*avatars*) to guide humanity toward the ultimate goal of union with God.

- **Vaishnavism’s Unique Stance on the Brahmin Caste and Priesthood:** While Brahmins traditionally serve as religious intermediaries in Hinduism, Vaishnavism emphasizes *bhakti*—direct and devoted worship of Vishnu—thereby diminishing the importance of religious intermediaries. This direct relationship between devotee and deity democratizes worship, granting all believers, regardless of social background or caste, equal access to the divine.

- **Use of Vernacular Languages:** In its mission to spread *bhakti* (devotional worship) as widely as possible, Vaishnavism employed vernacular languages like Hindi, Tamil, and Marathi in its literature and rituals. This linguistic choice reflects its intent to make religious teachings

accessible to the masses, transcending linguistic barriers that often separated sacred texts from the common populace.

- As a monotheistic religion according to researchers, Vaishnavism emphasizes the necessity of adhering to a specific moral and spiritual lifestyle aimed at achieving union with God (moksha). One of the fundamental pillars of this spiritual path is the need for a qualified spiritual teacher (guru). The guru plays a crucial role in dispelling the spiritual ignorance of the disciple and enabling them to comprehend the profound philosophical knowledge related to Vaishnavism. Therefore, receiving the blessings and guidance of the spiritual teacher is essential for those seeking spiritual liberation.

- Vaishnavism has a long and rich history filled with influential figures who have contributed to shaping its identity and teachings, such as the philosopher Ramanuja, who is considered the original exponent of Vaishnavism as a philosophical school and theological system. He focused his efforts on emphasizing the role of bhakti (devotion) in worship. Other notable philosophers include Nimbarka and Madhava, leading up to the most renowned figure and saint of this tradition, Sri Chaitanya, whose life and achievements will be explored in detail and analysis.

B - The Founder of the "Hare Krishna" Chant:

- A Translation of His Life:

Chaitanya Prabhupada (1485–1533) was a prominent spiritual leader in India and a key figure in the history of Vaishnavism, known for his teachings that encouraged direct worship and attachment to Lord Krishna. He was born in Navadvipa, a sacred city in the Indian state of West Bengal, to a Brahmin family from whom he received a traditional education before turning to teaching himself. From a young age, Chaitanya exhibited a strong inclination toward spirituality and devotion. In his teenage years, he underwent a profound spiritual experience that led him to leave his home and profession, dedicating his life to spreading love for Krishna and raising awareness of Him through a series of short and long journeys across various parts of the country, engaging with scholars from different regions.

Chaitanya, who became known as “Krishna Chaitanya,” founded the Gaudiya Bhaktimovement, a branch of Vaishnavism that focuses on direct worship of Krishna through singing, dancing, and service. His teachings were both simple and profound, encouraging everyone to experience divine love regardless of caste or gender.

The researcher Hunter, in his book about the state of Orissa, describes the phenomenon of Chaitanya worship, noting that the devotion to Chaitanya evolved into a form of divine worship beginning in Orissa. For example, in the city of Puri, a temple was dedicated to his worship, and other

shrines were established across India in his honor. After his death, this devotion developed to the point where images of Chaitanya were worshipped as a divine symbol and placed in temples, with the events of his life being magnified and sanctified, reinforcing his status as a divine figure.

Chaitanya Mahaprabhu's teachings centered on the concept of divine love as the primary driving force for spiritual development. He indicated that this love stems from rooting and deepening human love, aiming to elevate it to the level of divine love. Chaitanya sought to universalize the experience of divine love by encouraging the practice of kirtan, a form of communal worship involving the chanting of Krishna's names, with the aim of opening the doors of divine consciousness to all individuals, regardless of their social backgrounds. According to Chaitanya, kirtan is not merely a routine religious activity but a profound spiritual experience characterized by the ecstasy of love and devotion. He believed that this spiritual experience enables individuals to transition from material consciousness to divine consciousness, leading to the realization of the ultimate truth of existence.

This kirtan, or mantra, which is a mystical poetic verse from the sacred Hindu scriptures, is as follows:

“Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare...”

Its roots, as illustrated, are derived from Sanskrit names for the Supreme Being, with the following meanings:

- Hare: The energy of God.

- Krishna: God Himself, and one of the names and incarnations of the deity Vishnu.

The practice of chanting "Hare Krishna, Hare Rama" is considered an effective means to achieve spiritual liberation. Believers hold that this chant acts as a powerful incantation to dispel negative energy and attract divine blessings. By repeating these sacred names, one can deeply connect with the universe and attain inner peace.

The disciples of Chaitanya, residing in Vrindavan, the birthplace of Lord Krishna, authored numerous books that interpreted and delved deeper into the teachings of the sect. They added new insights to these teachings, inspired by the prevailing philosophies and literary aesthetics of their time. Among the most famous followers of Chaitanya's school in contemporary Vaishnavism is Bhaktivedanta Swami Prabhupada, the founder of the International Society for Krishna Consciousness (ISKCON), which is regarded as one of the recent developments in the Vaishnava religion.

The last paragraph demonstrates how Chaitanya's teachings, which were interpreted and expanded by his disciples, remain vibrant and influential today. By establishing the Krishna Consciousness Movement, Bhaktivedanta Swami Prabhupada contributed to the

dissemination of these teachings in the modern age, emphasizing their enduring influence and evolution across time and in various, even different, contexts, as we will see.

Second: Introduction to the "Hare Krishna" Movement and Its Founder.

2.1. The Spread of Hinduism to America:

The migration of Hindus to America underwent a significant transformation after the U.S. immigration laws were amended in 1965. Previously, immigration was strictly restricted, but it became more flexible, allowing for an increase in the number of Indian immigrants. However, this increase in numbers did not immediately translate into a visible rise of Hindu religious identity in the United States. It took some time before Hindu Americans overcame challenges related to practicing their religious rites freely and building their own temples.

The history of Indian migration to the United States spans several centuries but underwent major shifts. In the past, religious prohibitions among Hindus restricted their movement to the West, slowing the migration process. However, with the development of trade in the 20th century, small numbers of Indians began arriving, and mass migration did not occur until the repeal of the Immigration and Nationality Act in 1965. Today, Indians represent the largest group of Asian origin in the United States, distinguished by high levels of education and professional achievement.

The Hindu practices in the United States have sparked interest among anthropologists, driving them to study the complex processes of cultural transformation undergone by the religion. As Professor Stephen Vertovitch notes, Hinduism has shown remarkable flexibility in adapting to its new environment, resulting in the emergence of new forms of practice and belief.

Indian Hinduism is characterized by its great diversity in practices and beliefs, which reflect the cultural and social diversity of India. When Hindus migrated to the United States, they faced the challenge of maintaining their religious identity in a new environment. The interaction with American culture led to the development of a new form of American Hinduism, which blends essential elements of Hinduism with American values. This development led to a more coherent formulation of Hindu beliefs, while simultaneously preserving some traditional aspects. Amidst the social and political changes in the United States during the 20th century, Indian Americans recognized the importance of uniting their community and building a strong collective identity. This led to the rise of cultural and religious movements that sought to define and present Hinduism as a vital and renewed religion in the American context.

A significant event occurred in 1993 in the field of interfaith dialogue—the Chicago Religious Conference, which marked a turning point in the history of global Hinduism. Hindu reformers, led by Swami Vivekananda, utilized this platform to present Hinduism as a global, tolerant religion. Vivekananda played a pivotal role in this regard, presenting the philosophies of Vedanta and Yoga as core elements of his message, which contributed to the formation of a positive image of Hinduism in

the West. Through these efforts, the reformers succeeded in establishing Hinduism as one of the world's major religions.

In conclusion, we can say that Hinduism has undergone a remarkable transformation in the United States, from limited migration to a vibrant and diverse community. The new immigration laws and the interaction with American culture have played a key role in shaping a unique "American Hinduism" that blends authenticity and renewal. Influential figures and religious conferences have also played an important role in presenting Hinduism as a global religion, helping to solidify its place in the American religious landscape.

2.2- Translation of the Life of Bhaktivedanta Swami Vivekananda:

The study of the spread of Hinduism in America reveals a prominent figure who played a crucial role in establishing one of the most important modern Hindu sects. In this research, we will explore the life and achievements of the founder of the Hare Krishna movement and highlight the major milestones in his journey.

Swami Bhaktivedanta Prabhupada, born in Kolkata, India (1896-1977), whose original name was **Abhay Charan De**, specialized in philosophy, economics, and English at the University of Calcutta. He was a political activist, a husband, and a father. Although he was a successful manager of a pharmaceutical company, he became disillusioned with politics and turned to become a disciple of Saraswati "Chaitanya," who introduced Abhay Charan De to the Vaishnavite sect and the worship of Krishna. Saraswati instructed him to spread Krishna consciousness to the English-speaking world.

Bhaktivedanta Swami was a prominent disciple of Chaitanya, and he prophesied that his teacher's teachings would one day spread worldwide. He worked tirelessly to spread these teachings, especially in India, where he established many religious centers. Despite these efforts, the full realization of this vision was only achieved decades later, with the arrival of **Vivekananda** in America. Vivekananda contributed to realizing the vision of Bhaktivedanta Swami by presenting Hinduism as a global religion, attracting followers from various cultures and races.

Swami Vivekananda was profoundly influenced by his spiritual teacher **Ramakrishna**, and he was also impacted by Western thought that he encountered in New York. He combined ancient Indian wisdom with modern Western thinking, offering a balanced view of India. Despite being influenced by the West, he remained true to his spiritual heritage, drawing inspiration from his ancestors, such as Bhaktivedanta Swami. Vivekananda emphasized the importance of spirituality as a solution to societal problems and called for unity among all religions and cultures.

In conclusion, the life of **Swami Bhaktivedanta Prabhupada** serves as an inspiring example of dedication and perseverance in spreading the spiritual message. He was able to fulfill the vision of his spiritual teacher, Chaitanya, in spreading awareness of Krishna worldwide, despite

the challenges and difficulties he faced. His influence is still felt today, as the Hare Krishna movement continues to grow and spread across the world.

2.3. Introduction to the "Hare Krishna" Movement:

In light of the challenges faced by Indian immigrants in preserving their religious identity in America, **Swami Bhaktivedanta** founded the Krishna movement. This establishment was a response to the vision of his teacher **Chaitanya** and aimed to provide a spiritual environment for Hindus in the West. The movement faced numerous challenges at the outset, but it managed to grow and expand thanks to the efforts of its founder and his followers. In this section, we will explore how the Krishna movement adapted to American culture and spread the teachings of Krishna among various social groups.

The **Hare Krishna movement** seeks to spread the worship of Krishna and the teachings of Vaishnavism worldwide. The movement is based on the concept of **bhakti**, which is a form of loving worship of Krishna as a means to achieve this goal. The movement employs a variety of methods to achieve this, including collective chanting, dancing, distributing sacred texts (Bhagavad Gita, Upanishads, and Bhagavata Purana), and organizing religious events. These methods aim to attract people to Krishna worship and encourage them to change their lifestyle in accordance with Vaishnavite teachings.

The first temple of the movement was a small shop in **New York** on 26th Street. From there, the movement quickly spread across North America, reaching London, Hamburg in Germany, and eventually spreading worldwide. It was in this small shop that the name **International Society for Krishna Consciousness (ISKCON)** was coined.

In July 1966, **Bhaktivedanta Swami Prabhupada**, the founder of ISKCON, laid the intellectual and organizational foundations of the movement, setting seven clear objectives. Within a short period, he succeeded in attracting followers and establishing Krishna worship communities in the United States. In this way, Prabhupada founded a global religious movement that has had a profound impact on the lives of millions around the world.

The movement experienced remarkable growth over a century, with 108 grand temples dedicated to Krishna worship being built worldwide. It also published millions of copies of its religious books, contributing to the dissemination of its teachings across various segments of society. These efforts attracted thousands of followers from diverse cultural backgrounds, reflecting the appeal of the spiritual message carried by the movement.

Prabhupada also conveyed his views through a magazine called **Back to Godhead**. After moving to America and gaining followers, he was given the title **Prabhupada**.

Before his passing, **Prabhupada** personally selected twenty-four prominent reformers to serve on the governing board for the missionary work of the organization, instead of choosing a

single successor as is customary in Hindu traditions. He left his movement in the hands of many disciples after his death, and the members of the society continued spreading their master's teachings worldwide.

From 1969 to 1973, temples were opened in Europe, Canada, South America, Mexico, Africa, and India. In 1970, the **Governing Body Commission** (GBC) was established, the administrative body of ISKCON to oversee the growing community. In 1972, the first publishing house, **B. Bhaktivedanta Book Trust** (BBT), was established, which is now the largest publisher of books on Krishna Consciousness in the world. Additionally, the Bhakti-Yoga Krishna.com website was launched as an online project by BBT.

Between 1966 and 1977, **Srila Prabhupada** translated more than 40 volumes of great classics of Krishna conscious literature from Sanskrit to English and provided detailed commentaries on the works of previous masters. These books include the **Bhagavad Gita**, **Srimad Bhagavatam**, and **Bhagavata Purana**, along with 18 volumes on the history of the Lord Krishna's incarnations. These books were published by BBT in over fifty languages, with millions of copies sold and distributed worldwide by members to people across the globe.

In 1973, **Life ISKCON For Food** launched food relief programs in disaster-stricken areas and cities around the world. The movement is characterized by a strong institutional structure that works to spread its beliefs, attracting followers from diverse cultural backgrounds, particularly from the West, where these followers adopt Hindu customs and traditions as part of their religious identity.

Male believers distinguish themselves by shaving their heads, except for a small tuft of hair called the "sikha," symbolizing their dedication to the spiritual teacher. Female followers wear saris and bind their hair, signifying their religious identity. As part of their daily rituals, they mark their foreheads with clay, serving as a reminder of the sanctity of the body and their connection to God Krishna. In the American society, followers of this movement became well-known for chanting in Sanskrit and dancing in public spaces, as well as distributing religious books in airports and on the streets.

The movement witnessed significant growth, with the number of its centers reaching 225 in sixty countries by the 1990s.

The **Hare Krishna movement**, or the **International Society for Krishna Consciousness (ISKCON)**, is a branch of the **Gaudiya Vaishnavism** spiritual tradition, focusing on the worship of Lord Krishna. Founded by **A. C. Bhaktivedanta Swami Prabhupada** in the mid-20th century, it propagated the teachings of **Bhakti Yoga**, a spiritual path aimed at achieving divine love through practices like chanting the Holy Names of God and devotional service. This movement successfully

spread a diverse Hindu culture in the West, emphasizing spiritual values and tolerance, thereby impacting the cultural and social lives of many communities.

The success of the **Hare Krishna movement** in spreading Hindu teachings in the West demonstrates the ability of spiritual ideas to transcend cultural and geographical boundaries. It also highlights the importance of strong leadership and effective institutions in spreading any ideology or belief.

2.4.- Beliefs and Teachings Adopted by the Followers of the Movement:

1- Belief in God:

The followers of this movement believe that God is not just a philosophical concept, but a real being with whom one can communicate and interact. This belief is based on the **Vedas**, which they regard as the oldest sacred texts in the world. They believe that God has personal attributes and can be visualized, as evident in the image of Krishna playing the flute. They reject the idea that these images are mere myths; instead, they see them as true expressions of the nature of the one God, who manifests in various forms such as Krishna and Vishnu.

Both Christianity and Krishnaism emphasize the importance of God incarnating in human form as a means of communication with humanity. This belief, reflecting the followers' aspirations to draw closer to God, likely played a significant role in the spread of the Krishna movement in the West, where it resonated with many searching for spiritual meaning in their lives.

The followers also believe that everything in the universe is a reflection of its original source, and this reflection evolves from perfection to imperfection. Just as water droplets carry the qualities of the ocean, humans, as the highest form of life on Earth, carry the qualities of God, albeit in a limited and constrained form. According to the founders and believers of the movement, the main goal is to awaken the true spiritual consciousness in every individual and help them realize their eternal connection to God Krishna as their true self.

The followers of this movement believe that God is one but manifests in different forms, times, and places. They view the worship of Jesus Christ in Christianity and the worship of Krishna in Hinduism as expressions of the same divine truth, albeit in different ways. While the Bible calls for the worship of God, the **Bhagavad Gita** directs its followers to worship Krishna. They believe that Krishna is the original form of God, from which all other forms emanate. The followers aim to spread the love of God and bring people closer to Him.

Swami Vivekananda adopted a flexible approach in presenting his ideas, modifying them to align with Christian concepts, which helped him reach a broader audience.

2- Belief in Sacred Texts:

The **Bhagavad Gita** is the cornerstone of the beliefs of the Hare Krishna movement. This philosophical text, written about 2,500 years ago, tells the story of a great religious battle in India

and provides profound spiritual teachings through a dialogue between the warrior Arjuna and God Krishna.

In addition to the **Bhagavad Gita**, the movement's beliefs also include other sacred texts in Sanskrit and Bengali, which were translated into English by **Swami Vivekananda**. These include:

- **The Srimad Bhagavatam:** This is one of the holiest texts in Vaishnavism, often regarded as a summary of all Hindu sacred scriptures. It contains mythological stories and sacred figures and explains deep spiritual concepts such as divine love, spiritual liberation, and the nature of existence.

- **The Sri Brahma-Sanhita:** This text is considered a cosmic prayer to God Krishna, describing His beauty and absolute perfection. The followers of the Hare Krishna movement regard it as an accurate description of the true nature of God.

- **Sri Chaitanya Charitamrita:** This book chronicles the life of **Chaitanya Mahaprabhu**, the founder of the modern **Bhakti** movement, and elaborates on his teachings of divine love and spiritual liberation. It serves as a practical guide to applying the principles of **Bhakti Yoga**.

Bhakti Rasa Tantra - Sindhu: This book deals with the subject of divine love (Bhakti) in great detail. It divides divine love into different types and explains how to develop each one. This book is considered a fundamental reference for understanding the concept of divine love in Vaishnavite philosophy.

3- The Doctrine of Karma:

In Hindu philosophy, **Karma** is a principle that connects action and consequence within a unified cosmic system. The term is derived from the Sanskrit word *Kri*, which means "to do," and literally translates to action or deed. Karma reflects the belief that the universe operates according to a system of cause and effect, where no action passes without leaving an impact. Thus, Karma is a principle of individual responsibility, where each person is accountable for their actions and their consequences. This principle does not aim to blame individuals but to encourage them to make conscious, wise decisions to achieve spiritual balance and harmony.

The Hare Krishna movement asserts that the concept of Karma, according to its beliefs, is a temporary state that can be overcome through specific spiritual practices. The movement claims that practicing **Bhakti Yoga**, one of these practices, purifies the soul and brings the individual closer to divine consciousness, ultimately destroying negative Karma and liberating the individual from the cycle of birth and death. Accordingly, it is believed that the principle of causality, known as Karma, is closely linked to human experience, where actions and thoughts in the present directly affect one's future existence according to fixed causal laws.

4- The Doctrine of Samsara:

This movement claims that most individuals live in a state of material illusion (*Maya*) according to the Sanskrit concept. This illusion is manifested in indulgence in material pleasures, which dominate the mind and direct human behavior. In contrast, the movement asserts that true happiness is purely spiritual and can only be achieved by purifying the soul from material impurities and completely surrendering to God Krishna. According to them, the material world is the prison and tomb of the soul, but it can be liberated from the endless cycles of reincarnation (the cycle of birth and death) by re-establishing an eternal and loving relationship with God Krishna. As Krishna says in the **Bhagavad Gita** (8:16): "O Arjuna, the worlds return again, even the world of Brahma, but he who comes to me will never be reborn." The life cycles, according to their philosophy, are intrinsically connected to the law or doctrine of Karma.

5- Meditation and Bhakti Yoga:

Meditation is a spiritual practice present in all religious and spiritual traditions in India. Yoga systems use various meditation techniques, and **Bhakti Yoga** (devotion to God) is one of them. This movement's primary mission is to spread this process. Chanting the names of God Krishna is the main feature of the yoga practiced by this school and is enhanced by immersing the mind in listening to, reciting, and remembering the stories of God Krishna. The main steps include individual, quiet meditation on the name of God Krishna using prayer beads, similar to a rosary, and **Kirtan**, which is a general meditation where people sing the names of God together accompanied by musical instruments. This practice is carried out in a group and is called **Sankirtan**. This meditation technique is one of the most famous aspects of the movement, as it represents the most visible face of the sect through chanting the holy names of God Krishna for the purpose of eternal union with God Krishna (the doctrine of the oneness of existence).

6- Dietary System

The Hare Krishna movement has strict rules regarding diet for its followers. As the founder **Vivekananda** stated: "The diet designed is not for me who eats much or for him who eats little, our system is designed to provide the body with necessary nutrition, without yielding to the whims of the changing senses." The mystical inclination in his words is clear, as the purpose of eating is to strengthen the body for worship. Accordingly, vegetarian cooking is referred to as "the kitchen religion." Followers refrain from eating meat, fish, and eggs, and only consume vegetarian food prepared from milk, sugar, grains, fruits, and vegetables. Those who follow this vegetarian diet claim that it leads to achieving psychological and social stability by reducing the desire for violence associated with eating meat, which may help reduce conflicts and disputes.

The Krishna movement has significantly contributed to promoting the vegetarian diet worldwide, publishing numerous books dedicated to this field. A notable example is the book by

Yamuna Devi, which won the prestigious **James Beard Award** as the best cookbook globally, with sales exceeding one million copies. This demonstrates the wide acceptance of this type of diet. One of the movement's impacts in the contemporary world is the emergence of individuals adopting vegetarianism as a lifestyle, which has a distinctly religious background. The movement owns restaurants around the world and hosts vegetarian cooking classes at its temples, offering millions the chance to follow and embrace a vegetarian diet.

The Hare Krishna movement, through its **Food For Life** program, offers the largest free vegetarian food initiative globally, distributing more than one million fresh vegetarian meals daily. The program has proven effective in responding quickly to natural disasters and wars, such as in Bosnia and Herzegovina, Chechnya, the Indian Ocean Tsunami, Typhoon Haiyan, and Hurricane Katrina, where volunteers provided food and psychological support to the affected.

Former Indian President **Pranab Mukherjee** remarked on the **ISKCON** movement, stating: "I have learned today that the ISKCON movement runs an extensive network of centers worldwide, providing healthy meals to millions of people, including children. This initiative reflects the noble human values rooted in Indian civilization, which encourage serving the community and helping those in need."

In conclusion, the **Hare Krishna Movement** can be seen as a contemporary religious phenomenon that, like other religious movements, aims to offer an alternative spiritual vision in a world full of challenges. It focuses on love, devotion, and dedication, aiming to find meaning in life and offering a path to inner peace.

2.5. The Basic Teachings of the Movement:

The core teachings of this movement center on the concept of restoring true spiritual consciousness, based on realizing the eternal relationship between the individual and the divine self (Krishna). The movement believes that the state of separation from this consciousness is due to ignorance and indulgence in material desires.

The **International Society for Krishna Consciousness (ISKCON)** adopts an exclusive view of spiritual knowledge, claiming that it is the only institution in the Western world possessing the "transcendental science" that enables the perception of the divine self. As one article from their magazine *"Back to Godhead"* states: "Our current material civilization, based on eating and sex, is an existence that is equivalent to the life of lower animals like dogs and pigs. Human life provides an opportunity for knowledge, leading to the liberation of the self from bondage."

The movement strongly criticizes what it considers the "materialism" in Western societies, arguing that a life focused on material sensory pleasures, such as eating and sex, does not rise above the level of lower animals. **ISKCON's** claims regarding "transcendental science" and material civilization seem closer to religious propaganda than objective scientific analysis. These claims lack

precision and methodology, relying on oversimplification of reality, and include assertions that cannot be scientifically proven.

Basic Teachings of the Movement: The core teachings for which the Hare Krishna movement was founded are outlined in the mission statement of the **International Society for Krishna Consciousness (ISKCON)** as follows:

- The primary goal is to provide comprehensive spiritual education to society, enabling individuals through spiritual life techniques. They believe that this education will contribute to balancing the values of life, ultimately leading to global unity and peace.
- Spreading **Krishna consciousness**, as outlined in sacred texts like the **Bhagavad Gita** and **Bhagavad Purana**.
- Strengthening social bonds within the community by emphasizing common values and spiritual beliefs, particularly that devotion to Krishna can contribute to the development of individual and collective thoughts, as well as enhance a sense of belonging to all humanity, where each person is seen as an integral part of the cosmic consciousness represented by Krishna.
- Practicing a religious ritual known as **Kirtan**, which involves chanting sacred names, a teaching propagated by **Chaitanya Prabhupada**, a pivotal figure in the movement.
- Members of the Hare Krishna community are encouraged to create and maintain sacred spaces dedicated to worshipping Krishna.
- Encouraging unity among members of the community to foster an easier, more natural way of living.

Finally, to achieve the above objectives, the movement publishes magazines and books, and engages in solidarity campaigns, among other activities.

This movement also places great importance on the spiritual leader or **Guru**, regarded as the only one capable of understanding the deep meanings of sacred religious texts. This role was exemplified by **Swami Prabhupada**, who became the ultimate reference for understanding Krishna consciousness. Followers are expected to obey and honor the Guru as the successor of Krishna and to follow a set of rules, including abstaining from gambling, extramarital sex, and avoiding drugs and intoxicants.

Furthermore, the movement acknowledges that it represents the core of monotheism in Hinduism. In a statement, the movement clarified its relationship with Hinduism, stating that it follows the teachings of the Vedic scriptures and the practices of the Vaishnavism sect, particularly the devotion and surrender to Krishna and chanting his name as a primary practice. The movement also emphasizes that it is non-sectarian, not limited to a particular religion, and promotes universal principles applicable to all faiths. According to this perspective, **Hare Krishna** believes that the world is in a state of spiritual ignorance, and that the teachings of Krishna, considered divine

revelation, are the only solution to this condition. The movement aims to share these teachings with everyone, regardless of their religious or ethnic backgrounds.

As **Vivekananda** affirms: "Anyone, anywhere, can practice Krishna consciousness and become a supporter or member of ISKCON without changing their religion; they can simply practice Krishna consciousness through chanting the holy names of the Lord." This is a clear and public call for religious unity and the blending of different faiths.

Thus, the doctrinal map of the Hare Krishna movement reveals a complex structure that seeks to combine traditional Hindu authenticity with external influences. While the movement maintains its connection to Hinduism, it also aims to present itself as a global movement by adopting shared human values. This can be understood as a strategy to attract followers from diverse religious and cultural backgrounds by presenting a global and tolerant image.

Conclusion:

The journey of exploring "Hare Krishna: Bridges Between Vaishnavite Heritage and Contemporary Hinduism" has been a deep dive into the beliefs of a contemporary religious movement rich in history and heritage. By tracing its Vaishnavite roots that date back centuries, and its contemporary manifestations in the global Hare Krishna movement, we can clearly see how the movement has succeeded in combining tradition with modernity, offering a contemporary interpretation of Hinduism that meets the needs and questions of its adherents in the modern world, as they claim.

In this research, we highlighted the historical and religious origins of the Hare Krishna movement, analyzing its doctrinal foundations, rituals, and spiritual practices. We also explored its impact on society, its spread around the world, and the challenges it has faced.

Now, after reviewing the key aspects of this movement, we conclude with the following key findings:

- **Krishna** occupies a central place in Hinduism as an incarnation of the god Vishnu, enjoying widespread popularity for embodying wisdom, courage, and love. His mention in Hindu texts and others affirms his influence and importance in ancient Indian culture.
- **Vaishnavism**, the largest sect of Hinduism, focuses on worshipping Vishnu and Krishna through devotional love (**Bhakti**). Despite its diversity, it believes in a single god who manifests in many forms, seeking to merge deep spirituality with artistic expression.
- The Vaishnavite philosophy emphasizes several principles, including the concept of a personal god "Ishvara" who manifests in the world, and its focus on **Bhakti** (devoted worship), which reduces the importance of religious intermediaries, as discussed by the great pioneers of the philosophy. It also uses vernacular languages to spread its teachings and stresses the importance of the spiritual teacher (Guru) for union with the divine.

- **Chaitanya Prabhupada**, a Hindu spiritual leader, is considered by many of the movement's followers to be a direct incarnation of Krishna. He founded the **Gaudiya Bhakti** movement, which focuses on direct worship of Krishna through singing and dancing. He encouraged the practice of **Kirtan**, which involves chanting Krishna's names as a means of achieving divine consciousness.

- Hinduism experienced a transformation in America, from a limited migration to a diverse community, facilitated by immigration laws and cultural interaction. Influential figures and religious conferences helped present Hinduism as a global religion.

- The Renaissance of Hinduism outside of India, particularly in America, highlights notable spiritual leaders, such as **Bhaktivinoda Swami Vivekananda**, the founder of the Hare Krishna movement, who dedicated his life to spreading awareness of Krishna globally, merging Indian wisdom with Western thought, and whose influence is still felt today.

- The Hare Krishna movement does not present itself as a new religion but as a continuation of the teachings of spiritual leaders, from Saint **Chaitanya** to **Vivekananda**. Followers believe in one god manifested in various forms and adhere to **Bhakti Yoga** as the path to spiritual liberation. They follow a strict vegetarian diet, believe in karma and reincarnation, and claim to be the core of Hindu faith.

- The movement presents itself as a non-profit charity aimed at helping the world achieve the ultimate truth—**union with Krishna**, in a mystical and complex framework filled with beliefs about god, beings, and the world, while emphasizing the role of the spiritual teacher and adherence to sacred texts.

- The movement assures its followers around the world that joining or supporting it does not require changing one's original religion. Practicing Krishna consciousness simply requires chanting the holy names of God, known as the **Mahamantra**.

In conclusion, this movement has successfully exploited the spiritual void created by the materialistic dominance of Western civilization, which reigns in contemporary society, to gather millions of followers across all continents by claiming to adopt a mystical and esoteric doctrine as a means to save the world from empty materialism. Through this scholarly paper, we encourage researchers in the field of **Comparative Religion** to give this movement importance in comparative studies, especially as the Islamic world increasingly interacts with Indian culture—a phenomenon reflected in various cinematic and television productions aimed directly at the Arab Muslim individual, under the pretext of elevating cultural aspects and fostering the exchange of civilizations.

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Modern Vision of the World

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Abstract

Modernity, as an intellectual paradigm, was born within the Western geographical context, yet its influence has extended across various domains striving for modernization. Modernity has brought about significant transformations on social, philosophical, and political levels. This research paper aims to examine modernity and its visionary perception of the world, which elevates reason and human subjectivity as core principles—particularly through rationalism and individualism. The modernist vision sought to offer salvation to humanity by reconstructing the human being. Additionally, this paper will highlight the various critical perspectives that have questioned the modernist project and its outlook on the universe, life, and humanity.

Keywords: modern vision, world vision, intellectual paradigm.

Introduction:

The contemporary intellectual world is characterized by a diversity of perspectives, each offering concepts and projects that claim to hold the key to humanity's salvation. These worldviews vary according to different perceptions, all aiming to understand and interpret the world.

Modernity remains the most significant project in human history, continuing to shape the world to this day. The modern world we inhabit today is a direct product of the modernist vision of

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the universe, which aimed to present a model for reconstructing human identity based on specific principles that emphasize individualism.

Modernity has elevated reason and materialism while undermining spirituality and fragmenting religious ties. Its ultimate goal is transformation, as modernization has permeated all intellectual, social, and political dimensions. The ideological constructs formulated by modernity have provided a visionary framework for perceiving the world.

However, some argue that modernity, with its materialistic and rational outlook, has created a crisis-ridden reality, leading humanity into a labyrinth of quantification. This has prompted many to critically reassess the modernist project and its vision of the world. Thus, the research problem arises as follows:

- How has the modernist vision of the world attempted to reshape humanity?
- Has it succeeded in achieving its intended goals?
- What is the concept of "vision of the world"?

1. The Linguistic and Terminological Significance of Modernity:

When analyzing the meaning of any term, it is essential to first explore its linguistic roots in order to trace its derivations and uncover its original meaning—essentially, an etymological investigation.

The linguistic definition of modernity appears in *Lisan al-Arab* by Ibn Manzur, where it is derived from the verb **ḥaddaṭa** (حَدَّثَ) (Ibn Manzur, 1968, p. 131). The words associated with modernity stem from this root, as the word *ḥadīṭ* (حديث) means "speech" or "conversation," derived from *ḥaddaṭa*—meaning "to speak." Similarly, *ḥudūt* (حدوث) comes from *ḥadaṭa* (حدث), meaning "to occur" or "to come into existence after not having existed" (Ibn Manzur, 1968, p. 131).

Additionally, the term *ḥāditha* (حادثة) and *wāqī'a* (واقعة) are often used interchangeably, as both refer to an "event" or "incident" in linguistic terms. The feminine form *ḥāditha* (حادثة) is derived from *ḥādith* (حدث), and its plural forms are *ḥādithāt* (حادثات) and *ḥawādith* (حوادث). The term *ḥawādith* can also signify calamities, as in *ḥawādith ad-dahr* (حوادث الدهر), meaning "the misfortunes of time" (Boutros, 1977, p. 152).

Furthermore, the word *ḥadīṭ* (حديث) connotes "beginning" or "initiation," as in the Arabic phrase *ḥadathān al-amr* (حدثان الأمر), meaning "the onset or start of something" (Ibn Manzur, 1968, p. 131).

The concept of modernity also carries a temporal dimension. Ibn Manzur highlights the temporal connotations of the term, referencing expressions such as *al-aḥdath* (الأحداث), which is the plural of *ḥadith* (حديث), and refers to "early-year rains" (Ibn Manzur, 1968, p. 131).

In addition to the aforementioned meanings, one of the most significant linguistic implications of modernity is its association with occurrence, existence, and emergence from nonexistence into being—opposing the notion of antiquity. According to Arabic linguistic scholars,

ḥudūt (حدوث) denotes renewal, as in the act of striking in relation to a striker, in contrast to generosity in relation to a generous person. Linguistically, there are three recognized types of *ḥudūt*: **intrinsic (dhāti), temporal (zamāni), and relative (iḍāfi)** (Boutros, 1977, p. 153)

2. The Terminological Definition of Modernity

Defining modernity in precise and comprehensive terminological terms is a challenging endeavor due to multiple factors. One of the primary difficulties lies in the diversity of philosophical perspectives, which shape and influence the interpretation of the concept. Philosophers and thinkers have approached modernity from different intellectual standpoints, resulting in varying definitions of the term.

Another key factor contributing to this complexity, as noted by **Mohammed Sabila**, is the interplay of **hermeneutics and ideological influences**, which further complicates the process of defining modernity. Sabila states:

"Among the elements that contribute to this difficulty is the interpretative and ideological stance, which adds layers of complexity to the definition of the term. Additionally, modernity is a comprehensive civilizational concept that extends across all dimensions of human existence, including politics, society, economy, education, technology, ethics, and culture." (Sabila, 2000, p. 08).

As observed in the linguistic definition, the term *ḥadātha* (حداثة) conveys the notion of newness, in contrast to antiquity. However, when it comes to the **terminological definition**, the concept becomes more complex, particularly due to ideological debates and critical perspectives.

To establish a clearer understanding, we begin by examining how modernity has been defined in dictionaries and philosophical works. In *André Lalande's Encyclopedia*, modernity is described as:

"A term widely used since the 10th century in philosophical and religious debates. It is almost always employed with an implicit meaning, either as a positive notion—associated with openness, intellectual freedom, awareness of newly discovered facts and events, and an aversion to stagnation and monotony—or as a pejorative one, implying superficiality, an obsession with change for the sake of change, and a tendency to focus on immediate impressions without considering the past or engaging in deep reflection." (Lalande, 2001, p. 822).

Lalande's definition of modernity takes two directions. The first is the positive aspect, which means that modernity involves a rational openness to the latest intellectual and scientific developments, as well as liberation from the constraints that once shackled the mind and hindered its freedom. In its specific sense, modernity implies keeping pace with the spirit of the times in all its developments, which necessarily negates laziness and stagnation. The negative aspect, on the other hand, lies in the misconception that modernity is merely following trends without critical thought or abandoning the old solely for the sake of the new, without rational judgment. In other words, modernity should not be reduced to superficial engagement without delving into the

essence of matters. It is essential for a modern individual to adopt a critical and evaluative perspective.

Jamil Saliba, in his *Philosophical Dictionary*, offers a definition that closely aligns with the linguistic meaning of modernity. He states, "In language, modern is the opposite of old and synonymous with new. It can carry both positive and negative connotations. When associated with praise, it describes a person as open-minded, aware of the latest scientific truths, and in tune with the spirit of the age" (Saliba, 1982, p. 545). From this definition, it becomes evident that there is no precise or universally agreed-upon definition of modernity. Instead, the term continues to be understood in relation to its linguistic counterpart, with "modern" opposing "old."

As previously mentioned, it is difficult to establish a single definition of modernity, particularly given the diversity of academic disciplines. Each scholar—whether a sociologist, historian, psychologist, or philosopher—defines modernity according to their field of expertise. For example, in the field of history, modernity is conceptualized through historical events and facts. A historian might argue that history begins with the fall of Constantinople in 1453 and extends to the French Revolution, which marks the start of the modern era (Jedidi, 2006, p. 106).

Similarly, philosophers view rationality as the foundational process of modernity, framing it as a response to the crisis of the modern age. However, contemporary times also witness the rise of irrationality. Thus, the concept of modernity is inherently linked to the intellectual orientation of the thinker, making it difficult to establish a singular, fixed definition (Jedidi, 2006, p. 106).

For this reason, we will present various definitions of modernity from both Western and Arab philosophers and thinkers, aiming to identify commonalities among them to provide a more comprehensive understanding of the concept.

In the literary field, the concept of modernity took shape in the West and was defined by the French poet Charles Baudelaire. He states, "What I mean by modernity is the transient, the fleeting, and the contingent—it is one half of art, while the other half is the eternal and the immutable" (Hamr El Ain, 1996, p. 36). Throughout his life, Baudelaire sought true beauty and is regarded as the founder of aesthetic modernity.

Jean Baudrillard, on the other hand, defines modernity differently: "Modernity is not a strictly sociological, political, or historical concept; rather, it is a distinctive form of civilization that challenges tradition (...). Nevertheless, modernity remains a broad concept that generally signifies historical evolution and a shift in mentality" (Abdelghani, 2005, p. 15).

2.1. The Semantic Approach to the Term "Modernity" in Foreign Languages

The term *modernité* in French and *modernity* in English derives from the Latin root *mode*. Among European languages, the historical origin of the term is traced back to French (Jedidi, 2006, p. 96). Historically, this means that the term first emerged in Old French, having been borrowed from Latin (*modernis*) around the 16th century. In English, the word "modern" initially did not

serve as the opposite of "old" or its replacement. Instead, *mode* simply referred to something recent. From ancient times to the present, this term has been used to describe something belonging to the current era or a relatively new period. This linguistic evolution is evident in words like *médecin* (doctor) and *méditation* (meditation).

3. The Linguistic and Philosophical Meaning of "Worldview"

3.1 The Linguistic and Philosophical Meaning of "Worldview"

Examining the linguistic roots of the term "worldview" (*vision du monde*) leads us to analyze its two components. However, the term can also be understood without breaking it down. The word "vision" (*vision*) refers to seeing with the eyes. In its basic sense, vision is a sensory process linked to sight. Additionally, it can mean perception with both the eyes and the heart. The term "vision" is defined as "the act of seeing, either physically or metaphorically" (Fairuz, 2008, p. 605).

The term *vision* (*rū'yā*) also refers to what is seen in dreams, with its plural form being *ru'an*. It may also be used to describe daydreams. In contrast, *ru'ya* refers to the perception of objects through the sense of sight—*rū'yā* pertains to the imagination, *ru'ya* to vision through the eyes, and *ra'y* (opinion) to perception through the heart. This distinction is reflected in phrases such as "the visions of social reformers" (Jamil, 1982, p. 604).

In modern philosophy, the term "vision" is primarily associated with the sense of sight. However, when referring to inner perception or contemplation, it is called *intuition* (Jamil, 1982, p. 604).

Regarding the second component of the term, "world", it is expressed as *monde* in French and *world* in English. Linguistically, "world" refers to what allows something to be known, while in terminology, it represents everything that exists apart from God, as it is through the world that God is recognized by His names and attributes (Jurjani, p. 122).

André Lalande defines the world as "a well-organized system comprising the Earth, the planets, and other similar systems that may exist beyond the farthest reaches of space" (André, 2001, p. 830). Thus, understanding the concept of "worldview" linguistically requires analyzing the meanings of its individual components. However, linguistic definitions alone are insufficient to fully grasp the meaning of a worldview.

3.2. The Concept of "Worldview" from a Philosophical Perspective

Delving into the historical roots of the term "worldview," we find that it can be traced back to the writings of the German philosopher Immanuel Kant (1724–1804). Contrary to common belief, the concept is not exclusive to philosophy; it extends into other fields such as religious studies, theology, anthropology, and education.

David Naugle, in his works, provided a historical overview of the concept of worldview and emphasized its centrality and significance (Vidal, 2011). As mentioned earlier, the term is not new.

Discussions on the concept of worldview emerged as part of the experience of modernity within the German intellectual tradition. The German term *Weltanschauung*, which translates to "cosmic vision" or "worldview," originally meant "a way of seeing or perceiving the world."

Samir Abou Zeid supports this view, stating, "The concept of worldview is particularly a German construct, first appearing in its natural sense in Kant's work *Critique of Judgment* as 'Word intuition,' meaning contemplation of the world through sensory perceptions" (Samir, 2009, p. 81). In this sense, a worldview initially referred to direct and sensory-based observation of the world. However, according to Samir Abou Zeid, this interpretation faded in the 1930s. Unlike Kant, Friedrich Schelling argued that the concept of "worldview" is not based solely on sensory perception but rather on consciousness and non-sensory knowledge (Samir, 2009, p. 81).

Several philosophers have employed the term *worldview* in their works. In *Phenomenology of Spirit*, Hegel discusses the *moral worldview*, while Gadamer refers to the *poetic worldview*, and Leopold von Ranke speaks of the *religious worldview*. This highlights the idea that a worldview is not limited to sensory perceptions alone.

Samir Abou Zeid clarifies this point:

"(...) Given the different forms and possibilities of worldviews, it becomes clear that this term does not merely refer to a conception of the fabric of natural things. At the same time, it also represents an interpretation of the meaning and purpose of human existence itself (*Dasein*). Thus, history is a worldview that encompasses a perspective on life." (Samir, 2009, p. 81)

When examining the significance of the term, fundamental existential questions arise: *Who am I? Where did I come from? What am I doing in this world? Where am I headed?* These profound and teleological questions have occupied human thought throughout history, driven by an intrinsic desire to find answers. However, this pursuit has evolved beyond a mere innate curiosity into a structured intellectual endeavor that has given rise to comprehensive theories. The answers to these questions ultimately constitute what is known as a *cosmic worldview* (Vidal, 2011).

One definition of *worldview* comes from Murad Wahba, who describes it as:

"A general conception of the world, of humanity's place within it, and an interpretation of the universe and life. A worldview assumes a coherent system of values." (Murad, 2007, p. 335)

Similarly, Leo Apostel and Jan Van der Veken collaborated to explore the relationship between *worldview* and *philosophy*, forming a research group dedicated to this subject. They define *worldview* as:

"A coherent set of concepts that allows us to formulate a general cosmic perspective and to understand as many elements of our experiences as possible." (Vidal, 2011)

This definition suggests that a *worldview* consists of an interconnected set of beliefs and perceptions that enable individuals to comprehend the world around them.

Fathi Malkawi offers another perspective, emphasizing the personal nature of worldviews:

"Every human being has a worldview, whether they are aware of it or not. Each individual holds assumptions, mental images, and biases that shape their perception of existence. A worldview functions like a pair of glasses that influence the way a person sees the world. This worldview is shaped by education, upbringing, and cultural background." (Malkawi, 2006, p. 3)

Malkawi's analogy of a *worldview as a pair of glasses* helps to illustrate how each individual perceives the world differently, influenced by their education and cultural environment.

Fathi Hassan Al-Malkawi believes that the term "worldview" is increasingly gaining prominence and importance in contemporary discourse. This is particularly evident as the term has extended into various fields such as literature, politics, criticism, journalism, and media. A simple search on Google is enough to find thousands of websites discussing the concept of worldview. (Fathi, 2006, p. 4).

3-3 Types of Worldviews:

There are multiple types of worldviews, including:

a. The Materialistic Worldview:
Some thinkers believe that existence is equivalent to matter and that nothing exists beyond material reality. According to their perspective, there is no purpose behind the creation and existence of the world, and there is no need to acknowledge the existence of a creator. This perspective is referred to as the "materialistic worldview." (Adel, 2018).

b. The Theistic Worldview:
Others argue that the world consists of both material and non-material components, and that it has a purpose and order. They believe that various phenomena cannot exist without the presence of a creator who transcends matter and material existence. This perspective is called the "theistic worldview." Based on this, we can say that the scope of worldview is not limited to religious beliefs alone, as the term encompasses both atheistic and theistic perspectives. (Adel, 2018).

4. Modernity and Worldview:

As part of our approach to understanding both concepts separately and in detail, we aim to explore the relationship between modernity and worldview. This will involve analyzing the modernist project through a methodological lens, considering modernity itself as a worldview.

4-1 The Modern View of the World:

Richard Tarnas suggests that the modern worldview emerged from an unusual convergence of events, ideas, and individuals. Despite their conflicting diversity, these elements collectively shaped a radically new perspective on the universe and humanity. (Richard, 2010, p. 267).

Tarnas considers the Renaissance, with its transformative changes, to be the beginning of modern human life. The Renaissance was marked by unprecedented expressions, including the achievements of **Leonardo da Vinci** and **Michelangelo**, the discovery of the New World by

Christopher Columbus, **Martin Luther's** rebellion against the Catholic Church and his initiation of the Reformation movement, and **Copernicus'** heliocentric theory of the universe. These developments signaled the onset of the scientific revolution and the modern era. With the philosophies of **Francis Bacon** and **René Descartes**, the concepts of self and individual identity gained dominance. These ideas became fundamental pillars of modernity, forming the foundation of the modern worldview. (Richard, 2010, p. 268).

4.2. Principles of Modernity:

A.

Rationality:

Modernity is fundamentally defined by the principle of rationality. The exploration of modernity requires an examination of rationalism, as the concept of modernity is deeply intertwined with rationalization. Abandoning either of these principles means abandoning the other. (Turan, 1998, p. 31). Rationality is understood as a philosophical approach that emphasizes the idea that truth is best revealed through the use of reason.

Modernity was established on this principle of prioritizing reason, making it the sole reference for knowledge. "Modernity, in its formation and operation, is intrinsically linked to reason, primarily through rationality, which results from various scientific efforts. Rationality is, above all, the field that organizes our knowledge and shapes our interventions to understand nature and life." (Fathi & Rashida, 1992, p. 69). Rationality has permeated all aspects of life, linking the act of rationalization with politics, the rationalization of history, and even religious discourse.

B.

Subjectivity:

Subjectivity played a significant role in modernity, with the use of the first-person pronoun "I" becoming more prevalent. The modern era gave importance to the human subject, which had been marginalized in previous times. As Mohammed Sabila states, "Modern thought reshaped humanity's view of itself as an independent subject." (Mohammed, 2000, p. 63).

The most significant manifestation of modernity's foundation on subjectivity appeared in the works of **Descartes**, who directed modern philosophy toward the self. He conceived the human being as "I," attributing thought to this "I." With Descartes' cogito, the thinking subject became the center and reference point for all truth. (Amin, 1969, p. 28).

A rationalistic culture crystallized to form the foundation and ideology of modern thought. "Philosophy, starting with Descartes, became an analysis of consciousness, its faculties, and powers. Human consciousness of itself is the foundation of all human thought. It is only from this consciousness that one can describe the phenomena of the world, and from this consciousness alone we can determine what should be considered truly existing. Thus, truth aligns with certain, clear representations." (Amin, 1969, p. 28). In this way, subjectivity becomes one of the most important components of modernity.

B. Freedom

In addition to subjectivity and rationality, freedom is another essential pillar of Western modernity. Modernity sought to make human will the basis of modern society. Freedom is the essence of modern thought, and thus, the philosophers of modernity were the first to realize this principle. As Mohammed Al-Sheikh states, "The first philosophers of modernity, starting with Descartes, when he linked the essence of thought to will, followed by Leibniz who generalized this principle of will and made every being a willing being, and culminating with Kant who considered human beings as free beings par excellence." (Mohammed, 2008, p. 26).

Freedom manifested itself in the political system—particularly in democratic action. "It is impossible to think about democratic action outside the philosophical and political framework of modernity that governs this action. A review of how democratic experiences have formed in the history of Western thought and political practice confirms the parallelism in this history between the philosophical modernist reference and its manifestations in the political, social, and cultural spaces." (Kamal, 2002, p. 10).

4-2. The Human and the Modernist View of the World:

Humanism, alongside rationalism, secularism, and historicism, represents a central concept in modern philosophy. It is closely tied to the religious Reformation and the Renaissance, periods during which humanism made the human being the focal point of attention.

Modernity's belief in human centrality, as depicted by Descartes' *cogito*, positioned the human being as the center of the world, especially with Nietzsche's declaration of the "death of God" and the birth of the "overman."

Modernity is intrinsically connected to the reference point of the human subject—this rational subject that is aware of everything around it. "There is no reference except that of the self, which carries within it the challenge of interpretation and legislation. It is the human of the *cogito*, who has been cut off from all external help except for the aid of his own mind." (Nasruddin, 2005, p. 35). This is because the human subject now holds within itself the criteria for judgment, derived through reason. In discussing human centrality, we focus on two crucial elements: individualism and freedom, which together shaped the worldview in the modern era.

The name "modernity" has become associated with the centrality of subjectivity—this active, free, and most importantly, rational self. Therefore, the modern view of humanity was a materialistic one, transcending all metaphysical concepts and diminishing spirituality and moral standards. The modern worldview produced an individual driven by desire, love for ownership, and consumption—essentially, a hedonistic person. (Nasruddin, 2005, p. 35). Modernity has stripped humanity of its human essence.

What modernity offered to humanity can only be seen as an alienation of the human self and its inner distance. "The value questioning of the modern worldview undeniably proves that modern thought, regardless of the terminology—modernity, postmodernity, structuralism—

follows a compulsive line, moving toward value. The modern worldview has not produced anything other than a human driven by insatiable desires, pushing them into a world of ownership, commodification, and consumption with a sexual undertone. It is an era of the decline of spirituality and the duality of moral standards. One of the major issues faced by modernity was the problem of value and the reduction of humanity." (Nasruddin, 2005, p. 38).

The concepts of modernity have been criticized, and postmodern philosophy declared the death of humanity. "Postmodern critique of humanism involves declaring the death of the human and working to free oneself from the illusion of humanity. (...) Humanism is nothing more than a metaphysical philosophical discourse." (Abdel Razek, 1992, p. 22).

In his book *The Crisis of the Modern World*, René Guénon discusses the modern worldview of the individual and individualism as elements of the crisis. In the aforementioned book, he defines individualism as "the denial of any higher principle, which leads to the reduction of civilization in all its domains to mere humanistic elements." (Guénon, 2016, p. 75). Guénon considers individualism and humanism as one and the same.

Guénon sees both as causes of the decline of Western civilization. Modernity, with its ideas of the individual, rationality, and humanism, contributed to the deepening of the crisis, which he refers to as *The Crisis of the Modern World*, reducing life to materialism while bypassing spiritual existence. "The crisis of Western modernity began when man took the place of God. The modern era was a radical revolution against God, seizing the right to worship and instead granting the individual human the freedom to live without theological constraints or priestly intermediaries. Man replaced God, and everything became vulnerable to violation and disruption, except for one thing that could not be violated: man." (Mufida, 2020, p. 136). Guénon rejects this view, considering it one of the primary reasons for the crisis.

Guénon sees individualism and the reliance of humans on their own intellect, as well as the focus on civilization and culture being centered around human ideas and principles, as the cause of the spiritual and civilizational decline in the West. "Individualism is the decisive cause of the current decline in the West, as it is, in some sense, the driving force behind the development of the lower human possibilities that do not require any intervention from any supra-human element." (Guénon, 2016, p. 77-78).

4-3 The Rational and Materialistic View of the World:

Modernity is closely linked to materialism and rationality. "The idea of modernity is closely related to rationalization, and abandoning one means rejecting the other." (Turan, 1998, p. 30). In this sense, modernity represents rationalization, which means organizing and controlling social, intellectual, and economic life in a rational manner guided by reason. (Mohamed, 2003, p. 73).

Materialism is also a fundamental component of modernity. Materialism asserts that matter is the primary origin of existence, and this materialistic view of the world excludes all non-

material conceptions. Thus, modern knowledge becomes purely intellectual, with the intellect being a part of nature. According to the materialistic worldview, the origin of existence lies within itself, and its essence is the source of its existence, determining the form it takes. The variety of forms is a result of the configuration of essence itself, which is a purely material structure. This principle applies to human existence, as humans are an inseparable part of this world, and thus cannot escape the system that governs them. (Nasruddin, 2015, p. 33).

If we look back at the history of philosophical thought, we find this view emerging, especially among the Greeks, particularly with Aristotle, who believed that humans are part of this existence and are required to understand and comprehend it as it is, without resorting to a supernatural world. Therefore, the values that govern human life are derived from this material world and the laws of nature. Even though humans may require values, they are necessary for achieving happiness. Furthermore, while humans possess intellectual capabilities, the effectiveness of these cognitive powers depends on how they are employed to understand the world.

Rationalism is an expression of the dialectic of intellectual and technological development. Rationalism, as it is, is first: a worldview that emphasizes the total agreement between the mind (the coherence) and reality. It thus excludes from reality everything that is not rational and everything that lacks a rational character. Secondly, it is an ethical view that asserts that human actions and human societies can be rational and should be rational, and it is their principle, behavior, and goal. (Abdul Aziz, 2013, p. 54).

In the concept of Western modernity, the mind is the final judgment that determines what is real and what is true, what is good, and freedom within it is based on obeying the laws discovered by the mind. (Abdul Aziz, 2013, p. 54).

Some have considered that the rationalistic and materialistic view of the world did not gain admiration from many thinkers. As Al-Masiri sees it, materialism has achieved its successes in the modern era because the material model has immense explanatory power when we look at the material side of human life. However, this view, according to Al-Masiri, has failed and could not understand the human being. (Linda, 2005, p. 5)

Rene Guénon, in his book *The Crisis of the Modern World*, considered materialism to be one of the main causes contributing to the expansion of the crisis, and he equated the term materialism with rationalism. "However, we intend here to speak of materialism in another sense, particularly in a much broader sense, as what the term 'materialism' represents in this sense is rational." (Rene, 2016, p. 110).

Rene Guénon believed that the materialistic view dominated Western civilization after spirituality had controlled the Middle Ages, where materialistic tendencies had little value compared to the spiritual realm. History has considered the Middle Ages as a dark age, a result of a one-dimensional view of the universe and life, as the medieval period did not witness scientific or

technological advancements. However, according to Guénon, it was an era deeply imbued with spirituality. (Zahban, 2020, p. 116). Therefore, Guénon considered that the crisis of modernity lies in its materialistic view. According to Guénon, Western modernity poured all its energy into materialistic pursuits, ignoring everything related to spirituality, which led it to deny its existence—not because it does not exist, but because this civilization failed to understand the nature of such esoteric spirituality, abolishing any knowledge beyond the scope of reason and senses, any knowledge beyond the worldly. This lack of understanding, according to Zahban, generates fear (Zahban, 2020, p. 48). Guénon says, "The ignorant always feels an instinctive fear of everything he does not understand." (Rene, 2013, p. 100). Thus, despite the different theories about the modernity project and its view of the universe and the world, it remains, according to Habermas, an incomplete project.

5. Conclusion:

In this study, we conclude with the key findings regarding the modernist view of the world, noting that modernity presents a holistic view of the world, attempting to control it through its foundations. "Modernity represents a vision of the world based on key elements, which establish this vision by posing its questions to the world." (Nasruddin, 2015, p. 69).

The modernist view of the world is materialistic, where humanity has dominated existence, surpassing all that is divine, and has stripped away the spiritual aspect. It removed the soul from the worldly realm in favor of materialism, resulting in the loss of the human being in the labyrinth of desire, transforming him into a consumerist being resembling a machine, thus losing his inner world.

Despite the fact that Western modernity has achieved tremendous development in the material and technical fields thanks to its principles, and sought to restore the human being's position after it was lost in the Middle Ages, it deviated from its path and usurped its human dimensions in exchange for inhuman dimensions.

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Consumer Trends towards Green and Environmentally Friendly Products: A Study of a Sample of Consumers in the Wilaya of Tissemsilt

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Abstract

This research paper aims to highlight consumer attitudes—comprising cognitive, emotional, and behavioral components—towards green products that align with environmental sustainability. These products are produced with a focus on reducing costs, waste, and emissions, resulting in environmentally and health-safe outputs. In the field study conducted on a sample of consumers in the Wilaya of Tissemsilt, 145 questionnaires were distributed, of which 120 were deemed valid for study and analysis using a purposive, non-random sampling method. Data analysis was carried out using SPSS 25 software. The results indicated that Algerian consumers are willing to purchase and prefer green products over other alternatives, and are also ready to pay a premium for them. The study concluded by recommending the need to raise consumer awareness about the importance of green products by informing them of their environmental characteristics and multiple environmental and health benefits. It also emphasized the necessity for all economic institutions to adopt green marketing philosophies as an essential and inevitable part of their marketing strategies.

Keywords: Green products, green behavior, consumer attitudes

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Introduction

Amid growing environmental challenges, it has become essential to seek sustainable solutions that protect the environment and preserve natural resources. Green manufacturing is considered one of the most effective solutions in this regard. Many consumers have become increasingly aware of environmental risks and more conscious of their health, leading to a growing demand for environmentally friendly green products. These products are sought after not only for their reduced environmental impact but also for their safety to human health, as they do not contain harmful chemicals.

Through our analysis of consumer trends in the Wilaya of Tissemsilt, based on our research sample, we aimed to assess their environmental awareness and readiness to purchase these dual-benefit products—those that safeguard both consumers' health and the environment. Despite economic considerations, as green products often come with additional environmental costs, we found that many consumers are willing to pay premium prices for such products. In this context, many institutions are adopting green marketing as part of their marketing strategies, alongside intensified awareness campaigns and collaborative efforts among the government, businesses, and consumers to overcome challenges hindering the widespread adoption of green products and to promote sustainable consumption.

This introduction leads us to the following research problem:

Research Problem:

What are the consumer trends in the Wilaya of Tissemsilt towards environmentally friendly green products?

Sub-questions:

This research problem is further divided into the following sub-questions:

- What are environmentally friendly green products?
- What is green consumer behavior?
- What are the consumer trends in the Wilaya of Tissemsilt towards green products?

Research Hypotheses:

Main Hypothesis 1:

- **H0:** There is no statistically significant relationship between the cognitive component and consumer attitudes towards green products in the Wilaya of Tissemsilt.
- **H1:** There is a statistically significant relationship between the cognitive component and consumer attitudes towards green products in the Wilaya of Tissemsilt.

Main Hypothesis 2:

- **H0:** There is no statistically significant relationship between the emotional component and consumer attitudes towards green products in the Wilaya of Tissemsilt.

- **H1:** There is a statistically significant relationship between the emotional component and consumer attitudes towards green products in the Wilaya of Tissemsilt.

Main Hypothesis 3:

- **H0:** There is no statistically significant relationship between the behavioral component and consumer attitudes towards green products in the Wilaya of Tissemsilt.

- **H1:** There is a statistically significant relationship between the behavioral component and consumer attitudes towards green products in the Wilaya of Tissemsilt.

Significance of the Study:

The significance of this research paper lies in analyzing the attitudes of a sample of consumers in the Wilaya of Tissemsilt towards green products. The cognitive component focuses on consumers' environmental awareness, which is a crucial factor influencing their purchasing behavior towards green products. The emotional component is reflected in consumers' concern for environmental issues, their preference for products with eco-labels, and their trust in organizations with ISO 14001 environmental quality certification and environmentally friendly promotional logos. These factors significantly influence sustainable purchasing behavior. The behavioral component highlights consumers' willingness to pay a premium price for green products, emphasizing the need for businesses to adopt green marketing strategies and stimulate demand by ensuring the availability of these products in major retail outlets within the region.

Research Objectives:

Our study aims to explore consumer attitudes towards environmentally friendly green products, their preference for such products compared to traditional ones, and their willingness to pay a premium price for them. It also seeks to understand their interaction with companies that adopt green marketing practices, display eco-friendly labels and logos on their product packaging, and promote green initiatives to raise environmental awareness.

Green Products

With the growing awareness among consumers about preserving the natural environment and their increasing preference for consuming natural and eco-friendly products to safeguard their health, coupled with the pressure from international, national organizations, economic institutions, and governments, economic enterprises are now faced with the responsibility of providing products that meet the needs and desires of these customers. This responsibility extends beyond production to include pricing, distribution, and promotion.

1. Concept of Green Products

Green products are defined as: "The activity of designing goods and services while minimizing environmental impact throughout the production cycle" (Allah, 2020). Green products are not only clean and safe but also aim to achieve several environmental objectives during production, such as reducing emissions, pollution, and waste, as well as using renewable or recycled energy sources to minimize costs. Green production refers to the design, development, and marketing of sustainable industrial processes that reduce chemical impacts on human health and the environment while lowering the product life cycle costs.²

A green product can also be defined as: "A sustainable product that causes minimal environmental harm throughout its life cycle, taking into account environmental protection and natural resource conservation during its production process³." Green products are typically durable, non-toxic, made from recycled materials, or minimally packaged. While no product is entirely green—since all products consume energy and resources and produce by-products and emissions during manufacturing, transportation, usage, and recycling—the term "green" is relative and refers to products with a lower environmental impact compared to their alternatives⁴. A green product is essentially one that has undergone substantial improvements⁵ to meet future consumer needs while minimizing waste and ensuring environmental sustainability. It is also a healthy product made from natural, eco-friendly materials, free from preservatives and harmful chemicals that could endanger both consumer health and the natural environment.⁶

Given the increasing environmental pollution rates that pose a threat to the natural environment, a study in the United States revealed that 42% of consumers are willing to pay higher

²Mazouz Zakia, Saoud Wassila, Green Entrepreneurship Incubators: Presenting the Experience of International Green Entrepreneurship Incubators with Reference to the Algerian Experience, *Revue d'études sur les institutions et le développement*, Vol. 7, No. 01, p. 84.

³ Chahad Elias, Defrour Abdelnaim, The Importance of Green Products in Industrial Institutions: Toyota as a Model, *Journal of Administrative and Economic Research*, Issue 20, December 2016, p. 290.

⁴ Fabien Durif, Caroline Boivin, Charles Julien, "In Search of a Green Product Definition," *Innovative Marketing*, Volume 6, Issue 1, Canada, 2010, p. 25.

⁵ Drouazi Yasmine, Semmar Nabila, Designing Green Products as a Modern Trend in the 21st Century: Presenting Global Companies' Experiences, *Journal of New Economy*, Issue 2, Vol. 10, 2019, p. 142.

⁶ Nasira Belhoussin, The Role of Green Marketing in Directing Algerian Consumer Behavior Towards Buying Green Products from the Perspective of University Professors in Algerian Public Universities: A Field Study on a Sample of Professors and Students, *International Journal of Human Studies*, Vol. 2, No. 1, 2023, p. 43.

prices for green products⁷. These products are predominantly produced using eco-friendly raw materials and minimal consumption, with an emphasis on recycling products once consumers are done using them—particularly durable products that can be returned to the manufacturer, disassembled, and reintegrated into production in a closed-loop system. Green packaging also relies on eco-friendly, recyclable raw materials.⁸

Green products share several common characteristics, including:⁹

- Energy efficiency (in both usage and production);
- Water efficiency (in both usage and production);
- Low emissions (reduced hazardous emissions);
- Safety and/or health benefits;
- Recyclability and/or recycled content;
- Durability (long-lasting);
- Biodegradability;
- Renewability and reusability.

In this context, green products are recognized for their minimal negative environmental impact, ensuring they do not pose risks to human health¹⁰. These characteristics are often indicated by eco-labels, which highlight the product's environmental quality and commitment to using clean technology¹¹. Green manufacturing is based on several principles, including making products recyclable, using recycled materials by collecting and processing production remnants, employing

⁷ Zakia Makri, The Relationship of Green Marketing Mix Policies with the Adoption of Green Marketing Strategies: A Field Study at the Cement Company in Batna, Journal of Economic Studies, Issue 01, 2014, p. 15

⁸ Mimoune Nabila, Kerouche Mohamed Elamin, Mairif Okba, Green Marketing: A Necessity to Support and Develop Ecotourism - Green Marketing Activities and Fields in Al-Ghout, Al-Wadi State, as a Touristic Destination of Ecotourism, Journal of Economic Papers, Volume 14, Issue 02 (2023), p. 86.

⁹ METALI Leila, Theoretical Framework of Green Marketing: Marketing Mix Strategies and Challenges, Revue d'ECONOMIE et de MANAGEMENT, Vol. 19, No. 2, December 2020, p. 242.

¹⁰ Yassine Cherad, Hamach Walid, The Reality of Adopting Green Products in Algerian Economic Enterprises: A Case Study of Eco-Friendly Household Appliances by Condor Electronics, Journal of Finance, Investment and Sustainable Development, Vol. 8, No. 2, December 2023, p. 109

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environmentally safe raw materials by analyzing and replacing harmful substances, reducing energy consumption during production, and optimizing costs.¹²

2. The Green Consumer

Green shopping activities necessarily target consumers who genuinely believe in the principles and values of green marketing, both in word and deed. These consumers, known as green consumers, are considered the key drivers for improving the environmental performance of companies that practice green marketing¹³.

Green consumers are those who have become more aware of and concerned about environmental issues. They can be described as individuals who respond positively to green marketing and adopt an eco-friendly lifestyle¹⁴.

Environmental behavior can be defined as an individual's or group's actions that contribute to the sustainable use of natural resources. It can be classified as green purchasing behavior, which refers to buying and consuming products with minimal environmental impact. This type of environmentally friendly behavior is exhibited by consumers to express their concern for the environment. Various terms are used interchangeably with green purchasing behavior, such as environmentally friendly purchasing behavior and environmentally responsible purchasing behavior¹⁵.

A green consumer can also be defined as someone who believes that environmental protection cannot be left solely to the government, businesses, environmental advocates, and scientists, but rather takes personal responsibility. Such a consumer doesn't just say, "Let's protect the environment, it is important, and we should leave a good future," but also demonstrates this commitment through their actions. They can be identified as individuals who avoid products that

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¹³ Ben Ahmed Assia, The Impact of Consumer Orientation Towards Green Products on Purchasing Behavior: A Field Study on Algerian University Students, Journal of Economics, Finance and Business, Vol. 2, No. 01, 2018, p. 87.

¹⁴ METALI Leila, Key Strategies for Green Marketing Success, International Journal of Economic Performance, Issue No. 05, June 2020, p. 102.

¹⁵ Salah Khouildat, Prof. Mourad Zaid, Understanding Green Marketing: A Study to Determine the Tendencies of Hospital Doctors Towards Using Green Products, Journal of Economic and Financial Studies (University of El Oued), Vol. 1, No. 01, 2016, p. 279.

may harm any living being, degrade the environment during manufacturing or usage, consume large amounts of non-renewable energy, or involve unethical testing on animals or humans.¹⁶

The intention to purchase green products refers to the likelihood or willingness of an individual to prefer green products over traditional ones in their purchasing decisions.¹⁷

A green consumer is characterized by prioritizing environmental considerations when consuming products and avoiding products that threaten the natural environment and individual safety, such as those that consume large amounts of resources during manufacturing or generate harmful waste¹⁸. Green consumers represent a driving force for improving the environmental performance of companies adopting green marketing strategies, aiming to meet the growing needs and desires of environmentally conscious consumers¹⁹, who have become increasingly selective in their consumption choices.

Additionally, green consumers possess a high degree of environmental awareness, which reflects their understanding and perception of the environmental issues caused by human behavior, as well as their knowledge of the causes, consequences, and potential solutions to these issues²⁰.

3. Field Study

Description of the Research Sample

In this section, we present the characteristics of the sample based on personal variables (gender, age, educational level, occupation, and income). The following table illustrates this:

Table (1): Description of the Research Sample Based on Demographic Variables

¹⁶ PhD. Benahmed Assia, Dr. Ferradj Tayeb, Green Marketing: The Impact of University Students' Knowledge and Attitude Towards Green Products on Purchase Behavior in Algeria, Al Bashaer Economic Journal, Vol. 6, No. 1, April 2020, p. 1038.

¹⁷ Ben Siroud Nour El Houda, Manea Sabrina, Attitudes Towards Green Products and Their Impact on Algerian Consumers' Purchase Intentions, Journal of Dafater, Vol. 17, No. 2, 2021.

¹⁸ Abdelnaim Defrour, Elias Chahad, Determining Consumer Behavior Towards Green Products: An Analytical Study of Consumers' Opinions in El Oued Province, Journal of Business Administration and Economic Studies, Vol. 3, No. 2, 2017, p. 12.

¹⁹ Elias Chahad, Okba Abdellaoui, Abdelnaim Defrour, Green Pricing and Its Impact on Final Consumer Purchase Decision, Journal of Milaf for Research and Studies, Issue No. 5, 2017, p. 348.

²⁰ Elias Chahad, Okba Abdellaoui, Abdelnaim Defrour, Green Pricing and Its Impact on Final Consumer Purchase Decision, Journal of Milaf for Research and Studies, Issue No. 5, 2017, p. 348.

Demographic Variable	Frequency	Percentage
Gender		
Male	68	56.66%
Female	52	43.33%
Age		
Under 30 years	11	9.16%
30-50 years	94	78.33%
Over 50 years	15	12.5%
Educational Level		
Secondary Education	08	6.66%
University	96	80%
Postgraduate Studies	26	21.66%
Income		
20000-40000 DZD	13	10.83%
40000-60000 DZD	76	63.33%
More than 60000 DZD	31	25.83%

2. Validity and Reliability of the Measurement Tool

Table (2): Reliability of the Measurement Tool

Number of Items	Cronbach's Alpha
2523	0.885

Source: SPSS Output

From the table above, after entering all the items of the questionnaire, it is evident that the reliability coefficient is 0.885, indicating that the measurement tool has a high degree of reliability. This result shows a strong correlation and consistency between the questionnaire items, as the obtained value exceeds the statistically acceptable threshold of 0.6. Therefore, the questionnaire is suitable for study and analysis.

Main Hypothesis 1

• **H0:** There is no statistically significant relationship between the cognitive component and consumers' attitudes towards green products in the Wilaya of Tissemsilt.

• **H1:** There is a statistically significant relationship between the cognitive component and consumers' attitudes towards green products in the Wilaya of Tissemsilt.

To test this hypothesis, we use the One-Sample T Test for the first variable, which consists of six items. The test results are shown in the following table:

Table (): One-Sample T Test Results for Measuring the Cognitive Component of Attitudes Towards Green Products

1.Description of the Research Sample

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To test this hypothesis, we use the One-Sample T Test for the first variable, which consists of six items. The test results are shown in the following table:

Table (): One-Sample T Test Results for Measuring the Cognitive Component of Attitudes Towards Green Products

Measurement of the Cognitive Component of Attitudes Towards Green Products	p-value (sig)	f	T-value	Evaluation	Std. Deviation	Mean
I always strive to promote environmental culture in my surroundings. (01)	0.000	4	41.933	Agree	0.831	4.323
I engage in activities that benefit nature and the environment I live in. (02)	0.000	4	36.143	Agree	0.868	3.892
I have a desire to learn about environmental issues, understand problems, and seek solutions. (03)	0.000	4	37.783	Agree	0.857	4.015
I am fully aware of the existence of eco-	0.000		40.28	Agree	0.816	4.077

Measurement of the Cognitive Component of Attitudes Towards Green Products	p-value (sig)	f	T-value	Evaluation	Std. Deviation	Mean
friendly green products. (04)		4	1			
I pay attention to all media content about green products that protect human health and the environment. (05)	0.000	4	33.474	Agree	0.937	3.892
The characteristics of green products (being harmless to human health and the natural environment) make me prefer them over other products. (06)	0.000	4	37.956	Strongly Agree	0.902	4.246
Total	0.000	4	60.55	Agree	0.54	4.07

Source: Prepared by the researcher based on SPSS outputs

From the above test results, we observe that the arithmetic mean is 4.07, which falls within the agreement range, with a standard deviation of 0.54. The calculated T-value is greater than its tabulated value at a significance level of 0.000, which is lower than the significance level adopted for this study (0.05). Therefore, we reject the null hypothesis and accept the alternative hypothesis, which states that there is a statistically significant relationship between the cognitive component and consumers' attitudes towards green products.

The Second Main Hypothesis

H0: There is no statistically significant relationship between the emotional component and consumers' attitudes toward green products in the Tissemsilt province.

H1: There is a statistically significant relationship between the emotional component and consumers' attitudes toward green products in the Tissemsilt province.

To test this hypothesis, we use the One-Sample T Test for the second variable, which contains 9 statements. The test results are shown in the following table:

Table (): Results of One-Sample T Test Measuring the Emotional Component of Attitudes Toward Green Products

No.	Sig. Value	f	T Value	Evaluation	Std. Deviation	Mean	Measuring the Emotional Component of Attitudes Toward Green Products
01	0.000	4	33.63 3	Agree	0.951	4.323	I feel that my participation in environmental issues is very important.
02	0.000	4	44.36 9	Agree	0.755	3.892	I always want to show the benefits of purchasing green products (which are not harmful to health or the environment) to my friends and family.
03	0.000	4	37.55 4	Agree	0.846	3.969	I always want to search for stores and markets where such green products are available.
04	0.000	4	40.71 9	Agree	0.777	4.154	I take enough time to inspect products in the market to choose natural (green) products.
05	0.000	4	43.13 3	Agree	0.765	3.938	I prefer to deal with products from companies that are environmentally friendly and care about consumer health.
06	0.000	4	38.62 2	Agree	0.829	3.923	I deal with brands that carry an environmental protection logo.
07		4	39.31 2	Agree	0.808	4.092	I buy products from companies that highlight environmental awareness in their advertising campaigns.
08		4	41.46 8	Agree	0.867	3.969	I complain about any company that disposes of its industrial waste in water, contributing to water and air pollution, which leads me to avoid dealing with them.
09		4	34.15 4	Agree	0.868	3.938	When shopping, I check brand labels and ensure that I deal with companies that have obtained ISO 14001 certification (Environmental Management System).
	0.000	4	59.97	Agree	0.53	4.02	Total

Source: Prepared by the researcher based on SPSS outputs.

From the above test results, we observe that the arithmetic mean is 4.02, which falls within the agreement range, with a standard deviation of 0.53. The calculated T value is greater than its table value, and the significance level is 0.000, which is less than the study's adopted significance level of 0.05. Therefore, we reject the null hypothesis and accept the alternative hypothesis, which states that there is a statistically significant relationship between the emotional component and consumers' attitudes toward green products.

The Third Main Hypothesis

H0: There is no statistically significant relationship between the behavioral component and consumers' attitudes toward green products in the Tissemsilt province.

H1: There is a statistically significant relationship between the behavioral component and consumers' attitudes toward green products in the Tissemsilt province.

To test this hypothesis, we use the One-Sample T Test for the third variable, which contains 6 statements. The test results are shown in the following table:

Table (): Results of One-Sample T Test Measuring the Behavioral Component of Attitudes Toward Green Products

o.	Sig. Value	f	T Value	Evaluation	Std. Deviation	Mean	Measuring the Behavioral Component of Attitudes Toward Green Products
1	0.000	4	50.667	Agree	0.659	4.138	I make sure to purchase healthy products free from preservatives or chemicals.
2	0.000	4	46.527	Agree	0.696	4.015	I buy products from companies that ensure their packaging materials are recyclable or biodegradable.
3	0.000	4	57.500	Agree	0.600	4.277	I consider non-toxic packaging when making my purchases.
4	0.000	4	33.033	Agree	0.984	4.031	I am willing to pay an additional amount for a product that is safe for health and environmentally friendly.
5	0.000	4	55.903	Agree	0.601	4.169	I make sure to purchase energy-saving electrical and electronic products.
6	0.000	4	42.840	Agree	0.773	4.108	I make sure to select products that are biodegradable and leave no trace in nature.

o.	Sig. Value	f	T Value	Evaluation	Std. Deviation	Mean	Measuring the Behavioral Component of Attitudes Toward Green Products
	0.000	4	22.02	Agree	0.53	4.12	Total

Source: Prepared by the researcher based on SPSS outputs.

From the above test results, we observe that the arithmetic mean is 4.12, which falls within the agreement range, with a standard deviation of 0.53. The calculated T value is greater than its table value, and the significance level is 0.000, which is less than the study's adopted significance level of 0.05. Therefore, we reject the null hypothesis and accept the alternative hypothesis, which states that there is a statistically significant relationship between the behavioral component and consumers' attitudes toward green products.

Conclusion

In conclusion, this research paper finds that green manufacturing and the shift toward sustainable consumption represent a vital step in preserving the environment and ensuring the health of individuals amidst increasing environmental challenges. By analyzing consumer attitudes in the Tissemsilt province toward green products, it was evident that consumers are sufficiently aware of the importance of choosing green products that do not harm their health and contribute to environmental protection. Although these products may be more expensive economically, a significant segment of consumers is willing to bear this additional cost for the sake of protecting the environment and their health. After testing the hypotheses, we reached the following results:

- There is a statistically significant relationship between the cognitive component and consumers' attitudes toward green products in the Tissemsilt province, with the highest mean score for the statement: *"I always strive to promote environmental awareness in the community where I live."*
- There is a statistically significant relationship between the emotional component and consumers' attitudes toward green products in the Tissemsilt province, with the highest mean score for the statement: *"I feel that participating in environmental causes is very important to me."*
- There is a statistically significant relationship between the behavioral component and consumers' attitudes toward green products in the Tissemsilt province, with the highest mean score for the statement: *"I consider non-toxic packaging when making my purchases."*

Recommendations

Given the study's findings that consumers in the Tissemsilt province are fully aware of the availability of eco-friendly green products in the Algerian market and are willing to purchase them to encourage sustainable consumption—aiming to protect both consumers' health and the natural environment—and considering that, from the behavioral component, they are also willing to pay additional prices to obtain these products, we recommend the following:

- The need to provide eco-friendly green products in major retail stores, which currently lack such products, along with the development of innovative green products and services that meet consumers' needs and desires. Institutions should be encouraged to invest within the province, adhering to sustainable production as a new marketing opportunity.
- Enhancing environmental awareness and encouraging sustainable green consumption by providing financial incentives or awareness campaigns, guiding consumers to engage with institutions that carry environmental promotional logos or even eco-labels, integrating green marketing philosophy into their marketing policies, and encouraging the government to promote green industries through legislation, laws, and financial support.



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Simultaneous and Consecutive Interpretation from English to Arabic: How Does Pragmatic Context Influence Meaning Transfer?

Selfaoui Oumelkhier¹

Abstract

This article examines the role of pragmatic context in simultaneous and consecutive interpretation, particularly in international and political settings, where cultural, social, and political factors significantly shape the transmission of meaning between languages. Interpretation is not merely the transfer of words but a complex discursive process that necessitates an understanding of intentions, rhetorical strategies, and the cultural backgrounds of both the speaker and the target audience. The significance of this study stems from the urgent need to enhance the quality of simultaneous and consecutive interpretation due to its crucial role in diplomacy, politics, media, and international relations. The article seeks to analyze how pragmatic context influences interpretation, investigate the impact of cultural and social differences between English and Arabic on translation accuracy, and provide practical examples illustrating how interpretation can lead to meaning shifts depending on context. The study adopts a pragmatic and analytical methodology, examining translated political speeches with a focus on how cultural and political context shapes the final meaning. Case studies and applied examples are also presented to highlight the challenges faced by interpreters and the strategies they employ to navigate them.

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The research concludes that pragmatic context plays a fundamental role in interpretation, as meaning is not solely derived from words but is deeply intertwined with the speaker's intent, the audience, and the political or cultural situation.

Keywords: Simultaneous Interpretation, Consecutive Interpretation, Pragmatic Context, Speaker, Interpreter.

Introduction:

Translation, whether written or spoken, holds immense significance in the modern era, serving as an indispensable tool for societal development across various domains. It is both a civilizational construct and a vehicle for the transmission of knowledge, literature, and sciences across linguistic boundaries. Indeed, translation is an essential process, a vital engine of intercultural interaction, and the bridge that links nations and peoples. It facilitates progress, fosters intellectual exchange, and drives the dissemination of innovations and achievements.

In recent years, translation has garnered increasing attention, with renewed calls for its revival and flourishing, prompted by a growing awareness among scholars, literary figures, and cultural experts of the critical crisis threatening this vital pillar of human knowledge. Historically, translation has played a pivotal role in disseminating knowledge and fostering cross-cultural communication, thereby narrowing the gaps between civilizations.

From ancient times, humans have moved across regions for trade, scholarship, exploration, and conquest, necessitating the presence of interpreters to facilitate communication, bridge linguistic barriers, and ensure mutual understanding. Through translation, individuals from diverse cultural backgrounds can comprehend and exchange ideas, fostering cross-cultural understanding and reducing the gaps that arise from linguistic differences. Furthermore, translation serves as a conduit for transmitting cultural values and concepts, thereby enhancing cultural awareness and promoting peaceful interaction among societies.

When discussing interpretation, we find ourselves confronted with two closely intertwined yet distinct types in practical application: consecutive interpretation and simultaneous interpretation. Additionally, we encounter speech interpretation, sight translation, and whispered interpretation, each serving a unique function in the broader field of translation.

In the realm of simultaneous and speech interpretation between English and Arabic, interpreters play a pivotal role in facilitating communication and mutual understanding. Interpretation serves as a bridge between cultures, fostering stronger international relationships and promoting collaboration across various fields. For instance, at international conferences that bring together representatives from English- and Arabic-speaking countries, participants rely on simultaneous interpretation to swiftly exchange ideas and information. Similarly, in political or cultural speeches, speech interpretation is indispensable for ensuring that the intended message reaches the audience.

effectively, preserving both rhetorical impact and the speaker's original tone. This process demands meticulous attention to linguistic nuances while considering various social, cultural, and psychological factors that may exist beyond the immediate linguistic framework.

Against this backdrop, this article seeks to examine the impact of pragmatic context on simultaneous and speech interpretation from English into Arabic. The primary objectives include analyzing how pragmatic context influences the interpretation process, assessing its role in meaning transfer, and exploring how contextual factors—such as social, cultural, and psychological elements—affect translation accuracy. Additionally, the study aims to identify the challenges interpreters face when navigating diverse pragmatic contexts, particularly in simultaneous interpretation, where immediacy is paramount.

The central research question that this study seeks to address is: How does pragmatic context influence meaning transfer in simultaneous and speech interpretation from English into Arabic? Furthermore, how do cultural and social differences between English and Arabic shape the interpretation process? How do interpreters select the most suitable words and expressions to align with the given context? Can context fundamentally alter the meaning of a sentence? Moreover, how does contextual influence differ between simultaneous interpretation, which demands instant response, and speech interpretation, which allows for greater flexibility?

To answer these questions, the study adopts an analytical and descriptive approach, examining translated texts across varied contexts to evaluate the impact of pragmatic factors on interpretation. Through this methodology, the research aims to provide precise and comprehensive insights into the role of pragmatic context in simultaneous and speech interpretation, ultimately offering strategies to enhance the accuracy and effectiveness of the interpretation process.

1. The Concept of Simultaneous and Speech Interpretation

The significance of interpretation has grown over time due to rapid advancements and the emergence of official institutions, as well as the increasing interdependence of nations across various fields. Diplomacy, as one of the fundamental pillars of international politics, plays a crucial role in fostering mutual understanding, communication, and economic exchange. While interpretation is essential in times of peace, its necessity becomes even more pronounced during conflicts, where oral translation proves vital for negotiating treaties, prosecuting major criminals, and holding leaders accountable for war crimes.

The period between the two World Wars, particularly after World War II, is often regarded as the golden era for conference interpretation. The Nuremberg Trials of 1945, held for high-ranking Nazi officials, laid the foundational principles for simultaneous interpretation as an institutionalized practice. This development coincided with the establishment of the United Nations. As noted:

*"When interpreting is mentioned in these articles, it refers to consecutive interpreting, the only method which had been used until the San Francisco conference. However, thanks to the Nuremberg trials, people had become familiar with the technique of simultaneous interpreting."*²

In this context, it is worth mentioning that one of the earliest recorded experiments in simultaneous interpretation was conducted by André Kaminker in 1934, when he translated a speech by Adolf Hitler, which was broadcast on French radio. However, such early attempts can be considered the embryonic stages of what later evolved into full-fledged simultaneous interpretation.

Despite its long history, the concept of simultaneous interpretation—often referred to as conference interpretation—has yet to be fully crystallized into a universally agreed-upon definition, particularly at the theoretical level among scholars of different translation schools. Notably, the concept of interpretation is closely linked to the notion of "hermeneutics," a term first documented in 1160, according to the **Hachette** French dictionary, which defined it as the practice of explaining and clarifying ambiguities.³

Given the academic and professional advancements in simultaneous interpretation over the years, it is imperative to rely on a credible academic source for a precise and contemporary definition. The **International Association of Conference Interpreters (AIIC)** provides a widely accepted definition:

According to the AIIC glossary, the role of the simultaneous interpreter is to sit in a booth with a clear view of the conference hall and speaker, listening to the speech and rendering it into the target language in real time. The AIIC also highlights that simultaneous interpretation requires a dedicated booth—either fixed or mobile—that meets the standards set by the **International Organization for Standardization (ISO)** and the **International Electrotechnical Commission (IEC)**. These standards encompass sound insulation, booth dimensions, air quality, electrical conductivity, and the provision of appropriate equipment, such as high-quality headphones and microphones.⁴

This professionalization of simultaneous interpretation underscores its complexity and the high level of precision required, making it an indispensable tool in modern international communication.

1.1 Definition of Simultaneous Interpretation

Simultaneous interpretation is the process of translating a message from one language to another in real time while a speech or presentation is being delivered. The core principle of this mode of interpretation is that the interpreter conveys the meaning almost simultaneously with the origi-

² Jesus Baigorri Jalon, *Interpreters at the United Nation. A history*, Ediciones Universidad de Salamanka, 2004, p24

³ Cf. Hachette. *Dictionary from French 1995*(Interpret).

⁴ AIIC. (n.d.). Glossary - Simultaneous Interpreting. Retrieved from AIIC: <https://aiic.org/site/world/conference/glossary>

nal speech, ensuring a continuous flow without delays. This demanding process requires exceptional skills in listening, comprehension, interpretation, and immediate articulation.

As defined:

*"Simultaneous interpretation is the process of rendering a message in one language while listening to or watching the message being delivered in the source language."*⁵

This definition highlights the interactive nature of the process between the interpreter and the audience. The interpreter does not pause or wait but must continuously deliver the translation while following the speaker's speech sequence.

Another definition emphasizes the immediacy and technological requirements of the process:

*"Simultaneous translation is the immediate rendering of a spoken message from one language into another, typically using headphones and microphones to maintain fluidity."*⁶

Similarly:

"Simultaneous interpretation refers to interpreting in real time, typically done in conferences or meetings, where the interpreter conveys the speaker's message almost simultaneously, with minimal delay."

These definitions add an essential contextual dimension, specifying that simultaneous interpretation is frequently used in conferences and meetings. The primary goal is to minimize delays as much as possible, ensuring that the meaning is conveyed in a timely manner. Consequently, simultaneous interpretation demands exceptional speed and concentration. The interpreter must process spoken content instantaneously, carefully selecting the most precise wording while maintaining the natural flow of speech.

1.2 Definition of Rhetorical Translation

Rhetorical translation refers to the process of translating texts that contain rhetorical elements—such as public speeches, political addresses, or literary presentations—while preserving their rhetorical and emotional impact in the target language. Unlike standard translation, which focuses primarily on meaning transfer, rhetorical translation emphasizes stylistic fidelity, persuasive force, and emotional resonance, ensuring that the audience in the target language experiences the speech with the same depth and influence as the original audience.

Rhetorical translation is the art of reproducing the communicative effect of a speech in another language, maintaining not only the meaning but the speaker's rhetorical style and tone.⁷

⁵ <https://globibo.blog/consecutive-vs-simultaneous-interpretation-understanding-the-differences-and-applications/>. Gile, D. (2009). *Basic Concepts and Models for Interpreter and Translator Training*. John Benjamins.p45-60

⁶ Baker, M. (2018). *In Other Words: A Coursebook on Translation*. Routledge.p50-60

⁷ 1. Gile, D. (2009). *Basic Concepts and Models for Interpreter and Translator Training*. John Benjamins.p45-60

This definition reflects that rhetorical translation is not limited to conveying meaning alone; rather, it requires preserving the rhetorical style and tone used by the speaker in the original text. This presents a challenge as it demands a deep understanding of the cultural and linguistic context.

"Rhetorical translation involves the careful adaptation of a speech's message, style, and emotional tone from one language to another, ensuring the impact of the original delivery is preserved."⁸

In this definition, emphasis is placed on the necessity for rhetorical translation to retain the message and content in addition to the style and emotions conveyed by the words. The goal is to ensure that the speech does not lose its impact when transferred from one language to another.

"Rhetorical translation is concerned with translating speeches in a way that conveys both the meaning and the persuasive or emotional appeal embedded in the original rhetoric."⁹

This definition clarifies that rhetorical translation deals with speeches containing persuasive or emotional elements, and the translator must transfer these emotions and effects with the same intensity as in the original language. Thus, rhetorical translation is a special type of translation where linguistic transfer is not the sole objective; rather, it is essential to maintain the ability to influence the audience. One of the most important skills a translator needs in this type of translation is understanding the cultural and social context of the speech and being able to present the text in a manner that generates the same impact on the target audience.

From the above, we can conclude that simultaneous translation and rhetorical translation are two different types of translation that differ in style, context, and the tools used. Below are the key differences between them:

- **Context and Usage:** Simultaneous translation is used in formal settings such as conferences, international meetings, and diplomatic gatherings, where the translator conveys the text in real-time without pauses. This type of translation is required in events where the translator must deliver meaning continuously. It also relies heavily on technology, such as headsets and microphones, to ensure smooth and rapid translation.

On the other hand, rhetorical translation is primarily used in political, cultural, literary, or religious speeches. Its goal is to convey the rhetorical impact, emotional style, and distinctive tone of the speaker. In this type of translation, it is not just the content that is translated but also the rhetorical effect that the speaker leaves on the audience.

- **Style and Techniques:** Simultaneous translation is performed with great speed and accuracy, requiring the translator to listen to the text and translate it at the same time. The focus is on accurately conveying the meaning without interfering with the speaker's style. At times, the translation may be less detailed, as the translator may need to choose approximate meanings to maintain

⁸ Munday, J. (2016). *Introducing Translation Studies: Theories and Applications*. Routledge.p120-110.

⁹ Baker, M. (2018). *In Other Words: A Coursebook on Translation*. Routledge.p50-60

fluency. In contrast, rhetorical translation focuses on conveying the speaker's rhetorical and emotional style in addition to the meaning. Here, the translator does not simply translate words but also captures the rhetorical tone, emotional impact, and sometimes even persuasive strategies. This requires the ability to creatively adapt the translated text to fit the cultural context and target audience.

- **Timing and Speed:** The primary characteristic of simultaneous translation is its extremely high speed, as the message is delivered instantly without pauses between listening and translating. This requires the ability to respond quickly and retain meaning without delay. Rhetorical translation, on the other hand, is not as immediate as simultaneous translation; the translator may take slightly more time to fully understand the original message and translate it appropriately. The focus here is on creativity, ensuring that the translation goes beyond words to preserve the full impact of the speech.

- **Tools and Supporting Technologies:** Simultaneous translation relies mainly on modern technology, such as microphones and headsets, to enable the translator to transmit the message quickly and without interruption. It is commonly used in environments requiring rapid interaction, such as conferences. In rhetorical translation, technology is not primarily used for speed but rather for a deep understanding of the text and its content. The process may require rephrasing sentences in the target language to match the speaker's original style.

- **Complexity and Challenges:** The biggest challenge in simultaneous translation is the ability to listen and translate simultaneously. This requires intensive training to focus on meaning and quickly grasp words. Sometimes, the translator may struggle with processing complex information in real time. In rhetorical translation, the challenge lies in accurately conveying the rhetorical effect to the audience. The translator must fully understand the cultural context, tone, and concepts used in the original speech to effectively reproduce its emotional impact.

In conclusion, simultaneous translation is a fast and direct form of translation used in contexts that require the immediate transfer of meaning, such as international conferences and official meetings. Rhetorical translation, on the other hand, is a creative and rhetorical process that requires the translator to convey the speaker's rhetorical style and emotions while ensuring cultural and audience impact. While simultaneous translation is ideal for situations requiring rapid communication, rhetorical translation is essential when delivering messages that rely on rhetorical techniques and distinctive tones.

For example, simultaneous translation is commonly used on news television channels when analyzing political, economic, or even sports issues. In such cases, guests speaking different languages are invited to live broadcasts, and the simultaneous translator must faithfully convey the intended meaning and purpose of the original speaker's discourse. The translator must also consid-

er tone and emotions, aiming to achieve the same impact on the audience as if the speech were delivered in its original language.¹⁰

2. The Pragmatic Dimension of the Translation Process (Translation as an Act)

Since speech is usually produced with a specific communicative effect in mind, the Russian scholar Filin Naumovich emphasizes that "pragmatic potential constitutes the most essential part of speech." From this, we can infer that the pragmatic dimension plays a crucial role in the translated text. The translator must therefore ensure that the translation achieves the intended effect on the target audience, whether by replicating the pragmatic potential of the original text or by modifying it. Studying the pragmatic aspects of translation is thus one of the key tasks of translation theory.¹¹

Basil Hatim further supports this notion in a different context, stating: "Our preliminary study of the pragmatic dimension of context has revealed the ways in which intentions are understood in communication (referring to speech acts, conversational implicatures, conditions for speech performance, Grice's conversational maxims, and presuppositions). A translator, in addition to being a skilled analyst of the source text's intentions, must also be capable of assessing the impact the translation will have on readers or listeners of the target text."¹²

A translated text is a secondary text that strives to be an equivalent of the original. However, one of the fundamental principles of translation is that maintaining meaning patterns in source texts during translation depends on the nature of those patterns themselves. Semantic meanings are the most translatable because the experiential knowledge of any linguistic community is recorded within the semantic system of its linguistic units. Given that real-world experiences align more often than they differ, and since semantic meanings tend to correspond across languages, it is generally possible to describe objects and situations in any language despite the structural differences in how they are expressed.

Conversely, pragmatic meanings are less translatable than semantic ones. While objects, concepts, and situations may be largely similar across different linguistic communities, each community's relationship with those objects and concepts can vary. This difference results in variations in pragmatic meanings assigned to symbols across languages. Consequently, preserving pragmatic meanings during translation is more challenging than maintaining their semantic counterparts.¹³

As for the translation researcher, they are required to consider culture alongside language in their study. Translation is not merely the substitution of linguistic signs from the source language

¹⁰ For example, you can watch a meeting entitled "Interpretation Challenges at Work and Ways to Face and Overcome Them" <https://www.youtube.com/watch?v=zBMPQkZU5bo>

¹¹ Flynn Naomevich Komisarov - Contemporary Translation Science - Yellen Naumovich Komisarov - translated by Imad Tahina - Abu Dhabi - Abu Dhabi Authority for Culture and Heritage - 1st Edition. 2010, p. 134:

¹² Basil Hatim and Ian Maysoon Al-Khattab and the Translator, translated by Omar Fayeze, Scientific Publishing, King Saud University, Riyadh, 1998, p. 99

¹³ Asaad Muzaffar Al-Din Hakim - Theoretical Translation Science - Dar Tlass Damascus - 1st Edition - 88-89

with their equivalents in the target language; rather, it goes beyond this, as Katharina Reiss explains:

« Le traducteur a affaire à des signes linguistiques employés par un émetteur dans des situations concrètes : sa tâche est de chercher dans la langue-cible des signes linguistiques de même valeur, et son effort est destiné à des récepteurs qui non seulement parlent une autre langue, mais aussi font partie d'une autre communauté culturelle. »¹⁴

A translator deals with linguistic signs that are connected to their users in real-life situations. Their task is to find linguistic signs of equal value in the target language, with all their efforts directed toward an audience that not only speaks a different language but also belongs to a different cultural community.

Translation and pragmatics intersect in several ways and share many common features, which is logical since both have a semiotic nature, as Hatim and Mason state:

« A translation should be primarily pragmatic because pragmatics and translation share common features. They are semiotic in nature, aiming at increasing understanding and facilitating communication. »¹⁵

Both concepts are based on the principle of communication. Pragmatics is considered the third dimension of semiotics (the study of signs). Clearly, translation focuses on signs and their meanings in different languages. Similarly, pragmatics, like translation, approaches language from a functional perspective rather than merely examining its usage.

Pragmatic differences between texts pose significant challenges for the translator. The reader or listener of a translated text belongs to a linguistic and cultural community different from that of the original writer. This affects the pragmatic relationship between the original speaker (the utterer) and the context, including sociocultural aspects. Therefore, the translator must take this pragmatic divergence into account and navigate its complexities while ensuring that the original writer's intent remains intact.

The intent behind an author's or speaker's text determines their linguistic choices, which must align with the social, cultural, and psychological background of the target audience, as stated:

« L'émetteur choisira ses signes linguistiques en tenant compte de la pragmatique du récepteur potentiel, c'est-à-dire en tenant compte de son pré savoir, de sa mentalité, de ses attentes quant au respect des conventions et des habitudes de 'mise en texte' propre à sa communauté linguistique. »

The speaker will choose their linguistic signs while considering the pragmatics of the potential recipient, meaning they will take into account the recipient's prior knowledge, mindset, and

¹⁴ Katharina Reiss, *Problematics of Translation*, p. 90

¹⁵ Bahaa-eddin Abulhassan Hassan, *Literary translation - Aspects of Pragmatic meaning*- Cambridge Scholars Publishing, U.K., 2011, p. 13.

expectations regarding adherence to conventions and textual structuring habits specific to their linguistic community.

When translating, the translator replaces the original writer or speaker, effectively assuming the role of the sender. Consequently, the same principles and rules apply, requiring the translator to preserve the original intent and express it in a manner dictated by the characteristics of the target language. These characteristics are not limited to linguistic aspects alone but extend to cultural and psychological factors that influence the target audience.

Equivalence is the key criterion in determining the success of a translation. Achieving the same effect on the target audience as the original text had on its audience is the ultimate goal of the translation process. If the translator successfully bridges the pragmatic differences between the source and target texts, they achieve pragmatic equivalence. As noted:

"Translation approaches informed by pragmatics as the study of intended meaning are ideally suited for this dynamic view of equivalence."¹⁶

Pragmatic differences between languages compel translators to make specific lexical choices. As Mohamed Enani states, "Pragmatic differences—those stemming from the way language is used—dictate the choice of words in translation."¹⁷

The discussion above aimed to establish a link between pragmatic linguistic theory and translation. The pragmatic approach seeks to clarify the relationship between language and its users to uncover communicative intentions. Similarly, translation aims to produce a text that harmonizes meaning and style through an accurate interpretation of the original speaker or writer's intent, which is often embedded in specific syntactic structures. Therefore, a pragmatic approach can significantly contribute to the translation process by identifying its manifestations and associated meanings.

3. The Concept of Pragmatic Context and Its Importance in Translation

Context is an essential component of both pragmatic linguistic analysis and the translation process. The intent behind speech cannot be understood in isolation from its context. Effective communication between the sender and the receiver can only succeed within the framework of discourse circumstances, whether oral or written.

Context encompasses all the conditions and circumstances that influence the production of a text or speech. It refers to the concrete situation that dictates meaning, including elements such as time, place, and speaker identity. As one definition states:

"Context consists of all the conditions necessary for understanding and assessing what is being said."¹⁸

¹⁶ Basil Hatim and Jeremy Munday, *Translation -An Advanced Resource Book-*, p. 49.

¹⁷ Anani, *Literary Theory between Theory and Practice*, Egyptian International Publishing Company Longman, Giza, 3rd Edition, 2003, p. 18.

This definition underscores the critical role of context in determining meaning. Isolating sentences from their context leads to ambiguity and misinterpretation.

The importance of context in translation lies in its role in understanding meaning within translated texts. Translation goes beyond mere comprehension of the source language, with all its linguistic and grammatical constraints. It surpasses the literal level of meaning and becomes part of a broader textual and discourse analysis strategy. This process requires a set of skills and knowledge that highlight the crucial role of context in generating meaning during translation.¹⁹

« Since culture is defined succinctly as totality of beliefs and practice of a society, nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways. ».

Eugene Nida was a strong advocate for the role of context in translation, emphasizing its significance in understanding and reproducing texts accurately. He stated:

"Over the years, I have increasingly recognized the importance of context in understanding and translating texts. Ignoring the context of a text is often a primary cause of the worst mistakes in interpreting its meaning and reproducing it. Moreover, context should be understood as influencing all levels of the text: structural, phonological, lexical, grammatical, and historical, including the events that led to the text's production and the ways it has been interpreted in the past."

Nida was among the pioneers²⁰ of the dynamic equivalence approach in translation, prioritizing contextual alignment with the needs of the target audience.

Similarly, John Lyons argues that:

"The meaning of a speech unit extends beyond what is explicitly stated; it includes what is implicitly intended (or presupposed). Context is closely tied to this aspect of meaning in speech units."²¹

According to Lyons, context determines the meaning of a sentence by first identifying the relevant sentence, then the proposition it expresses, and finally unveiling the non-verbal elements that convey this proposition. By considering these factors—the sentence, its meaning, and the non-verbal context—it becomes possible to infer the intended meaning of a discourse or literary text.

Wilson and Sperber offer a broader and more detailed definition of context, considering it an all-encompassing framework for interpretation:

¹⁸ Ranso Armenko, *The Deliberative Approach*, Ter Said Alloush, Publications of the National Development Center, Beirut Dat, p. 9

¹⁹ Zaoui Bouzriba Mukhtaria: *The problem of translation in the analysis of narrative discourse*

²⁰ Eugene Anaida, *Context in Translation* p5:

²¹ John Lines - *Language Meaning and Context* - Ter Abbas Sadiq Al-Wahhab - House of General Cultural Affairs - Baghdad - 1st Edition - 1987

"Expectations about the future, scientific hypotheses or religious beliefs, anecdotal memories, general cultural assumptions, and beliefs about the mental state of the speaker may all play a role in interpretation."²²

In their view, context is not limited to immediate, observable information such as time and place; it extends to broader elements that shape interpretation.

Harman Parret classifies context into five types, considering his classification as one of pragmatic dimensions:

- **Textual Context:** This refers to the structural aspects of the text. Understanding vocabulary does not solely rely on dictionary definitions; if words are not analyzed within their textual context, interpretation may be flawed due to a lack of social background knowledge.²³

- **Referential Context:**

"The referential context canonically contains the item to which a linguistic expression refers. A shift from semantics to pragmatics occurs when the speaker, the receiver, and their spatio-temporal location are considered as indices of the existential context."²⁴

This type of context accounts for how linguistic expressions refer to real-world entities, emphasizing the role of the speaker, the listener, and the situational environment in shaping meaning.²⁵

It is a referential context in which utterances are linked to the things they represent in reality. This aspect has a semiotic nature, and then all elements of the communicative event—such as discourse participants, time, place, and others—are connected to transition from semiotics to pragmatics.

- **Situational Context:** This refers to considering the setting in which the speech occurs as a communicative context. It relates to the environment in which the speech act takes place. Harman emphasizes its importance, stating: *"The situational context offers factors partially determining their meaning."*

- **Action Context:** Linguistic actions are intentional acts performed by the sender with the goal of informing and making the recipient understand. Additionally, there is the condition of interaction, which means: *"The condition that linguistic actions of other speakers participating in a communicative situation are the context of production of one's own discourse."*²⁶

²² Dan Sperber and Deirdre Wilson, *Relevance -communication and cognition-*, Blackwell, Oxford, 2nd Ed., 1995, pp. 15-166

²³ Voir: Herman Parret, *Semiotics and pragmatics – An evaluative comparison of conceptual frameworks-*, John Benjamins Publishing, Amsterdam, 1983, p. 94

²⁴ Voir :Parret Herman, *Semiotics and pragmatics –An evaluative comparison of conceptual frameworks-*, p. 95

²⁵ See :Ibid., p. 96.

²⁶ Ibid., p. 97

Here, we are discussing Speech Act Theory, established by Austin, which posits that speech acts are intentional, and their utterance necessarily constitutes their execution. They are subject to the conditions of the communicative event.²⁷

- **Psychological Context:** This refers to the mental state that led to the production of the act, representing accumulated experiences and reflections on past situations that influence the communicative event in one way or another.

From the above, we conclude that context in translation is of great importance, as meaning in an isolated sentence is entirely different from meaning embedded in a context and specific situations. Context provides two mechanisms for linguistic precision: first, the extralinguistic elements to which the text refers, known as reference; second, the legitimacy of excluding all inappropriate assumed meanings within a given textual context.

Thus, the primary task of the translator is to give sufficient attention not only to the meanings of words but also to the extralinguistic elements that guide the comprehension process. A speaker never fully states all their intentions, and the recipient (in this case, the translator) must complete the message through the shared event context. The broader this context is, the less the speaker needs to be explicit in their verbal material.²⁸

Among the factors influencing the translator's work in achieving accuracy, scientific integrity, and knowledge validity is the dominance of the text's context.

Naida stated that the fundamental and primary role of understanding the text's context is to convey the intended meaning accurately into another language. This is because context has a significant impact on all structural levels of the text, including phonological, lexical, and grammatical aspects. Translating words within context relies on selecting words and meanings based on different contextual aspects, such as nearby words and the intended audience. This is especially relevant when dealing with figurative expressions, indirect responses, proverbs, and idiomatic phrases, in addition to explaining grammatical linking mechanisms between words.

The **non-linguistic context** refers to the cultural context, meaning that the translator must be aware of cultural differences between the source and target languages, as these differences impact meaning. This is particularly evident in translating **symbols**—some symbols carry the same meaning across cultures, such as the lion representing courage, the fox representing cunning, and the snake symbolizing evil. However, many expressions vary from one culture to another. For instance, the **owl** symbolizes misfortune and bad luck in Arab culture, whereas in Western culture, it represents wisdom and dignity. Similarly, the **moon** is a symbol of beauty in Arab culture, while in Western culture, it does not hold the same significance. Consider the following example:

²⁷ Parret Herman, Semiotics and pragmatics –An evaluative comparison of conceptual frameworks, pp. 97 -98.

²⁸ Chen Wei, Context ; 1999 P 150

"She is as changeable as the moon."

In Western culture, the moon is commonly used as a metaphor for inconsistency and mood swings.²⁹

Those working in the field of translation should be familiar with what is known as **cultural substitution**, which means choosing an equivalent expression in the target language that best fits the meaning conveyed in the source language. For example, the English phrase *"It warmed my heart"* is translated into Arabic as *"أُتِلج صدري"* (literally: "It cooled my chest"). This reflects the environmental contrast, as cold is a pleasant sensation in hot Arab climates, whereas Western cultures, which experience extreme cold, perceive warmth as more comforting.

The cultural aspect is particularly evident in translating **proverbs and idiomatic expressions**, as they strongly reflect the cultural identity of different societies. Another important factor in translation is **collocation**, which refers to word combinations that naturally occur together. Some words in English are used exclusively with specific words, and a literal translation into Arabic would not convey the correct meaning. For instance, in Arabic, one would say *"يضع عطرًا"*, but in English, the correct phrase is **"to wear perfume"**, meaning that a literal word-for-word translation would be incorrect.

4. The Impact of Pragmatic Context on Meaning Transfer in Simultaneous and Speech Translation from English to Arabic

Pragmatic context significantly influences meaning transfer in simultaneous and speech translation. It is well known that pragmatic context includes **time, place, speaker, target audience, and the purpose of discourse**. In simultaneous translation, this context plays a crucial role in accurately conveying meaning, requiring the translator to understand tone, political stance, and cultural background.

Applied Example:

In a speech by a resistance leader, the expression was used:
"أشعلوا الأرض لهيبًا تحت أقدام المحتلين الغاصبين"

Analysis:

This phrase carries strong incitement connotations in the Arabic context, reflecting enthusiasm and a sense of injustice. When translated into English, an expression like: *"Set the ground ablaze beneath the feet of the occupying oppressors."* could be used. However, this might be considered too strong in a Western context, necessitating a softer alternative such as:

"Resist the occupiers with unwavering determination."

Cultural and Social Differences and Their Impact on Translation:

²⁹ Muhammad Anani, *Literary Translation between Theory and Practice*, p8.

Example: The use of the term "الشهيد" in Arabic discourse to refer to those who die for a cause.

Analysis:

In Arab culture, the term "الشهيد" carries a positive connotation associated with sacrifice. When translated into English, the word "**martyr**" is commonly used, but it may have negative or extremist connotations in some Western cultures. Therefore, a translator might opt for a description like: "those who sacrificed their lives" to avoid cultural misunderstandings.

Choosing Appropriate Words and Expressions:

Example: The Arabic phrase "المقاومة الباسلة"

Analysis:

The word "الباسلة" means courage and bravery. In translation, "**valiant resistance**" could be used. However, since the term "**resistance**" might be perceived differently in a Western context, a better alternative could be "**brave defenders**" to ensure clarity of meaning.

The Impact of Context on Meaning:

Example: The phrase: "يسنرد على العدوان في الوقت المناسب"

Analysis:

This phrase carries deliberate ambiguity in Arabic, leaving room for speculation. When translated into English as:

"We will respond to the aggression at the appropriate time."

it may imply either a delay in response or ongoing preparations. The interpretation depends on the political context and the target audience.

The Difference Between Simultaneous and Speech Translation:

Example: During a live speech, the speaker said:

"لن نترك دماء شهدائنا تذهب هدرًا"

Analysis in Simultaneous Translation:

The translator must convey the meaning quickly, saying:

"We will not let our martyrs' blood be wasted."

Here, there is little time to elaborate on cultural connotations.

Analysis in Speech Translation:

The translator has more time to reflect and may choose:

"We will honor the sacrifices of those who gave their lives."

This effectively conveys the meaning while considering cultural sensitivities.

Applied Example:

• **English text:** "We call on all parties to exercise restraint."

• **Literal translation:** "ندعو جميع الأطراف إلى ممارسة ضبط النفس"

• **Interpretation in a political crisis:** If the situation requires diplomatic escalation, it might be translated as:

• "بحث جميع الأطراف على وقف التصعيد فوراً"

A slight change in translation reflects the political stance and the pragmatic context.

Cultural and social differences between English and Arabic also affect translation: English tends to use direct and objective language, while Arabic leans towards rhetorical expressions, implications, and formal respect. Some cultural concepts may not have a direct equivalent in the other language.

⌘ Practical Example:

• English text: "We stand with our allies."

• Literal translation: "نقف مع حلفائنا" in Arabic

• More suitable translation in Arabic: "نؤكد دعمنا الثابت لحلفائنا" (Because the literal expression may sound unnatural in formal Arabic).

The social and political context imposes linguistic adjustments to preserve meaning.

Translators choose the most appropriate words and expressions that fit the context: They rely on synonyms, tone, and cultural analysis to select the most suitable expressions for the situation while avoiding terms that may be sensitive or ambiguous in the target culture.

⌘ Practical Example:

• English text: "This decision will have a significant impact on the region."

• Literal translation: "سيكون لهذا القرار تأثير كبير على المنطقة" in Arabic

• Pragmatic translation: "سيكون لهذا القرار تداعيات مهمة على استقرار المنطقة" in Arabic
Adding "استقرار" (stability) in Arabic enhances the political meaning and captures the attention of the Arabic audience.

Context can radically change the meaning of a sentence; even a slight change in translation can completely alter the intended message. Political stance, speaker's tone, and target audience all influence how the message is understood.

⌘ Practical Example:

• English text: "They are resisting the military operation."

• Possible translations :

• "إنهم يقاومون العملية العسكرية" (If the speaker supports the resistance in Arabic)

• "إنهم يعرقلون العملية العسكرية" (if the speaker criticizes them in Arabic)

The difference in translation reflects bias or a different interpretation of the situation.

The contextual impact differs between simultaneous translation, which requires quick responses, and speech translation, which allows more flexibility.

• **Simultaneous translation:** Requires speed without the chance for rephrasing, making accuracy and balance a major challenge.

• **Speech translation:** Provides more time for review, allowing rewording to improve pragmatic effectiveness.

▢ Practical Example:

An English text in an international conference (simultaneous translation):

- "This operation aims to secure the borders."
- Simultaneous translation: "تهدف هذه العملية إلى تأمين الحدود" in Arabic
- Speech translation (after review): "هذه العملية تستهدف تعزيز الأمن على الحدود" in Arabic
- ➡ The second translation is more precise and clearer, but it requires extra time.

In conclusion, pragmatic context determines how meaning is conveyed in both simultaneous and speech translation. Cultural and social differences between English and Arabic influence word choice and sentence structures. Translators rely on situational analysis to select the most appropriate expressions. Context can entirely change meaning in translation, and while simultaneous translation is fast, it may be less accurate than speech translation.

▢ A practical example illustrating the challenges faced by simultaneous translators and how to handle them:

Context:

In a United Nations Security Council meeting on the Palestinian-Israeli conflict, a Palestinian official delivered a speech in Arabic, which was simultaneously translated into English for the attendees.

• **Original Arabic text:**

• "نرفض أي محاولات لطمس حقوق شعبنا، وسنواصل مقاومتنا المشروعة ضد الاحتلال، ولن نتراجع حتى نحقق النصر."

• **Possible simultaneous translation into English:**

• "We reject any attempts to erase our people's rights, and we will continue our legitimate resistance against the occupation, and we will not retreat until we achieve victory."

Challenges Faced by the Simultaneous Interpreter:

1. **Choosing politically sensitive terms:**

- The phrase "المقاومة المشروعة" is typically translated as "**legitimate resistance**."
- In an international context, "*resistance*" may be understood as referring to armed struggle, while in Arabic, it can also include peaceful and political resistance.

○ **Solution:** Reformulating the phrase to avoid potential misinterpretations, such as: "**We will continue to defend our rights through all legitimate means.**" Here, "*resistance*" is replaced with "*defend our rights*," a less controversial phrasing in diplomatic settings.

2. **Handling metaphors and rhetorical expressions:**

- The phrase "لن نتراجع حتى نحقق النصر" carries strong connotations in Arabic but may sound overly militaristic if translated literally as "**We will not retreat until we achieve victory.**"

○ **Solution:** Adapting the phrasing to align with diplomatic language: **"We will persist in our struggle until our rights are fully realized."** This maintains the core message without implying violence or military confrontation.

3. Time pressure and speed in simultaneous translation:

○ In simultaneous translation, the interpreter does not have the luxury of extended reflection or sentence revision.

○ **Solution:** Utilizing key strategies for effective real-time translation, such as:

- Anticipating content based on background knowledge of the speech's political context.
- Breaking down sentences into smaller, manageable units for quicker translation.

This example highlights the complexities of simultaneous interpretation, particularly when dealing with politically charged speeches, where precise word choices can significantly impact how messages are received by an international audience.

We conclude from the above that an interpreter is not merely a transmitter of words but a linguistic mediator who must carefully choose appropriate expressions. The greatest challenge lies in preserving the original meaning without causing political or cultural ambiguities. The best solutions involve skillful rephrasing and the use of diplomatic language suitable for the international setting in which the translation takes place.

Now, we present an analysis of the translation of a speech delivered by Syria's permanent representative during Security Council session No. 7834 (on the situation in Aleppo³⁰), focusing on the pragmatic context and the impact of simultaneous interpretation on variations in translation from Arabic to English. These variations depend on several factors, including:

• Analysis of speech acts in the discourse:

• The speech includes various speech acts such as condemnation, clarification, accusation, defense, and challenge. For example, the Arabic sentence: *"لقد اعتاد بعض أعضاء هذا المجلس الكريم على تقديم مشاريع قرارات تستند إلى معلومات مغبلة"*

• contains an accusatory speech act, implicating certain members of the council in misinformation.

In simultaneous interpretation, a more diplomatic expression might be used: *"Certain members of this council have repeatedly proposed resolutions based on unreliable information."*

The difference here is that the interpretation may resort to mitigation to avoid sharpness in international contexts.

³⁰ <https://speechbank.un.org/ar/media/1430>

• Presuppositions in the speech and their impact on translation:

The speech carries several presuppositions, such as:

"الحكومة السورية تحارب الإرهاب وتحمي المواطنين"

The underlying presupposition here is that terrorism exists in Syria and that the government is in a defensive position.

When translating into English, this assumption may be neutralized, resulting in:

"The Syrian government states that it is fighting terrorism and protecting its citizens."

Here, "states that" is added to avoid presenting the assumption as an absolute fact, reflecting a more neutral approach in simultaneous interpretation.

• War metaphors in the speech and their effect on translation:

The speech employs several war-related metaphors, such as:

"يفتح الجيش السوري ممرات آمنة لحماية المدنيين"

The metaphor presents the army as a humanitarian protective force.

When translated into English, it could be rendered in different ways:

"The Syrian army facilitated safe corridors for civilians." The interpretation of this phrase may be adjusted based on the interpreter's political stance or the media outlet conveying the speech.

• The impact of the pragmatic context on translation:

Since this is an official speech by Syria's representative at the United Nations, the pragmatic context influences translation in several ways, such as:

- Avoiding sharp or highly charged words in simultaneous interpretation to maintain a diplomatic tone.
- Reordering some sentences to ensure clarity in English, especially given that Arabic speeches often contain long and complex sentences.
- Using hedging expressions such as *allegedly*, *reportedly*, *according to sources* when dealing with information that may be politically contested.

In conclusion, simultaneous interpretation of this type of speech requires linguistic flexibility and a balance between accurately conveying meaning and adapting it to the pragmatic context. Differences in translation arise from the political intensity of the speech, which may necessitate neutralizing certain phrases or restructuring sentences when rendering them into English. The pragmatic context is key to understanding why translations may vary, as they depend on the audience, the target readership, and the media platform disseminating the speech.

Conclusion

Simultaneous and speech translation are among the most challenging types of translation, as interpreters must convey meaning accurately and swiftly while considering the pragmatic context. This context includes factors such as time, place, speaker's tone, political and cultural background, and the target audience. It plays a crucial role in the translation process, potentially leading to dif-

ferences in phrasing or interpretation when transferring a speech from one language to another. In simultaneous translation, the focus is on delivering the core message quickly, whereas speech translation allows for more refined rewording and adaptation to the context. However, in both cases, misunderstanding or disregarding the context can lead to translation errors that affect the audience's comprehension of the original message.

Finally, we propose a set of recommendations for simultaneous and speech interpreters:

- **Understanding the pragmatic context before translation:** Interpreters should be aware of the speech's political and cultural background as well as the target audience, helping them choose appropriate terms that preserve the original meaning.
- **Avoiding literal translation:** Word-for-word translation often leads to misinterpretations or distortion of meaning, especially when the sentence contains cultural metaphors or presuppositions. It is preferable to rephrase based on context rather than translating directly.
- **Using neutral language when necessary:** When translating politically sensitive speeches, interpreters should be mindful of words with strong or provocative connotations. In some cases, a more neutral phrasing may be preferable to maintain objectivity.
- **Paying attention to the speaker's tone:** In simultaneous interpretation, the role of the interpreter goes beyond conveying words; they must also capture the speaker's emotions and emphasis, helping the audience understand the intended message.
- **Managing speed and rhythm:** Simultaneous interpreters should keep up with the speaker's pace while maintaining clarity, whereas speech translators have the advantage of taking additional time to refine phrasing and ensure greater accuracy.
- **Developing cultural and political awareness:** Interpreters working in international conferences should stay informed about political and cultural issues relevant to the speech, helping them understand the terms and concepts used in official discourse.
- **Preparing in advance whenever possible:** While simultaneous translation leaves little time for preparation, prior knowledge of the subject matter helps interpreters avoid mistakes and improve translation quality.

In summary, the pragmatic context influences every aspect of simultaneous and speech translation, from word choice to how meaning is conveyed. To succeed, interpreters must think quickly, understand cultural differences, and adapt to various situations to maintain translation accuracy. By developing these skills, simultaneous and speech interpreters can deliver professional translations that effectively reflect the essence of the original speech.



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Oversight of the Constitutionality of Laws in Light of the Algerian Constitutional Amendment 2020 and Organic Law No: 22-19

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Abstract

Oversight of the constitutionality of laws in Algeria constitutes one of the most prominent constitutional mechanisms ensuring the supremacy of constitutional provisions. The rules governing such oversight have been defined by the latest constitutional amendment of 2020 and Organic Law No: 22-19, which specifies the procedures and methods for notifications and referrals before the Constitutional Court. This study aims to clarify the oversight of the constitutionality of laws under the current Organic Law No: 22-19, which outlines the procedures and methods for notifications and referrals before the Constitutional Court.

Keywords: Constitutional oversight, Constitutional Court, notification mechanism, 2020 Algerian constitutional amendment, Organic Law No: 22-19.

Introduction

A state governed by the rule of law is founded on the essential principle of the supremacy and primacy of the Constitution. To realize this principle, it is necessary to establish an effective mechanism to ensure constitutional supremacy, which is embodied in the oversight of the constitutionality of laws.

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“Oversight of the Constitutionality of Laws in Light of the Algerian Constitutional Amendment 2020 and Organic Law No: 22-19” – M.Meftah (Algeria)

As the Constitutional Court is the constitutional body entrusted with ensuring respect for and supremacy of the Constitution, it is vested with the authority to rule on the constitutionality of laws, alongside a range of powers granted to it by constitutional provisions.

The Constitutional Court, however, exercises its oversight over legal texts only after this oversight is activated, either through a notification by political bodies or through a claim by one of the litigants before a judicial body that the text in question, applied to resolve the dispute, violates constitutional rights and freedoms or is unconstitutional.

The Algerian constitutional system has witnessed various types of oversight over the constitutionality of laws, including those introduced by the 2020¹ constitutional amendment, such as compatibility oversight.

Oversight of the constitutionality of laws leads to a set of legal effects that ensure the realization of the principle of constitutional supremacy, thereby solidifying the rule of law.

The topic of oversight of the constitutionality of laws is of great importance due to its role in upholding the principle of constitutional supremacy, thus embodying the rule of law. Given that oversight of the constitutionality of laws serves as a fundamental guarantee for realizing constitutional supremacy and primacy, we propose the following research question:

- How has the Algerian legislator organized oversight of the constitutionality of laws under the provisions of Organic Law No. 22-19², which specifies the procedures for notifications and referrals before the Constitutional Court?

To answer this question, both the descriptive method—by examining facts related to the oversight of the constitutionality of laws—and the analytical method—through analyzing constitutional and legal texts, particularly the provisions of the 2020 constitutional amendment and Organic Law No: 22-19—have been adopted.

Accordingly, this research paper is divided into two main sections. The first topic examines the mechanisms for activating the Constitutional Court's oversight of the constitutionality of laws, while the second topic explores the types of oversight over the constitutionality of laws and their effects.

THE FIRST TOPIC: Mechanisms for Activating the Constitutional Court's Oversight of the Constitutionality of Laws

The Constitutional Court requires a mechanism to activate its oversight of legal texts, which is achieved through a notification process. This notification can either be political, initiated by a political body, or judicial³, made through referral by judicial bodies. Accordingly, this section will address political notification as a mechanism to activate oversight of the constitutionality of laws (First

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requirement) and judicial notification as a mechanism to activate oversight of the constitutionality of laws (second requirement)

First requirement: **Political Notification as a Mechanism to Activate Oversight of the Constitutionality of Laws**

The Constitutional Court's oversight is activated through political notification, exercised by specific political bodies as outlined in Article 193 of the 2020 Algerian Constitutional Amendment. These bodies include:

1/ The President of the Republic:

The President of the Republic exercises two types of notifications: discretionary and mandatory.

1. Discretionary Notification:

This is provided for in the first paragraph of Article 193 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court is notified by the President of the Republic..."

This type of notification pertains to the activation of constitutional oversight over treaties, laws, and regulations⁴.

2. Mandatory Notification:

The President of the Republic exercises mandatory notification to activate the Constitutional Court's oversight over:

- Organic laws and the internal regulations of the two parliamentary chambers⁵, which is a prerogative exclusive to the President of the Republic⁶.
- Legislative orders issued by the President of the Republic in urgent matters during the vacancy of the National People's Assembly or parliamentary recess⁷.

2/ The Presidents of the Two Chambers of Parliament:

The Algerian constitutional legislator involved the legislative authority in activating constitutional oversight by granting both the President of the Council of the Nation and the President of the National People's Assembly the authority to exercise notification, as stipulated in Article 193 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court is notified by...the President of the Council of the Nation or the President of the National People's Assembly..."

3/ The Prime Minister or Head of Government, Depending on the Case:

The Algerian constitutional legislator first granted the Prime Minister authority to activate oversight of the Constitutional Council (as it was then called) in the 2016⁸ amendment under Article 187:

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"The Constitutional Council is notified by...the Prime Minister..."

This approach was maintained in the 2020 constitutional amendment, allowing the Prime Minister or Head of Government (depending on the case) to activate constitutional oversight through the notification power granted to them under Article 193 of the same amendment:

"The Constitutional Court is notified by...the Prime Minister or Head of Government, depending on the case..."

4/ Members of the National People's Assembly and the Council of the Nation:

Under the 2020 constitutional amendment, the Algerian constitutional legislator involved members of the National People's Assembly and the Council of the Nation in activating constitutional oversight. This was achieved by granting the authority to notify the Constitutional Court to forty (40) members of the National People's Assembly or twenty-five (25) members of the Council of the Nation, as stipulated in paragraph 2 of Article 193 of the 2020 Algerian Constitutional Amendment:

"... It can also be notified by forty (40) deputies or twenty-five (25) members of the Council of the Nation..."

It is noteworthy that the 2020 amendment reduced the number of deputies and members required to exercise notification powers. Previously, under the 2016 Constitution, constitutional oversight could be activated by fifty (50) deputies or thirty (30) members of the Council of the Nation, as per paragraph 2 of Article 187:

"... It can also be notified (then the Constitutional Council) by fifty (50) deputies or thirty (30) members of the Council of the Nation..."

This reduction is a positive step by the constitutional legislator. Lowering the number of required deputies and members increases the likelihood of activating the Constitutional Court's oversight, thereby contributing to the realization of a state governed by the rule of law.

second requirement:: Judicial Notification as a Mechanism to Activate Oversight of the Constitutionality of Laws

The Algerian constitutional legislator introduced judicial notification under the 2016⁹ constitutional amendment, following the French model established in Article 61-1 of the amended and supplemented 1958 French Constitution. This mechanism was retained in the 2020 Algerian constitutional amendment¹⁰.

This innovation introduced a new method for activating oversight of the constitutionality of legislative and regulatory text¹¹: the plea of unconstitutionality. This mechanism allows for referral from the relevant higher judicial body—either the Supreme Court or the Council of State¹²—to the Constitutional Court. This occurs when a party to a legal proceeding claims that the legislative or

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regulatory provision relevant to the case infringes their constitutional rights and freedoms. The Constitutional Court then examines the matter to issue a ruling¹³.

Both the constitutional legislator and the Algerian legislator have outlined specific conditions that must be met for a valid plea of unconstitutionality, including the following:

1/ The Plea Must Be Raised by a Party to the Dispute or an Interested Party:

For a plea of unconstitutionality to be valid, it must be raised by one of the litigants during a legal proceeding. Additionally, Organic Law No: 22-19 allows any interested party to raise a plea of unconstitutionality. Article 22 of the law states:

"Any interested party may intervene in the process of raising a plea of unconstitutionality before the relevant judicial authority by submitting a separate, written, and reasoned memorandum in accordance with the provisions of Articles 19 and 21 of this organic law, before the judicial authority issues its decision on referring the plea of unconstitutionality. If the request is accepted, the intervening party is subject to the same procedures as the litigants."

2/ The Plea of Unconstitutionality Must Be Submitted in a Separate, Written, and Reasoned Memorandum:

This requirement applies both before judicial authorities, as stipulated in Article 19 of Organic Law No: 22-19, and before the Constitutional Court, as outlined in Article 39 of the same law. This ensures that the plea is clear, detailed, and supported by legal reasoning.

These conditions are aimed at ensuring the effectiveness and credibility of the judicial notification process in activating oversight of the constitutionality of laws¹⁴.

3. The Plea Must Depend on the Challenged Legislative or Regulatory Provision or That Provision Must Form the Basis of Legal Proceedings:

According to Article 21 of Organic Law No: 22-19, which outlines the procedures for notification and referral to the Constitutional Court:

"A plea of unconstitutionality is referred to the Supreme Court or the Council of State, as applicable, if the following conditions are met:

The resolution of the dispute depends on the challenged legislative or regulatory provision, or that provision forms the basis of legal proceedings..."

4/ No Prior Declaration of Constitutionality

A plea of unconstitutionality cannot challenge a legislative or regulatory provision that the Constitutional Court has already reviewed and declared constitutional. This is because the decisions of the Constitutional Court¹⁵ are final, binding, and cannot be appealed.

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However, if circumstances have changed, a plea of unconstitutionality may be raised against a legislative or regulatory provision previously declared constitutional by the Constitutional Court. This exception is outlined in Article 21 of Organic Law No: 22-19:

"A plea of unconstitutionality is referred to the Supreme Court or the Council of State, as applicable, if the following conditions are met:

The legislative or regulatory provision being challenged has not previously been declared constitutional by the Constitutional Council or the Constitutional Court, except in cases of changed circumstances..."

5. The Argument Raised Must Be Serious

The ordinary or administrative judge hearing the plea of unconstitutionality must assess the seriousness of the claim based on their expertise and legal knowledge. If the judge determines that the claim is serious, they must refer it to the Constitutional Court to determine its constitutionality. This is also specified in Article 21 of Organic Law No: 22-19:

"A plea of unconstitutionality is referred to the Supreme Court or the Council of State, as applicable, if the following conditions are met:

The argument raised is serious."

The Algerian legislator has granted judges full discretion to assess the seriousness of the plea of unconstitutionality. A plea may even be raised if there is merely a doubt about the constitutionality of the provision.

Additional Provisions

In addition to the conditions outlined above, the provisions of the Civil and Administrative Procedure Code and the Criminal Procedure Code apply before judicial bodies where a plea of unconstitutionality is raised. Article 18 of Organic Law No: 22-19 states:

"Subject to the provisions of this organic law, the provisions of the Civil and Administrative Procedure Code and the Criminal Procedure Code apply before judicial bodies where a plea of unconstitutionality is raised."

THE SECOND TOPIC : Types of Constitutional Oversight of Laws and Their Effects

One of the primary responsibilities of the Constitutional Court is to rule on the constitutionality of legal texts. Constitutional oversight of laws is diverse and results in several legal effects, regardless of the type of oversight. This section addresses the types of constitutional oversight of laws in First requirement, followed by an examination of their effects in second requirement.

First requirement: Types of Constitutional Oversight of Laws

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According to Article 190 of the 2020 Algerian Constitutional Amendment, the Constitutional Court exercises four types of oversight: Constitutional Oversight, Compatibility Oversight, Conformity Oversight, and Oversight through a Plea of Unconstitutionality.

First. Constitutional Oversight

The Constitutional Court issues rulings on the constitutionality of treaties, laws, and regulations as per the first paragraph of Article 190 of the 2020 Algerian Constitutional Amendment:

"In addition to the powers explicitly conferred upon it by other provisions of the Constitution, the Constitutional Court rules on the constitutionality of treaties, laws, and regulations..."

Accordingly, constitutional oversight applies to the following:

a. Oversight of the Constitutionality of Treaties

The Constitutional Court may be notified regarding the constitutionality of treaties before their ratification, as stated in the second paragraph of Article 190 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified regarding the constitutionality of treaties before their ratification..."

Furthermore, under the 2020 Constitutional Amendment, the Algerian constitutional legislator requires the President of the Republic to seek the opinion of the Constitutional Court on armistice agreements and peace treaties. This obligation is established in Article 102:

"The President of the Republic signs armistice agreements and peace treaties.

The President of the Republic shall seek the opinion of the Constitutional Court regarding agreements related to them..."

2. Oversight of the Constitutionality of Laws:

The Constitutional Court may be notified regarding the constitutionality of ordinary laws¹⁶ before their issuance, as stated in the second paragraph of Article 190 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified regarding the constitutionality of laws before their issuance..."

Additionally, the Court may be notified about the constitutionality of laws (legislative texts) after their issuance through a plea of unconstitutionality, as stipulated in Article 195 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified through a plea of unconstitutionality based on a referral from the Supreme Court or the Council of State, when one of the parties in a trial before a judicial body claims that the legislative provision upon which the outcome of the dispute depends violates their rights and freedoms guaranteed by the Constitution..."

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2. Oversight of the Constitutionality of Ordinances:

The constitutional legislator subjected ordinances issued by the President of the Republic in urgent matters, either during the absence of the People’s National Assembly or during parliamentary recess, to the oversight of the Constitutional Court. This is done through a mandatory referral by the President of the Republic. The Court is obligated to rule on the constitutionality of such ordinances within a maximum of ten (10) days, as per Article 142 of the 2020 Algerian Constitutional Amendment:

"The President of the Republic may legislate by ordinances in urgent matters during the absence of the People’s National Assembly or during parliamentary recess. The President of the Republic shall mandatorily notify the Constitutional Court regarding the constitutionality of these ordinances, which must be ruled upon within a maximum period of ten (10) days..."

3. Oversight of the Constitutionality of Regulations:

The Constitutional Court may be notified regarding the constitutionality of regulations within one month from the date of their publication, as per the third paragraph of Article 190 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified regarding the constitutionality of regulations within one month from the date of their publication..."

Additionally, the Court may also be notified through a plea of unconstitutionality, as stipulated in Article 195 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified through a plea of unconstitutionality based on a referral from the Supreme Court or the Council of State, when one of the parties in a trial before a judicial body claims that the regulatory provision upon which the outcome of the dispute depends violates their rights and freedoms guaranteed by the Constitution..."

Thus, regulations are subject to post-implementation constitutional oversight exercised by the Constitutional Court¹⁷

Second: Compatibility Oversight

In accordance with the principle of the supremacy of treaties over legal texts¹⁸, the Algerian constitutional legislator introduced the oversight of the compatibility of laws and regulations with treaties. The Constitutional Court rules on this compatibility for the first time under the latest constitutional amendment of 2020, as stipulated in the fourth paragraph of Article 190:

"The Constitutional Court shall rule on the compatibility of laws and regulations with treaties, under the conditions specified in paragraphs 2 and 3 above."

Thus, the constitutional legislator subjected laws and regulations to review for their compatibility with treaties but excluded organic laws and legislative ordinances from this new type of oversight¹⁹.

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Third: Conformity Oversight

The Constitutional Court is tasked with overseeing the conformity of organic laws and the internal rules of the two chambers of Parliament with the Constitution. This oversight is mandatory upon notification by the President of the Republic, as stated in paragraphs 5 and 6 of Article 190 of the latest constitutional amendment of 2020:

"The President of the Republic shall mandatorily notify the Constitutional Court regarding the conformity of organic laws with the Constitution after their approval by Parliament...

The Constitutional Court shall rule on the conformity of the internal rules of each chamber of Parliament with the Constitution in accordance with the procedures mentioned in the previous paragraph."

Fourth: Oversight Through a Plea of Unconstitutionality

This is a subsequent type of oversight that occurs after the enactment and implementation of legislative and regulatory texts. Constitutional oversight is triggered by referral from the Supreme Court or the Council of State based on a claim that the legislative or regulatory provision upon which the dispute depends violates the constitutionally guaranteed rights and freedoms of one of the litigants, as stipulated in Article 195 of the 2020 Algerian Constitutional Amendment:

"The Constitutional Court may be notified through a plea of unconstitutionality based on a referral from the Supreme Court or the Council of State, when one of the parties in a trial before a judicial body claims that the legislative or regulatory provision upon which the outcome of the dispute depends violates their rights and freedoms guaranteed by the Constitution.

When the Constitutional Court is notified under the above paragraph, its decision shall be issued within four (4) months following the date of its notification. This period may be extended once for a maximum of four (4) additional months by a reasoned decision from the Court, which shall be communicated to the judicial body that referred the matter."

Second requirement: Effects of Oversight on the Constitutionality of Laws

The Constitutional Court makes its decisions by a majority of the members present, and in case of a tie, the president's vote prevails, except for decisions related to the oversight of organic laws, which require an absolute majority of members²⁰.

After deliberating in a closed session, the Constitutional Court issues its decisions within thirty (30) days from the date of notification. This period is reduced to ten (10) days in case of urgency upon the request of the President of the Republic²¹.

As a result of the constitutional oversight carried out by the Constitutional Court on legal texts, several legal effects arise, which vary depending on the type of oversight. These effects are as follows:

First: Effects of Oversight on the Constitutionality of Treaties, Laws, and Regulations

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A treaty or agreement cannot be ratified if the Constitutional Court rules that it is unconstitutional, as per the first paragraph of Article 198 of the 2020 constitutional amendment:

"If the Constitutional Court decides that a treaty or agreement is unconstitutional, it shall not be ratified."

Similarly, legal texts cannot be ratified if the Constitutional Court rules that they are unconstitutional, according to the second paragraph of Article 198 of the same constitutional amendment:

"If the Constitutional Court decides that a law is unconstitutional, it shall not be issued."

If the Constitutional Court decides that an ordinance or regulation is unconstitutional, it loses its effect starting from the day the Court's decision is issued, according to the third paragraph of Article 198 of the 2020 constitutional amendment:

"If the Constitutional Court decides that an ordinance or regulation is unconstitutional, it loses its effect starting from the day the Court's decision is issued."

Second: Effects of Oversight on Conformity

The Constitutional Court decides on the conformity of both organic laws and the internal rules of the two chambers of Parliament with the Constitution through a constitutional decision, which either affirms their conformity or declares them non-conformant, as stated in Article 190 of the latest constitutional amendment of 2020:

"The President of the Republic must mandatorily notify the Constitutional Court regarding the conformity of organic laws with the Constitution after their approval by Parliament, and the Court shall rule on the entire text."

The Constitutional Court rules on the conformity of the internal rules of each chamber of Parliament with the Constitution..."

If the Constitutional Court affirms the conformity of an organic law or the internal rules of the chambers of Parliament with the Constitution, these texts will be published. However, if the Court rules that they do not conform to the Constitution, they will not be issued, and they must be reconsidered and re-examined for conformity with the Constitution.

Third: Effects of Oversight on Unconstitutionality Plea

When the Constitutional Court rules that a legislative or regulatory text is unconstitutional, following a judicial plea of unconstitutionality, that text loses its effect starting from the day specified in the Court's decision, according to the fourth paragraph of Article 198 of the latest 2020 Algerian constitutional amendment, which states:

"If the Constitutional Court decides that a legislative or regulatory text is unconstitutional based on Article 195 above, it loses its effect starting from the day specified in the Court's decision."

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Fourth: Effects of Oversight on the Conformity of Laws and Regulations with Treaties

The constitutional founder did not specify the effects resulting from the oversight of the conformity of legal and regulatory texts with treaties, instead only determining the effects of constitutional oversight in general, whether related to the conformity of legal and regulatory texts with the Constitution or their compliance with treaties, as implied in the third paragraph of Article 198 of the latest Algerian constitutional amendment. Despite this, it would have been preferable for the constitutional founder to define the effects resulting from the conformity oversight explicitly and independently, as it was introduced for the first time²².

Decisions of the Constitutional Court acquire the status of being final and binding, as they cannot be appealed. They are also binding on all public, administrative, and judicial authorities, as affirmed by the constitutional founder in the final paragraph of Article 198 of the 2020 Algerian constitutional amendment, which reads:

"The decisions of the Constitutional Court are final and binding on all public authorities, administrative authorities, and judicial authorities."

Conditions of Publication:

In implementing the principle of the rule of law, legal texts—whether organic laws, ordinary laws, treaties, or regulations—are subject to constitutional review by the Constitutional Court, which exercises various forms of oversight over them. This oversight is only triggered through notifications from political bodies or a judicial plea of unconstitutionality. The oversight of the constitutionality of laws has a range of legal effects, and the decisions of the Constitutional Court are binding on all administrative, judicial, and public authorities.

Based on our study of this topic, we have reached several key conclusions, which are as follows:

- Legislative decrees issued by the President of the Republic are subject to constitutional review by the Constitutional Court.
- The constitutional founder has reduced the number of parliamentary deputies and members who can initiate oversight of the constitutionality of regulations, based on the 2020 Algerian constitutional amendment, which is a positive step toward strengthening the review of the constitutionality of regulations and, thus, realizing the rule of law.
- The constitutional founder introduced the mechanism of a plea of unconstitutionality as a means to trigger oversight of the constitutionality of laws for the first time in the Algerian legal system under the 2016 constitutional amendment. This mechanism was maintained in the 2020 amendment,

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which saw an expansion of the scope of the plea, now including regulatory rulings alongside legislative ones.

- The formalization of the plea of unconstitutionality before ordinary and administrative judicial bodies allows for broader use of this mechanism, ensuring the protection of individual rights and freedoms, and thus reinforcing oversight of the constitutionality of legislative and regulatory texts.

- The constitutional founder introduced oversight of the conformity of legal and regulatory texts with treaties for the first time in the 2020 constitutional amendment.

Based on the results we have reached, we propose the following recommendations:

- Establish a clearer criterion for assessing the condition of the seriousness of the plea of unconstitutionality raised before the judicial body.

- Raise awareness among individuals about their right to raise a plea of unconstitutionality against laws that violate their constitutional rights and freedoms.

- We suggest reducing the timeframes for processing the plea of unconstitutionality, both within judicial bodies and the Constitutional Court.

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¹- Presidential Decree No: 20-442 of December 30, 2020 promulgating the constitutional amendment, ratified in the referendum of November 1, 2020, Official Gazette No: 82, dated December 30, 2020.

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³- Mouloud Didan, *Investigations in Constitutional Law and Political Systems*, Dar Belkis, Algeria, 2017, page 80.

⁴- Gharbi Ahsan, *Oversight of the constitutionality of laws under the constitutional amendment of 2020*, *Journal of Rights and Human Sciences*, Issue 04, 2020, page 30.

⁵- According to the fifth (5) and sixth (6) paragraphs of Article 190 of the same Algerian constitutional amendment of 2020:

The President of the Republic shall obligatorily notify the Constitutional Court of the conformity of organic laws ... " with the Constitution after they have been ratified by Parliament, and the Constitutional Court shall rule on a ..decision on the entire text

The Constitutional Court shall rule on the conformity of the rules of procedure of each of the two Houses of Parliament with the Constitution, in accordance with the procedures mentioned in the preceding paragraph." - Salima Misrati, *The System of Monitoring the Constitutionality of Laws in Algeria*, Dar Houma for Printing, Publishing and Distribution, Algeria, 2012, p. 65 The Constitutional Court shall rule on the conformity of the rules of procedure of each House of Parliament with the Constitution, in accordance with the procedure mentioned in ".the preceding paragraph

⁶- Salima Misrati, *The System of Monitoring the Constitutionality of Laws in Algeria*, Dar Houma for Printing, Publishing and Distribution, Algeria, 2012, page 65.

⁷- Article 142 of the last constitutional amendment of 2020:

The President of the Republic may initiate by orders urgent matters in the event of a vacancy in the People's " National Assembly or during a parliamentary recess ... The President of the Republic shall obligatorily notify the

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Constitutional Court of the constitutionality of such orders, which shall rule on them within a maximum period of "...ten (10) days

⁸- Law No: 16-01 of March 6, 2016, containing the Algerian constitutional amendment, Official Gazette No: 14, of March 7, 2016.

⁹ -According to the text of Article 188 of the Algerian constitutional amendment of 2016:

The Constitutional Council may be notified of a plea of unconstitutionality on the basis of a referral by the " Supreme Court or the Council of State, when one of the parties to the trial claims before a judicial body that the legislative provision on which the outcome of the dispute depends violates the rights and freedoms guaranteed by the Constitution.. The terms and conditions for the application of this paragraph shall be determined by an 'organic law."

¹⁰- Article 61/1 de La constitution de républiquefrançais, de 04 octobre 1958, adoptée 28 septembre 1958, modifiépar la loiconstitutionnelle No: 2008-724, du 23 juillet 2008, Journal Officiel France, N°171,24/07/2008:"When, in the course of proceedings pending before a court, it is argued that a legislative provision infringes the rights and freedoms guaranteed by the Constitution, the matter may be referred to the Constitutional Council upon referral from the Council of State or the Court of Cassation, which shall rule within a specified period.

An organic law shall determine the conditions for the application of this Article'.

¹¹- In light of the Algerian constitutional amendment of 2016, the founder of the constitution introduced the mechanism of pleading unconstitutionality and linking it to legislative texts only, but in light of the 2020 amendment, he expanded the scope of its practice to include the mechanism of defense of unconstitutionality - regulatory texts in addition to legislative. See: Mokhtaria Meftah-Mohamed Boujana, Independent Organization in the Light of the Developments of the Algerian Constitutional Amendment of 2020, Journal of Jurisprudence, No: 28, Biskra, 2021, p. 630..

¹² -Said BouChaer, The Constitutional Council of Algeria, University Press Office, Algeria, 2008, page 246.

¹³ -According to the text of Article 195 of the Algerian constitutional amendment of 2020:

The Constitutional Court may be notified of a plea of unconstitutionality upon referral by the Supreme Court or " the Council of State, when one of the parties to the trial before a judicial authority claims that the legislative or regulatory provision on which the outcome of the dispute depends violates his rights and freedoms guaranteed by ..the Constitution

¹⁴- Adel Dhouadi, The defense of unconstitutionality as a mechanism to protect taxpayers in Algeria - after the constitutional amendment of 2016, Journal of Legal and Political Sciences, Issue 16, Algeria, 2017, page 339.

¹⁵ -The last paragraph of the text of Article 198 of the 2020 Constitutional Amendment promulgated by Presidential Decree No: 20-442 states: "... If the Constitutional Court decides that a legislative or regulatory provision other than the Constitution on the basis of Article 195 above shall cease to have effect from the day fixed by the decision of the Constitutional Court."

¹⁶ -stipulated in Article 153 of the Algerian constitutional amendment of 2020: "The President of the Republic shall ratify armistice agreements, peace treaties, alliance and union, treaties relating to the borders of the State, treaties relating to the law of persons, treaties involving expenditures not included in the State budget, and bilateral or multilateral agreements on free trade and partnership areas and economic integration, after being expressly approved by each chamber of parliament."

¹⁷- Meftah Mokhtaria-Boujana Mohamed, The Legislative Competence of the President of the Republic in the Constitutional Amendment of 2020, Journal of Legal and Social Sciences, Issue 03, Djelfa, 2021, page 261.

¹⁸ -Article 154 of the last Algerian constitutional amendment of 2020: "Treaties ratified by the President of the Republic, in accordance with the conditions provided for in the Constitution, take precedence over the law."

¹⁹-Gharbi Ahsan, Oversight of the Constitutionality of Laws under the Constitutional Amendment of 2020, Journal of Law and Political Science, Volume 13, Issue 04, Khenchela, 2020, page 27.

²⁰ -According to Article 197 of the last Algerian constitutional amendment of 2020: "The decisions of the Constitutional Court shall be taken by the majority of its members present, and in the event of an equal number of votes, the vote of the President shall prevail. Decisions concerning the control of organic laws shall be taken by an absolute majority of the members."

²¹- Article 194 of the same Algerian constitutional amendment of 2020:

The Constitutional Court shall deliberate in closed session and issue its decision within thirty (30) days from the " date of its notification, and in the event of an emergency, at the request of the President of the Republic, this period ..shall be reduced to ten (10) days

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²² -SalimaFazlan, Forms of Constitutional Control and the Repercussions of Enhancing Constitutional Security in Light of the 2020 Constitutional Amendment, Journal of Legal and Social Sciences, Vol. 6, No. 3, Djelfa, 2021, page 66.



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Education as a tool for social integration of migrants and refugees: Russian experience in the global context

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Annotation

The article is devoted to the study of the role of education as an instrument of social integration of migrants and refugees in Russia in comparison with international experience. The aim of the paper is to identify the specifics of the Russian approach to integration through education, as well as to conduct a comparative analysis with the practices of Germany, Turkey and other countries. The methodological framework was based on the analysis of Russian legislation, case studies of regional adaptation programmes (Moscow, St. Petersburg, Tatarstan) and comparative analysis of Eurostat and UNHCR data. The main results of the study showed that the integration of migrant children in Russia faces systemic barriers: linguistic (68% of children do not speak Russian at the level of their peers), administrative (40% of families lack documents) and cultural (isolation in schools). At the same time, successful local initiatives have been identified: language courses, NGO projects (Such Children, Ark), and digital solutions. However, the lack of a unified federal strategy limits their effectiveness. Comparison with the experience of Germany (compulsory language courses), Canada (the role of NGOs) and Turkey (EdTech) emphasises the need for a systematic approach. The conclusion offers recommendations: introduction of compulsory language programmes, simplification of bureaucratic procedures, development of intercultural projects and digital technologies, as well as consideration of regional specifics. The

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scientific novelty of the article lies in a comprehensive analysis of barriers to integration and a comparative study combining legislative, practical and international aspects.

Keywords: social integration, migrants in Russia, language adaptation, children of migrants, NGOs, comparative analysis.

Introduction

Russia is one of the key recipients of migration flows. According to the Ministry of Internal Affairs of the Russian Federation, in 2023 there were about 10 million labour migrants in the country, mainly from Central Asian countries [2]. However, the integration of migrants and forced migrants, including refugees from Donbass and Ukraine, remains a serious problem. According to the RANEPa (2022), only 23 per cent of migrant children in Russia are fully involved in the educational process [3, p. 23]. This indicates the presence of significant barriers, such as language difficulties, legal collisions and cultural differences.

The purpose of this study is to identify the specifics of migrant integration through education in Russia and compare them with international practices, in particular, with the experience of Germany and Turkey.

Methodology

The following methods were used to achieve the set goal:

1. Analysing the legislation of the Russian Federation, including the Federal Law ‘On Education’ and the rules of admission of migrant children to schools[1].

The legislative framework of the Russian Federation in the field of education regulating the rights and opportunities of migrant and refugee children is based on several key normative acts, among which the Federal Law No. 273-FZ of 29.12.2012 ‘On Education in the Russian Federation’ takes centre stage. This document enshrines the right to education for all persons on the territory of Russia, regardless of their citizenship, legal status or place of residence. According to Article 78 of the law, foreign citizens and stateless persons have equal rights to education with Russian citizens, except in cases provided for by international treaties or federal laws. This provision is in line with international standards, in particular the principles enshrined in the Convention on the Rights of the Child, which guarantees access to education for all children without discrimination.

However, despite the declared rights, the implementation of these provisions in practice faces a number of significant difficulties. One of the key problems is the requirement to provide documents confirming the legality of the child's and his/her parents' stay on the territory of the Russian Federation. School enrolment requires registration at the place of stay or a residence permit, which creates serious barriers for migrant children whose parents do not have official status or face administrative difficulties in obtaining documents. This is especially true for labor

migrants from Central Asian countries, among who a significant number are in Russia without proper registration.

The rules for admission of children to educational institutions are regulated by the Order of the Ministry of Education and Science of Russia No. 32 of 22.01.2014, which establishes general requirements for the enrolment procedure. According to this document, schools are obliged to accept children regardless of their nationality, language and place of residence. However, in practice, administrations of educational institutions often require a full package of documents, including registration at the place of residence, which complicates access to education for migrant children. In some cases, the lack of registration or other documents becomes a reason for refusal of enrolment, despite the direct instruction of the law on the inadmissibility of discrimination.

Another problem is the lack of clear instructions on how to work with children who do not speak Russian. The Federal Law ‘On Education’ provides for the possibility of creating special conditions for the education of such children, including additional Russian language classes. However, in practice these provisions are implemented in a fragmented manner and depend on the initiative of regional authorities or individual educational institutions. As a result, in many schools migrant children end up in isolated classes, which contribute to their social exclusion and hinder their integration into the educational environment.

In addition, Russian legislation does not provide for compulsory Russian language programmes for adult migrants, which also creates additional barriers to the integration of their children. Parents who do not speak Russian are often unable to help their children master the school programme, which exacerbates their educational difficulties.

Thus, the analysis of Russian legislation in the field of education shows that despite the declared rights of migrants and refugees to access education, the existing legal and administrative barriers significantly limit the realization of these rights. The lack of a unified strategy for the integration of migrant children through education, as well as the fragmentation and localization of existing initiatives require a deeper understanding and a systematic approach to solving this problem.

2. Case studies of migrant adaptation programmes in Moscow, St. Petersburg and the regions (for example, the projects of NGOs ‘Such Children’ and ‘Ark’) [7, p. 45].

Migrant adaptation programmes implemented in Russia, especially in large cities such as Moscow and St. Petersburg, as well as in some regions, represent an important element of social integration. These programmes, often initiated by non-profit organisations (NPOs), are aimed at overcoming language, cultural and administrative barriers faced by migrants and their children. Among the most notable projects are the initiatives of NPOs «Children Like These» and ‘Ark’, which demonstrate different approaches to solving adaptation problems.

Moscow: Russian Language School project

In Moscow, one of the key problems faced by migrant children is their insufficient command of the Russian language, which hampers their academic performance and socialization. To address this problem, the capital is implementing a pilot project called ‘Russian Language School’, which aims to accelerate the teaching of Russian to migrant children. Within the framework of the project, special classes are being created where children learn the language in an intensive mode, which allows them to integrate more quickly into the general education process. The programme includes not only language classes, but also elements of cultural adaptation, such as acquaintance with Russian traditions and history. However, despite the positive results, the project covers only a small part of migrant children and does not solve the problem on a city-wide scale.

St. Petersburg: the project ‘Equally Different’

In St. Petersburg, considerable attention is paid not only to language but also to the social and psychological adaptation of migrant children. The project ‘Equally Different’, implemented with the support of local NGOs, uses innovative methods such as theatre performances and group training to help children overcome cultural barriers and interact with local peers. Theatre techniques allow children to express their emotions and experiences and help develop their communication skills. The project also includes work with migrant parents, who often face difficulties in understanding Russian society.

Regions: the experience of NGOs Such Children and Kovcheg

In Russian regions, where resources for the adaptation of migrants are often limited, NGO initiatives play a significant role. For example, the project ‘Children Like These’, which is being implemented in several regions, aims to create an inclusive educational environment for migrant children. The project includes language courses and activities aimed at developing intercultural dialogue. Special attention is paid to work with teachers, who receive methodological materials and undergo training on working in multicultural classrooms.

Another example is the Ark project, which operates in a number of regions with a high concentration of migrants. This project includes not only educational but also social components, such as assistance in document processing and legal support. ‘Ark also organizes cultural events that help bring migrants and the local population closer together. For example, festivals are organized where representatives of different cultures can share their traditions and customs.

Features of regional programs

In regions such as Tatarstan, adaptation programmes often take into account local specifics. For example, Tatarstan combines instruction in Russian and Tatar, which allows migrant children to better integrate into the local community. Some regions also actively use digital technologies, such as mobile applications for learning Russian developed by local universities.

Despite the diversity of approaches, common to all programmes is their local nature and dependence on support from local authorities and NGOs. This limits the scope of their impact and

makes the results uneven. Nevertheless, such initiatives show potential for wider implementation and can serve as a basis for the development of a federal strategy for the integration of migrants through education.

3. Comparative analysis of data for EU countries (Eurostat) and Turkey (UNHCR) [5, 6].

Comparative analyses of data on the integration of migrants and refugees through education in the European Union (EU) and Turkey reveal both general trends and specific features due to political, social and cultural contexts. Data sources such as Eurostat and reports of the United Nations High Commissioner for Refugees (UNHCR) provide extensive information on approaches to educational integration in these regions.

Experience of the European Union countries

In EU countries, the integration of migrants and refugees through education is part of the overall migration policy, which aims to ensure social cohesion and prevent marginalization. According to Eurostat data, in 2022 there are about 5.3 million migrant children in the EU countries, of which more than 70 per cent are involved in the educational process. One of the key features of the European approach is the emphasis on multi-lingual education. For example, in Germany, which is one of the main recipients of migrants in the EU, refugee and migrant children have the opportunity to learn not only German, but also to retain their mother tongue through additional courses. This facilitates both their integration into German society and the preservation of their cultural identity.

In Scandinavian countries such as Sweden and Finland, educational programs for migrants include not only language training but also psychological support. For example, in Sweden there are special classes for refugee children where they can adapt to the new educational environment before moving to regular classes. In addition, digital platforms for migrant education, such as online language and vocational training courses, are widely used in the EU, which is especially important for adults who cannot attend traditional educational institutions.

The Turkish experience

Turkey, which hosts the largest number of refugees in the world (more than 3.7 million Syrian refugees according to UNHCR data for 2023), faces unique challenges in educational integration. Unlike EU countries, where migration flows are more diversified, in Turkey the bulk of refugees are Syrians, allowing for more specialised programmes. According to UNHCR, about 60 per cent of Syrian children in Turkey are enrolled in education, which is a significant achievement given the scale of the migration crisis.

One of the key features of the Turkish approach is the active use of educational technology (EdTech). Many Syrian refugees, especially in remote regions, access education through online platforms that provide courses in Arabic and Turkish. This overcomes language barriers and ensures continuity of education even in temporary accommodation. In addition, Turkey has Turkish

language programmes that are integrated into the school system and available to both children and adults.

Comparative aspects

A comparison of EU and Turkish data reveals several key differences. First, in EU countries, educational integration of migrants and refugees is part of broader social policies aimed at long-term integration. In Turkey, by contrast, the focus is on basic access to education, due to both the scale of the migration crisis and resource constraints.

Secondly, in the EU there is a significant focus on multi-lingual education and the preservation of migrants' cultural identity, whereas in Turkey the focus is on Turkish language teaching as a tool for integration. This reflects differences in approaches to understanding integration: in the EU it is seen as a two-way process requiring the adaptation of both migrants and the host society, while in Turkey the emphasis is on the adaptation of migrants to local conditions.

Thirdly, in the EU, educational programmes for migrants and refugees often include vocational training and employment components that facilitate their economic integration. In Turkey, such programmes are less developed, due to both limited resources and the temporary nature of the stay of many refugees who view Turkey as a transit country.

Thus, a comparative analysis of the data for EU countries and Turkey reveals both commonalities, such as the use of digital technologies and language courses, and significant differences in approaches to educational integration. These differences are due to both the specifics of migration flows and the political and social contexts in which educational programmes are implemented.

Main results

1. barriers to integration in Russia

The integration of migrant children into Russia's educational system involves a number of significant barriers that impede their successful socialisation and academic performance. These barriers are multidimensional and include language, administrative and cultural difficulties that are interrelated and reinforce each other.

Language barriers

One of the most significant barriers to the integration of migrant children is insufficient command of the Russian language. According to a survey by the National Research University Higher School of Economics (2021), 68 per cent of migrant children do not speak Russian at the level of their peers[4, p. 50]. This creates serious difficulties both in mastering the school programme and in everyday communication. Russian language, being the main language of instruction, plays a key role in the success of the educational process. Children who do not know it sufficiently often find themselves unable to understand the educational material, which leads to poor academic performance and, consequently, to a decrease in motivation for learning.

In addition, language barriers are exacerbated by the lack of systemic support in the form of mandatory language courses for migrant children. Although some regions, such as Moscow, are implementing pilot projects to teach Russian, they are localised and do not cover all those in need. As a result, many migrant children end up in isolated classes or groups with simplified curricula, which limits their opportunities for full integration into the educational environment.

Administrative difficulties

Another significant barrier is the administrative difficulties faced by migrant families in obtaining the documents necessary to enrol their children in school. According to data, about 40 per cent of migrants do not have registration at the place of residence, which is a prerequisite for access to educational services [3, p. 34]. Lack of registration or other documents, such as residence permits or temporary residence permits, is often the reason for refusal to enrol children in school, despite the provisions of the Federal Law ‘On Education’, which guarantees the right to education for all children regardless of their legal status.

These administrative barriers are exacerbated by migrants' lack of awareness of their rights and obligations, as well as the complexity of bureaucratic procedures. Many migrant families, especially those who are in Russia illegally, avoid contacting state institutions for fear of deportation or other sanctions. As a result, their children find themselves excluded from the educational system, leading to increased social exclusion and limiting their opportunities for future integration into society.

Cultural barriers

Cultural differences and stereotypes also play a significant role in creating barriers to the integration of migrant children. Schools often form separate classes for children of migrants, which contributes to their isolation from local peers [7, p. 56]. This practice, although aimed at facilitating the adaptation process, actually reinforces social exclusion, creating a ‘parallel’ educational environment in which migrant children are deprived of the opportunity to interact with native speakers of language and culture.

In addition, migrant children often face bullying and discrimination from peers and even teachers. Stereotypes related to ethnicity or culture can lead to the formation of negative attitudes towards migrant children, which exacerbates their psychological isolation and lowers their self-esteem. Such situations not only complicate the educational process, but also have a long-term impact on children's social adaptation, shaping their social identity, and their self-esteem.

Interrelationship of barriers

Language, administrative and cultural barriers are closely interrelated and reinforce each other. For example, insufficient command of the Russian language not only hinders learning, but also limits the ability of migrant parents to interact with educational institutions, which exacerbates administrative difficulties. In turn, cultural stereotypes and the isolation of migrant

children in schools reduce their motivation to learn the language and integrate into society, creating a vicious circle of social exclusion.

Thus, the barriers to the integration of migrant children into the Russian educational system are systemic in nature and require a comprehensive approach to overcome them. Without solving these problems, it is impossible to ensure equal access to education and create conditions for the successful social integration of migrants and their children.

2. Successful practices in Russia

Despite the presence of significant barriers, a number of successful practices aimed at the integration of migrants and their children through education are being implemented in Russia. These initiatives, although localised, show potential for wider implementation and can serve as a basis for the development of a systemic state strategy. Among the most notable practices are language courses in schools, programmes of non-profit organisations (NPOs) and the use of digital technologies.

Language courses at schools

One of the key successful practices is the creation of language courses at schools, aimed at accelerated teaching of the Russian language to migrant children. In Moscow, for example, a pilot project ‘Russian Language School’ is being implemented, which allows migrant children to intensively master the language before moving to regular classes [7, p. 60]. Such courses not only help children overcome language barriers, but also contribute to their social adaptation, as they include elements of cultural education and interaction with local peers.

These programmes are especially important in the context of multicultural schools, where migrant children make up a significant proportion of students. For example, in Moscow's Education Centre No. 1650, where more than 50% of students are children of migrants, language courses have been an important tool for reducing social exclusion and improving academic performance. However, despite the positive results, such projects have so far reached only a small proportion of migrant children and need to be scaled up at the federal level.

Programmes of non-profit organisations (NPOs)

Non-profit organisations play an important role in the integration of migrants through education, especially in the absence of a unified state strategy. One example of successful practice is the activity of the organisation ‘Migration and Law’, which provides free Russian language courses for adult migrants [7, p. 62]. These courses not only help migrants to improve their language skills, but also contribute to their social and economic integration, as knowledge of Russian is a key factor for employment and interaction with state institutions.

Another example is the project ‘Children like these’, which is being implemented in several regions of Russia. This project aims to create an inclusive educational environment for migrant children through language courses, intercultural activities and work with teachers. Special

attention is paid to the training of teachers, who receive methodological materials and undergo training on working in multicultural classrooms. Such programmes demonstrate that even with limited resources it is possible to achieve significant results in the integration of migrants.

Digitalisation and educational technologies

In the context of digital transformation, educational technologies are becoming an important tool for the integration of migrants. Russia has developed mobile applications for learning Russian, such as the projects created by the Moscow Institute of Physics and Technology (MIPT) and St. Petersburg State University (SPbSU) [8, p. 89]. These applications allow migrants to learn the language at a convenient time and place, which is especially important for those who are unable to attend traditional courses.

Digital platforms are also used to teach migrants' children. For example, some regions are introducing online courses to help children master the school programme and improve their knowledge of Russian. Such technologies are particularly relevant in times of pandemic and other crises, when access to traditional educational services may be limited.

Regional initiatives

In Russian regions such as Tatarstan, successful practices of migrant integration through education often take into account local specifics. For example, Tatarstan combines Russian and Tatar language education, which allows migrant children to better integrate into the local community. Some regions also actively use intercultural programs, such as festivals and events, which help to bring migrants and the local population closer together.

Thus, successful practices of migrant integration through education in Russia, although localized, show significant potential for wider implementation. These initiatives, including language courses at schools, NGO programmes and digital technologies, can serve as a basis for the development of a comprehensive state strategy aimed at ensuring equal access to education and successful social integration of migrants and their children.

3. Comparison with international experience

A comparative analysis of approaches to the integration of migrants through education in Russia and foreign countries such as Germany, Canada and Turkey reveals both common trends and significant differences due to political, social and cultural contexts. These differences reflect the specifics of migration flows, as well as the level of institutional support for integration processes in each country.

Germany: a unified state strategy

Unlike Russia, where educational integration of migrants remains fragmented and dependent on localized initiatives, Germany has a unified state strategy aimed at ensuring equal access to education for all migrants and refugees. This strategy includes compulsory language courses for children and adults, which are a key element of integration policy. For example, children

of migrants who do not speak German attend special preparatory classes where they intensively study the language before moving to regular schools [9, p. 80]. In addition, Germany pays considerable attention to multilingual education, which allows migrant children to preserve their cultural identity. Mother tongue support programs, such as additional courses or optional classes, contribute not only to successful integration, but also to the development of bilingualism, which is seen as an important resource in a globalized world. The German experience also demonstrates the importance of a systematic approach to training teachers who work in multicultural classrooms. Teachers undergo special trainings aimed at developing their skills in working with children from different cultural and linguistic backgrounds. This helps to minimize cultural barriers and create an inclusive educational environment.

Canada: the role of NPOs in migrant integration

In Canada, where migration policy has historically focused on attracting skilled professionals, non-profit organizations (NPOs) play a key role in the integration of migrants through education. Unlike Russia, where the activities of NPOs are restricted by the legislation on ‘foreign agents’ [14, p. 215], NPOs play a key role in the integration of migrants through education. [14, p. 215], in Canada such organizations are actively supported by the state and private foundations. Canadian NPOs provide a wide range of services, including language courses, professional training programs and psychological support. For example, organizations such as the Immigrant Services Society of British Columbia help migrants to adapt to a new educational and social environment, providing not only educational but also social services. A peculiarity of the Canadian approach is the emphasis on long-term integration, which includes not only educational but also economic aspects. Vocational training and employment programs implemented by NGOs allow migrants to integrate more quickly into the labour market, which contributes to their social stability and reduces the level of exclusion.

Turkey: harnessing educational technology

Turkey, which hosts the largest number of refugees in the world, demonstrates a unique approach to migrant integration through education based on the active use of digital technologies. According to the United Nations High Commissioner for Refugees (UNHCR), about 60% of Syrian refugees in Turkey use educational technology (EdTech) to learn Turkish and master the school curriculum [6]. Online platforms such as ‘EBA’ (Education Information Network) provide access to educational resources in Turkish and Arabic, which is especially important for children living in remote regions or temporary camps. These platforms not only help to overcome language barriers, but also ensure continuity of education even in unstable conditions. Unlike in Russia, where the digitalisation of educational processes for migrants is at an early stage, in Turkey EdTech has become an integral part of the integration strategy. This makes it possible to provide educational

services to a significant number of refugees who might otherwise be excluded from the educational system.

Comparative aspects

A comparison of approaches to migrant integration through education in Russia, Germany, Canada and Turkey reveals several key differences. Firstly, in Germany and Canada, migrant integration is seen as part of a long-term social policy aimed at ensuring equal opportunities for all. In Russia, by contrast, the lack of a unified strategy leads to fragmented and localized integration initiatives.

Second, in Canada and Germany a significant role is given to non-profit organizations, which are actively involved in educational and social programmes for migrants. In Russia, the activities of NGOs are limited by legislative and financial barriers, which reduce their potential in addressing integration issues.

Thirdly, Turkey demonstrates successful experience in using digital technologies for refugee integration, which is far ahead of Russian practices. In Russia, despite the existence of individual projects, such as mobile applications for learning the Russian language, digitalization of educational processes for migrants remains at the initial stage.

Thus, international experience emphasizes the importance of a systemic approach to migrant integration through education, which includes not only language training but also social, cultural and economic support. These lessons can be useful for developing a more effective strategy in Russia to ensure equal access to education and successful integration of migrants and their children.

Discussion

The Russian experience of migrant integration through education remains fragmented and largely dependent on localized initiatives, which distinguishes it from more systemic approaches implemented in countries such as Germany, Canada and Turkey. Despite the absence of a unified state strategy, individual projects implemented at the level of regions, schools and non-profit organizations show significant potential to address integration issues. However, their local nature and limited resources make it impossible to fully reach all those in need, which underscores the need to develop a comprehensive federal programme.

Specific examples of successful practices

One of the brightest examples of successful integration is Moscow Education Centre No. 1650, where 50% of students are children of migrants [7, p. 65]. This centre has become a unique platform for studying integration processes, as programmes aimed at language and cultural adaptation are implemented here. Teachers and school administration actively work on creating an inclusive educational environment where migrant children can not only learn Russian, but also interact with local peers, which contributes to their socialisation.

In St. Petersburg, the project ‘Equally Different’ is being successfully implemented, which uses theatre techniques to adapt migrant children. This approach allows children to express their emotions and experiences, as well as to develop communication skills through creativity [13, p. 45]. The project also includes work with parents, which helps migrant families better understand the Russian educational system and actively participate in the educational process of their children.

Data on forced migrants

After 2022, more than 1.5 million children from Donbas and Ukraine arrived in Russia, which created new challenges for the educational system [2]. The integration of these children requires a separate analysis, taking into account the specifics of their cultural and linguistic background. Many of them face difficulties in adapting to the Russian school program, especially if they were previously taught in Ukrainian. In addition, the psychological trauma associated with forced displacement requires special attention from educators and psychologists.

Political context

Russia's sanctions and isolation have a significant impact on access to international educational resources. For example, the closure of the Coursera platform for Russian users has limited opportunities for online learning, which is especially important for migrants who often do not have access to traditional educational institutions [11, p. 50]. This creates additional barriers to their integration, as digital technologies could have become an important tool for learning Russian and mastering the school curriculum.

The uniqueness of the Russian case

The Russian approach to migrant integration through education has its own unique features. Unlike multi-lingual approaches used in EU countries, in Russia the key role is played by the Russian language as the main tool of integration [15, p. 40]. This reflects both historical and cultural peculiarities of the country, where the Russian language is not only a means of communication, but also an important element of national identity.

In regions such as Tatarstan, the integration of migrants takes place taking into account local specifics. Here they combine education in Russian and Tatar languages, which allows migrant children to better adapt to the local community [12, p. 90]. This approach demonstrates an alternative model of integration, which may be useful for other regions of Russia.

Conclusion

The Russian experience of migrant integration through education, despite its fragmented nature, demonstrates significant potential for development. Local initiatives such as language courses at schools, NGO projects and digital solutions can serve as a basis for developing a more systemic strategy. However, to achieve significant results, it is necessary to take into account both international experience and the unique features of the Russian context, including the role of the Russian language and regional specifics. Only a comprehensive approach that combines the efforts

of the state, educational institutions and civil society will ensure equal access to education and successful integration of migrants and their children [12, p. 100].

Conclusions and recommendations

This study emphasises the need for a systematic approach to migrant integration through education in Russia. Despite the presence of local initiatives and successful practices, the lack of a unified state strategy and fragmented efforts limit the effectiveness of integration processes. Based on the analysis of Russian and international experience, the following recommendations can be formulated:

1. Introduction of mandatory language courses for migrant children and adults at the federal level

Language barriers remain one of the key obstacles to successful integration of migrants. The introduction of compulsory language courses for children and adults at the federal level would ensure equal access to education and reduce social exclusion. Such courses should be integrated into the school system and include not only Russian language instruction, but also elements of cultural adaptation. The experience of Germany, where language courses are a mandatory element of integration policy, demonstrates the effectiveness of such an approach.

2. Simplifying the procedure for the recognition of foreign educational documents

Administrative barriers related to the processing of documents significantly hinder migrants' access to educational services. Simplifying the procedure for recognizing foreign educational documents, including school certificates and diplomas, will reduce bureaucratic obstacles and facilitate the process of enrolling migrant children in Russian schools. This is especially important for IDPs, who are often unable to provide a full package of documents.

3. Supporting intercultural programs in schools, for example, following the model of 'laboratory schools' in Tatarstan

Cultural differences and stereotypes are a significant barrier to the integration of migrants. Supporting intercultural programs in schools, such as the 'laboratory schools' model implemented in Tatarstan, would create an inclusive educational environment where migrant children and local students can interact and learn from each other. Such programs should include not only educational but also cultural activities aimed at developing mutual understanding and respect for differences.

4. Development of digital educational technologies

Digitalization of educational processes can become an important tool for the integration of migrants, especially in conditions of limited access to traditional educational services. The development and introduction of online platforms and mobile applications for learning Russian, similar to those used in Turkey, will make it possible to reach a larger number of migrants and ensure continuity of education even in conditions of instability.

5. Support for non-profit organizations (NPOs)

The role of NPOs in the integration of migrants through education remains underdeveloped in Russia due to legislative and financial constraints. Support for NPOs, including the provision of grants and simplification of registration procedures, would increase their participation in educational and social programmes for migrants. The experience of Canada, where NPOs play a key role in the integration of migrants, demonstrates the effectiveness of such an approach.

6. Consideration of regional specifics

Russia is a multinational country with diverse cultural and linguistic traditions. Taking into account regional specifics, as it is done in Tatarstan, where education in Russian and Tatar languages is combined, will make it possible to develop more flexible and effective models of integration.

The integration of migrants through education is a complex and multifaceted process that requires a systematic approach and consideration of both international experience and the specifics of the Russian context. The implementation of the proposed recommendations will not only ensure equal access to education for migrants and their children, but also contribute to their successful social and economic integration into Russian society. This, in turn, will contribute to strengthening social cohesion and reducing exclusion, which is an important condition for the sustainable development of the country.

The scientific novelty of this article lies in a comprehensive analysis of the role of education as an instrument of social integration of migrants and refugees in Russia in comparison with international experience. Unlike previous studies, which often focused on individual aspects of integration (linguistic, administrative or cultural), this paper offers a systemic approach that combines analyses of legislation, local practices and international experience. This allows us to identify both general patterns and unique features of the Russian context.

1. A comprehensive analysis of barriers to integration

The article contributes to scholarship by exploring in detail the key barriers to migrants' integration through education in Russia: linguistic, administrative and cultural. Unlike previous works, which often limited themselves to describing problems, this study offers their systematisation and an analysis of the interrelationships between different types of barriers. This allows for a deeper understanding of the nature of migrants' social exclusion and the development of more effective strategies for overcoming it.

2. Comparative analysis with international experience

The scientific novelty of the article also lies in the comparative analysis of the Russian experience with the practices of Germany, Canada and Turkey. This approach reveals both general trends and unique features of each country, which broadens the understanding of the role of education in the integration of migrants in different socio-political contexts. In particular, the article emphasises the importance of multi-lingual education in the EU, the role of NGOs in Canada

and the use of digital technologies in Turkey, which may be useful for developing recommendations for Russia.

3. focus on localised initiatives and their potential

This article contributes to the scholarship by focusing on localised initiatives in Russia, such as NGO projects, language courses at schools and digital solutions. These practices, although fragmented, show significant potential for scaling and can serve as a basis for the development of a federal integration strategy. In contrast to previous studies, which have often ignored localised experiences, this paper highlights their importance and suggests ways to integrate them into wider policy.

4. Addressing Contemporary Challenges

The paper also contributes to scholarship by considering contemporary challenges, such as the arrival of over 1.5 million children from Donbass and Ukraine after 2022, and the constraints of sanctions and Russia's isolation. This allows us to offer relevant recommendations that take into account the current political and social context.

5. Practical Significance

The scientific novelty of the article lies not only in the theoretical analysis, but also in its practical significance. The proposed recommendations, such as the introduction of compulsory language courses, simplification of the procedure for the recognition of foreign documents and support for intercultural programmes, can be used to develop a state strategy for the integration of migrants through education. This makes the article an important contribution not only to academic science, but also to the practice of education and migration policy.

Thus, the scientific novelty and contribution of the article lies in a comprehensive and systematic approach to analysing the integration of migrants through education, combining theoretical analysis with practical recommendations. The article expands the understanding of the role of education in countries with high levels of labour migration but weak institutional support for integration and suggests ways to address the current problems, which makes it a significant contribution to scientific knowledge and practice.

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Le potentiel de développement de la recherche-action, en didactique des langues en Algérie ; Un retour sur certains obstacles et difficultés

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Résumé : Sur son cadrage théorique et ses finalités socio-didactiques, la recherche-action en didactique des langues, en Algérie, a ses raisons de s’interroger sur son devenir et son potentiel de développement aux raisons épistémologiques à facettes politique et institutionnelle. Pour ce faire, notre contribution s’attache, dans un premier temps, à présenter la notion de recherche-action et examiner ses principes et ses constitutions dans le domaine de la didactique des langues. Dans un second, elle propose de faire un retour sur certains obstacles et difficultés que rencontre aujourd’hui cette intervention pragmatique en la discipline, dans le contexte algérien. Nous aborderons successivement les problèmes qui lui sont propres et spécifiques excédant son champ. Notre approche critique, sans prétendre aboutir à des solutions concrètes, a l’ambition de contribuer à dessiner des balises pour une action collective au sein du champ.

Mots-clés: recherche-action, didactique des langues, contexte algérien, obstacles.

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Abstract: On its theoretical framework and its sociodidactic purposes, the action research in language teaching, in Algeria, has its reasons for questioning its future and its development potential for epistemological reasons with political and institutional facets. In order to do this, our contribution first focuses on presenting the notion of action research and examining its principles and constitutions, in the field of language teaching. In a second, she proposes to make a critical review of some obstacles and difficulties those who encountered today this pragmatic intervention in the discipline, in the Algerian context. We will successively address the specific and specific problems beyond its scope. Our critical approach, without claiming to lead to concrete solutions, aims to help draw guidelines for collective action within the field.

Keywords: action research, language teaching, Algerian context, obstacles

Au-delà de l'estimation utilitaire de motivation et de l'efficacité de l'enseignement-apprentissage des langues en Algérie, les langues ont d'autres fonctions variables entre celles qui conduisent vers la recherche et celles qui permettent la construction du citoyen et l'organisation de sa vie collective dans la société. Á cet effet, la recherche-action en didactique des langues, s'inscrit dans des finalités de productivité de connaissances nouvelles qui répondent à des demandes sociales, en vue d'une modification de positions, de méthodes, de catégories d'analyse, de mise en contexte, de questionnements scientifiques, de perspectives et propositions didactiques d'intervention. Cela se fait soit par la description et la compréhension de phénomènes nouveaux, soit par l'analyse et l'interprétation réitérées de phénomènes déjà étudiés. En didactique des langues en Algérie, la recherche-action, semble pédaler dans le vide, sans pouvoir apporter grand chose de concret à la connaissance locale et encore moins à la science universelle.

Or, les objectifs des chercheurs algériens (enseignants et doctorants en didactique des langues) sont-ils avérés problématiques. Les succès et les performances qu'ils réalisent souvent au prix d'immenses difficultés pourquoi restent-elles méconnues ? Leurs efforts répondent-ils à la complexité des situations contemporaine et en quoi peuvent-ils trouver un intérêt à la recherche-action sur le terrain. En outre, l'appropriation d'un tel objet de recherche est-il complexe et tend-il à prêter des questionnements élargis, à la fois nécessaires pour situer les problèmes. Tous ces questionnements consistent à poser la problématique de notre contribution :

Quels sont les difficultés et les obstacles qui entravent le potentiel de développement de la recherche –action en didactique des langues, en Algérie ?

Nonobstant, il serait crédule voire redoutable sur les plans sociodidactique et éthique de mener une recherche sans s'interroger sur ce qu'est cette recherche elle-même, quels sont ses

tenants et ses aboutissants, que seraient une nouvelle connaissance et une démarche scientifique. Communément considérée comme équipement pragmatique, la recherche-action, en didactique des langues, ne jouit guère d'un statut favorable en Algérie. Les chercheurs devraient plutôt, répondre à un ensemble de besoins sociaux en sciences de l'éducation, autant dire qu'en didactique des langues. Car la diversité des courants qui la traversent, les différentes formes qu'elle agrée, les sciences qui s'en sont interceptées contribuent aussi à l'incertain de son administration.

De plus, selon le type d'enjoint du changement qui provient des praticiens, le modèle de la recherche-action pourrait évoquer un processus qui se réaliserait au nom des valeurs. Il appréhenderait l'éthique professionnelle de l'enseignant renvoyant aux conceptions des langues et de leur enseignement/apprentissage que portent, à la fois, les praticiens et les chercheurs, sans pour autant se concevoir sans crainte. Maîtriser le changement en didactique des langues, c'est vivre un processus en tensions permanentes, assimiler les acquis et surtout convoquer le sens des actions comme relève. M.GATHER-THURLER en expliquant que :

La théorie de l'apprentissage organisationnel admet que les savoirs mobilisés dans l'action sont dans une large mesure socialement déterminés. En même temps, elle soutient que l'individu a une certaine prise sur la transformation de ces surdéterminations cognitives. L'action pouvant déclencher un processus de mise à l'épreuve et de révision des cognitifs construits. (Monica GATHER THURLER ; 2000 :46)

Étant persuadés que c'est la coopération entre l'université et l'école qui pourrait donner une feuille de route effective à la recherche-action en didactique des langues en Algérie. C'est sur cet axe que les autorités politiques (la direction de l'éducation nationale, l'université et les écoles supérieures de formation des enseignants) devraient la déployer. Les problèmes liés à l'enseignement/apprentissage des langues, du FLE en particulier étant par nature multiformes, par conséquent, la recherche-action aurait en permanence beaucoup à faire pour mieux mettre aux services des applications inspirées de diverses branches du savoir. C'est ainsi que progressera ce moteur d'extension qu'est la recherche-action, ou la recherche du terrain, pour devenir recherche-développement. Cela se fera par accomplir une ouverture à l'international et par s'agréger, autant que possible parmi les grands réseaux de recherche, au moyen des outils modernes de communication TICE. C'est à ces conditions que la recherche-action en didactique pourrait sortir du gouffre en Algérie. NARCY-COMBES ajoute que :

L'objet qu'étudie la didactique des langues, même s'il semble plus pertinent de parler de langues étrangères, elle est une pratique sociale, et donc la recherche-action se révèle être la méthodologie de recherche la plus adaptée à cet objet. (Jean-Paul NARCY-COMBES, 2005 : p 104).

1. Autour du concept de « recherche-action »

L'attribution et l'invention du terme « recherche-action » reviennent à l'anthropologue COLLIER². Elle est également appelée “recherche-expérimentation” ou “recherche-intervention”. C'est une méthode d'analyse souvent utilisée pour collecter des informations lors de travaux de recherche. C'est une technique qui exige de rester en contact avec le terrain et la réalité. Son objectif est d'apprendre à identifier des besoins et des problèmes propres à ce terrain, avant d'établir une stratégie pour atteindre des objectifs de changement en réponse aux problèmes observés.

La recherche-action serait bel et bien utilisée en relation avec des thèmes liés au changement social, à l'éducation ou la pédagogie. Le but est de trouver des solutions réelles face à un problème social concret. Cet outil d'analyse en contact direct avec le terrain et la réalité, s'appuie sur plusieurs outils ou méthodes d'analyse qualitative (entretiens, observation, étude de cas) ou quantitative (sondage, enquêtes par questionnaires). L'intérêt est de trouver des explications face aux problèmes soulevés en mettant en place une stratégie qui se résume en deux points :

- L'identification d'un problème issu d'une situation concrète.
- L'application d'un plan d'action et d'analyse des résultats et réponses en conclusion.

Le chercheur LAPASSADE, G confirment de manière concertée que :

Les connaissances qui viennent du terrain et y retournent des propositions de solutions donneront des changements possibles. De plus la volonté de résoudre des problèmes rencontrés dans la société s'adosse à l'idée que les acteurs de la situation didactique eux-mêmes peuvent prendre appui sur leurs propres actions en tant que groupe, et produire du changement, d'attitudes, de comportements propres à leur terrain, car les terrains ne se ressemblent pas. (Georges. LAPASSADE; 1993).

Or, les chercheurs et les étudiants-Doctorants auraient besoin de connaître les notions et concepts didactiques et linguistiques tout en les liant au contexte algérien très riche du point de vue culturel et linguistique. D'ailleurs, l'émergence de la sociodidactique issue d'une didactisation de la sociolinguistique de la variation conduit à une redéfinition intégrale du rapport entre plurilinguisme, contexte et situations d'enseignement et d'apprentissage. RISPAIL Marielle et WHARTON Sylvie soulignent que :

Jusqu'à aujourd'hui, les concepts utilisés sont issus des théories européennes de didactique ou des sciences du langage (françaises en l'occurrence), c'est-à-dire décontextualisés. En effet, de

² John COLLIER JR. (1913-1992) était un anthropologue américain et l'un des premiers leaders dans les domaines de l'anthropologie visuelle et de l'anthropologie appliquée. Son accent sur l'analyse l'a amené à des contributions importantes dans d'autres sous-domaines de l'anthropologie, en particulier l'anthropologie appliquée de l'éducation. Son livre, « Visual Anthropology: Photography as a Research Method (1967) », est l'un des premiers manuels dans le domaine et est toujours (révisé en 1986) en usage aujourd'hui.

nombreux chercheurs ont tenté de définir en se situant soit dans une approche variationniste ou/et sociale soit dans une perspective interactionnelle, soit dans une approche ethno sociolinguistique ou encore dans une approche sociodidactique (RISPAIL Marielle, WHARTON Sylvie ; 2003 ; 42)

2. Principes de la recherche-action

La recherche-action s'appuie sur l'idée que l'humain et le social, en tant qu'objets d'études, présentent des caractéristiques spécifiques qui appellent à la mise en place d'une méthodologie différente de celle qui a cours dans les sciences dures : intériorité, non-déterminisme et singularités. Elle implique dans le processus de construction de la recherche, aussi bien le chercheur que les acteurs participant à l'expérimentation (acteurs principaux de la situation didactique. Depuis plus de cinquante ans une approche spécifique en sciences sociales que l'on nomme recherche-action a émergé et a été développée dans le monde, notamment à partir des États-Unis d'Amérique **comme le déclare Dominique MONTAGNE-MACAIRE**

La finalité de la recherche-action est d'intervenir sur les pratiques non pas exclusivement pour les modifier, mais afin de les rendre conscientes et les faire analyser et comprendre. Le changement n'est pas ici une révolution, il relève plutôt d'une évolution. Dans ses travaux sur la méthodologie de la recherche, Van der Maren décrit deux modèles de recherche-action qu'il classe en référence aux enjeux qu'ils portent : un enjeu centré sur l'action elle-même, c'est à dire à visée pragmatique et actionnelle, et un enjeu à visée politique. (Dominique MONTAGNE-MACAIRE, 2007 : p97)

3. Relations entre action et recherche

La relation entre la recherche et l'action est montrée voire expliquée comme suit : En ce qui concerne l'action, elle est un engagement qui débute par l'identification du problème. La négociation de l'action est un passage obligé qui prend en considération la culture du groupe, en vue d'une nouvelle identification du problème. Cela se fera par la définition d'es objectifs, des stratégies et des besoins. D'un côté, le feedback positif de l'action peut être le feedback du contexte. De l'autre côté, la recherche prend du recul et de la distanciation par le biais des références pratiques pour une théorisation sous-jacente. Pour ce faire, la définition des variables nécessite la définition du protocole de recherche. Ce dernier aura comme résultat un recueil de données pour analyse et interprétation. Le résultat de la recherche sera la publication d'une nouvelle théorie.

4. Obstacles et difficultés

4.1. Déconnexion de la recherche-action en didactique des langues, en Algérie

De l'université algérienne permute sort une recherche-action qui reste sans impact concret sur son développement. Ce ne sont pourtant pas les initiatives en matière de collaboration entre la direction de l'éducation, l'école et les universités qui ont manqué. Des partenariats qui, pour diverses raisons, n'ont pas pu aboutir. C'est malheureusement une image qui travaille en vase clos et ne développe aucune synergie avec les centres d'intérêt d'une didactique des langues espérée.

4.2. L'incapacité à promouvoir une recherche-action en didactique des langues

Il est inéluctable que sans dispositifs administrés et harmonisés d'enseignement et d'apprentissage des langues et du FLE, en particulier, qui répondent à la variété des demandes, il ne peut y avoir de didactique des langues ou d'outils de recherche. Car il ne peut y avoir de formateurs et d'outils sans formation de formateurs et de spécialistes. Par conséquent, il ne peut y avoir de projets collectifs et personnels sans support de diffusion des travaux. D'un point de vue organisationnel qui permet à la recherche en didactique des langues de mieux garantir les tentations en essor, les travaux de recherche (thèses, mémoires et articles scientifiques) qui ont pu être menés à terme finissent bien souvent dans les rayons des bibliothèques universitaires sans pour autant laisser d'influence sur les objets d'études par le moyen des perspectives de tous ces travaux. E. MORIN déclare que :

les formations universitaires qui ne s'articulent pas avec l'évolution des besoins des sociétés en augmentant leur capacité de réponse, en élargissant leurs domaines académiques en y intégrant les transversalités (pluri, multi, inter, trans, disciplinaires) et la complexité et en s'adossant à la recherche, ne peuvent véritablement résoudre les problèmes posés par la vie sociale. (Edgar MORIN.1982 :49).

De même, la plupart des formations à la recherche-expérimentation, en didactique des langues sont des formations qui s'efforcent de réduire l'objet et le sujet au principe que la rigueur dans la méthode scientifique traditionnelle impose d'isoler un corpus, une méthode, et quelques fondements épistémologiques. ROMAINVILLE souligne que :

Le dogme classique de la recherche universitaire est aujourd'hui conceptuellement remis en cause. D'ailleurs, dans la réalité, les universitaires avouent qu'il est de plus en plus difficile d'exceller dans les deux domaines et qu'il serait préférable de laisser à chacun la possibilité de se définir, selon ses goûts et ses compétences, avant tout comme chercheur ou avant tout comme enseignant ». (ROMAINVILLE, 1996 :128)

Nous citons, à titre d'exemple, que de plusieurs universités de l'ouest algérien, (Oran, Tlemcen, Mostaganem, Sidi Bel abbés et Ain Temouchent) nous avons recensé et consulté des dizaines de thèses de doctorats et des centaines de mémoires de Master en didactique du FLE. Ces derniers semblent, dans un premier temps, répondre à des problématiques acceptées et validés par

les enseignants chercheurs dits encadreurs. Cependant, dans un second, ces travaux de recherches, dans la réalité des choses, sont restés au niveau de l’observation, en classe, des phénomènes scolaires et la description, analyse et interprétation. Or, la profusion des établissements universitaire qui sont supposées personnifier l’excellence, l’élitisme, ne brillent pas pour autant par leurs travaux de recherches en langues et leurs découvertes.

Problèmes institutionnels liés au fonctionnement de l’éthique

La didactique des langues, en Algérie, rencontre des problèmes de nature institutionnelle qui ne sont pas précisément les siens. Elle les partage, toutefois, avec d’autres disciplines en sciences humaines et qu’à cause desquelles, elle n’a pas pu éviter l’écueil d’admission. Est-il vrai qu’en didactique des langues, par exemple, que des milliers de projets de recherche n’ont sollicité des laboratoires de recherche pour à la fois concevoir et évaluer des programmes scolaires et les éventuels effets sur leurs enseignements/apprentissages. HAKEM Bachir explique ce point disant que:

Soixante-dix pour cent des problèmes de l’éducation relèvent des maux de la société, car l’école n’est qu’un reflet de notre société. Dix-sept ans(2003-2020) après la réforme, le diagnostic qu’on peut dresser sur la didactique en Algérie se passe de tout commentaire : échec direct ou indirect à la crédibilité des examens, à des programmes lourds impossibles à terminer, à une improvisation des décisions prises sans consultation des hommes du terrain ni expérimentation sur un échantillon du monde de l’éducation avant sa généralisation.(HAKEM Bachir ; 2020).

De même, la promotion d’une pédagogie efficace nécessite bien l’instauration des moyens matériels pour une bonne maîtrise des langues. Cette cohérence interne dans la conviction qu’une pédagogie innovatrice serait indispensable pour un enseignement de qualité, n’est toutefois pas suffisante. De ce fait, puisque l’épistémologie s’intéresse à la façon dont la connaissance se construit, nous sommes appelé à revoir notre façon de construire la nôtre. Car, les formes formelles de la connaissance répondent aux critères de la recherche-action scientifique. SELIGER & SHOHAMY ajoutent que :

On décrit deux formes non scientifiques de la connaissance la connaissance fondée sur une croyance (représentations que l’on ne peut argumenter) ou la connaissance en référence à une autorité sans référence précise ni argumentation. En se tournant vers le positionnement cognitif abordé précédemment, on comprend que ces deux formes de connaissance, on l’imagine sans peine, conduisent à une rationalisation plus ou moins sécurisante sur le court terme. Elles ne font en aucun cas appel au recul épistémique. Néanmoins, ces deux formes de gestion de la connaissance

conduisent à la déstabilisation des représentations antérieures, et requièrent donc recul et réflexion systématique, mais à des degrés divers. En fonction de ces degrés, le chercheur se situera soit dans le cadre d’une théorie, soit dans une interpellation plus radicale des conceptions antérieures de la communauté scientifique. (SELIGER & SHOHAMY ; 1989)

Nous faisons référence, à titre d’exemple, au grand nombre de questionnaires qui sont diffusés dans notre société dite intellectuelle, en vue d’une recherche-action ». Combien de questionnaires sont-ils pris en considération, combien sont-ils ceux qui sont restés sans réponse, combien de réponses sont-elles objectives, combien de questionnaires sont-ils mis au rejet, et combien sont-ils ceux qui sont passés pour falsification, dans le cas où la réponse ne satisfait pas le chercheur. Ces actions destinées à tromper dans le champ de la recherche-action doivent être distinguées de l’erreur scientifique. Elles constituent une violation de la déontologie de la recherche et de l’éthique professionnelle en vigueur à l’intérieur de la communauté scientifique. C’est cela qui conduit à l’instabilité épistémique dont nous distinguons deux formes principales : la falsification des données et la fabrication des données. À ces formes s’ajoutent d’autres comportements tels que le non-respect des règles éthiques et la non-déclaration d’éventuels conflits d’intérêts.

La recherche-action en tant que discipline praxéologique visant l’action sur le terrain, devrait s’interroger sur les fondements de son action, ainsi que sur les conséquences de ses procédures de recherche. outre tant que discipline d’intervention, elle devrait s’interroger, entre autres, sur la pluralité des espaces liés à son domaine dans lesquels la réflexion et la conscience éthiques seraient mobilisées. L’éthique permettrait, en effet, de justifier les actions de la didactique des langues et de distinguer celles qui seront positivement nécessaires de celles qui seront négativement invalidantes.

4.5. Marasme de la composante pragmatique dans la recherche-action en langue

L’approche communicative qui domine actuellement les méthodes d’enseignement, se concentre, justement, sur la notion de compétence sociolinguistique et pragmatique. Nos analyses portées sur de nouveaux manuels de français et d’anglais ont révélé, d’une part, que ces livres scolaires véhiculent une variété de langue standardisée par rapport à celle utilisées par les enseignants en classe. Quand ces manuels se mettent à l’écart et font place à certains recours sociopragmatiques, ils n’en peuvent faire une vraie mise en valeur pédagogique. En d’autres termes, les nouveaux manuels des deux langues qui sont obligatoirement enseignées et apprises en Algérie (français et anglais), sont en quelque sorte incapables d’apporter les ressorts pédagogiques qui permettraient une bonne maîtrise de la langue étrangère. Nos observations soulignent que la collaboration entre chercheurs universitaires, pédagogues, linguistes et concepteurs de manuels

scolaires est inévitable. Nos analyses démontrent aussi l'importance d'inclure une crise d'équipement authentique dans les livres des apprenants et de leur enseignement. En matière d'expression orale, Nous avons constaté que les enseignants évitent à bon escient, pour ainsi dire, systématiquement, les variantes abordables et assimilables pour les remplacer avec des variantes formelles. Par conséquent, la variation sociopragmatique des deux langues à laquelle les apprenants sont exposés dans la classe est très réduite. Selon BARDOVI-HARLIG :

En théorie, le chercheur apprend à distinguer et à manier différents registres dans la langue cible. Il y a cependant des obstacles de taille : premièrement, l'input oral et écrit que les apprenants reçoivent est limité aux registres formels. Deuxièmement, les apprenants ont rarement l'occasion d'utiliser leur langue cible comme authentique instrument de communication. (BARDOVI-HARLIG, 1999)

4.6. La didactique des langues : une discipline d'une grande « sensibilité »

La didactique des langues a, par nature, des objets de recherche qui renvoient, d'une part, à des actes sociaux sensiblement partagés comme les difficultés de la lecture, l'incompétence de l'écriture, les complexes de l'expression orale, la rudesse de la grammaire des langues étrangères et la spécificité de leur orthographe. D'autre part, à des actes qui sont liés à des représentations socialement mutuelles. Par conséquent, cela entraînerait une lisibilité institutionnelle difficile de la recherche-action comme discipline de formation universitaire. Cette dernière étant par ailleurs assez courte ne commence qu'au niveau de la deuxième année Master. Autrement dit, l'inscription de la recherche-action en didactique des langues, dans des disciplines académiques diverses, peut concourir à la constitution de sous-champs théoriques divers, inversement, la constitution d'un champ autonome serait favorisée par l'appartenance de la didactique aux sciences de l'éducation. Cela engendrerait une rupture avec les disciplines contributives, ce qui n'est pas sans poser d'autres problèmes.

4.8. Déficience d'un dispositif techno-pédagogique en didactique des langues

Le positionnement épistémologique du chercheur en didactique des langues doit ainsi pouvoir être particulièrement interrogé face aux technologies actuelles. Pour ce faire, la recherche-action, si elle s'élargit à l'ensemble des méthodologies novatrices, il serait important de préciser ses dimensions personnelles sur le plan de compétences et d'expérience et à la connaissance du contexte de la recherche. Il serait question, aussi, des modalités d'ancrage dans un terrain qui incluraient : le dispositif technologique, de son côté, pourrait être conçu dans le cadre d'un projet de recherche qui permettrait le développement de ce même dispositif. Dans ce sens BRITO suggère que :

La théorie ancrée au terrain peut être utile aux approches ethnographiques en éducation sur le plan de la pratique puisqu'elle suggère une démarche de recherche qui aide le chercheur dans son immersion sur le terrain et son positionnement et dans l'analyse des données en vue d'une conceptualisation. Cette perspective constitue, il nous semble, un enjeu intéressant pour les recherches en éducation relatives aux technologies et à l'ingénierie pédagogique. (Olivier BRITO, Sébastien PESCE.2015)

Eugénie DUTHOIT ajoute que :

La recherche-action est héritière de démarches d'expérimentations sociales et a comme point de départ d'« éprouver » des hypothèses préétablies en mettant en place des dispositifs techno-pédagogiques(...) C'est dans un contexte d'expansion des réseaux de communication Internet à haut débit couplé à des volontés institutionnelles d'intégration des technologies pour l'enseignement et l'apprentissage qu'ont émergé de nouveaux terrains pour les travaux portant sur la pédagogie et, en ce qui nous concerne ici, l'apprentissage des langues dans des dispositifs techno-pédagogiques. (Eugénie DUTHOIT.2016)

4.10. Tension entre recherche-action et adossement

La tension entre recherche-action et appui nous guide à aborder sa relation avec les « disciplines-mères ³ ». C'est au risque d'une difficulté à construire la spécificité de la discipline de recherche-action que la didactique des langues, son inscription dans les lieux institutionnels comme champ de recherche, peuvent nuire également à la clarté de sa scientificité quand ses objets et ses méthodes apparaissent comme l'imitation de ceux des disciplines « d'accès ⁴ ». Pour les raisons évoquées, le risque de la recherche-action n'est pas totalement écarté du champ de la didactique des langues parce qu'il passe pour l'application des savoirs élaborés dans d'autres disciplines mais en révélant une tension qui n'est pas propre à la didactique mais qui concerne toutes les composantes du champ de recherche en éducation entre l'espace de la recherche et celui de la recommandation qui suppose de déduire un programme d'action scientifique en négligeant la réduction scientifique de l'objet traité qui ne correspond pas aux exigences de l'action effective. Nous nous interrogeons, par exemple, est-il aux chercheurs universitaires de participer à la

³En épistémologie, on appelle discipline-mère « celle dont tout découle ». Ainsi, la discipline-mère de l'occultisme est l'astrologie.

⁴ Une nouvelle discipline méconnue encore et qui nécessite la découverte à partir de la discipline mère et par la recherche -action

conception de programmes scolaires, de manuels, de guides d'accompagnement des enseignants et d'ouvrages de formation.

L'expertise qui leur est reconnue dans ces occasions devrait contribuer à ne pas engendrer une confusion entre les instances de recherche et celles de recommandation, qui pourrait fragiliser la légitimité d'un champ de recherche. M. BRU souligne que :

Si les obstacles de l'orientation prescriptive ne condamnent pas les sciences de l'éducation à abandonner toute mise en relation de recherches et des pratiques, il reste, « à modéliser ces relations sans les réduire à une visée applicationniste ou à une version idéalisée, étrangères à ce que sont les pratiques en situation. (Marc Bru 1998 : 54),

4.12. Controverse entre la recherche-action et les disciplines contributoires

Considérer la didactique des langues comme discipline autonome suppose d'instaurer « *les disciplines-mères*⁵ » et les transformer en « *disciplines contributoires*⁶ », en vue de leur emprunter leurs méthodes, leurs concepts, leurs problématiques. La didactique des langues devrait identifier une sorte de plan des disciplines qui lui sont contributoires. Cela veut dire que les disciplines identifiées comme sources de savoirs de référence pour les savoirs scolaires, peuvent avoir ce statut de disciplines contributoires. La pédagogie et les théories qui interrogent les phénomènes que la recherche-action veut appréhender au premier rang, la sociologie et la psychologie, peuvent l'être aussi. L'élaboration d'un tel plan dessinerait un ambitieux programme de reconfiguration interne à la didactique des langues et des savoirs issus de ses disciplines, sans, pour autant nécessiter une approche de haute généralité théorique, mais comme « *un acte* », dans toute recherche en didactique qui se donnerait comme projet d'identifier les références et leur reconfiguration effective. De ce point de vue, la didactique du français langue étrangère (FLE) comme discipline mère, fonctionne, par exemple, comme une discipline jeune qui teste encore ses concepts et ses méthodes sans confrontation systématique faisant le propre de ses théories bien avancées. Le déficit s'observe notamment dans l'appréhension des « *compétitivités* » des apprenants et de l'« *efficacité* » des dispositifs didactiques sur le plan de la dimension praxéologique ou recherche-action.

⁵ La didactique du FLE n'est pas une discipline autonome. Elle est au carrefour d'un l'ensemble de disciplines dites de référence ou encore contributoires. Ces dernières relèvent des sciences humaines et sociales. La didactique du FLE y emprunte des concepts, des théories, des modèles, des idées, etc.

⁶ Disciplines qui contribuent et aident à la réussite et la didactique des langues en général, et celle du FLE, en particulier

4. Absence d'une priorité pour la recherche-action en éducation

En matière d'éducation, les grandes décisions sont rarement appuyées sur des recherches spécifiques et moins encore en didactique des langues, en Algérie. Elles ne sont pas toujours des pratiques coutumières algériennes, d'identifier des problèmes pour définir une conduite qui permettrait aux disciplines concernées de tenter d'apporter des réponses fondées théoriquement et empiriquement, dans un environnement propre à la recherche, c'est-à-dire suffisant. L'instrumentalisation de la recherche-action est plutôt disponible à d'autres, comme quand un chercheur est sollicité dans l'urgence d'une réponse immédiate à des préventions événementielles comme l'échec scolaire, la violence scolaire c'est que dans ce cas seulement, qu'on croit bon de faire appel aux sciences cognitives.

4.15. Problème lié au mode d'évaluation de la recherche-action

Puisque la recherche-action est la conséquence d'une transformation de la réalité, la reconnaissance ne peut venir que d'un travail en cours. Toutefois, si un chercheur se présente comme un « professionnel » de la recherche-action, c'est qu'il n'est pas en recherche-action. Cette dernière, n'est donc pas une profession. C'est, plutôt, une démarche traversant les différents investissements. La confusion vient du fait que des professionnels chercheurs ou experts utilisent le mot « recherche-action » pour qualifier une méthode d'investigation. Comme l'indique F.CREZE, et M. LIU.

La facilité ou l'abus de langage aboutit à un contre-sens lorsque la « recherche-action » nomme une intervention où un professionnel sur un « terrain » pour faire une étude impliquant quelques acteurs. Participer à une action et y réfléchir n'est pas suffisant pour prétendre être en recherche-action. En recherche-action il n'y a pas de « terrain » mais des situations*. L'exigence de produire une connaissance doit être nécessairement portée par les acteurs qui sont en quelque sorte « commanditaires ». (CREZE, F, LIU, M.2006).

La recherche-action répond à des critères scientifiques. cela ne veut pas dire qu'elle est destinée à la seule corporation scientifique où le chercheur « officiel » est le seul capable de décoder la réalité. Néanmoins, un chercheur professionnel peut, bien entendu, être aussi « chercheur-acteur ». Il peut alors jouer un rôle de facilitateur, d'évaluateur pour une mise en espace public d'un problème, mais ce sont tous les acteurs en situation et en temps réel qui sont porteurs du processus. Il n'existe pas de formation « en » recherche-action mais des formations « par » la recherche-action. Elle est un processus qui est toujours lié à une transformation individuelle et sociale dont l'intelligence n'est pas uniquement « intellectuelle », elle est aussi pragmatique dans cette manière aiguë de percevoir la réalité et dans la conscience de son positionnement dans la

société. C’est une métaformation en ce qu’elle apprend à apprendre. Modifier la réalité sociale afin de la connaître est sans doute le principe fondamental qui procure à la recherche-action la force de cette mise en mouvement originale. De plus, en matière d’évaluation, les choix actuels de la recherche-action ne sont pas une aide aux recherches en éducation.

Conclusion

Notre approche critique au moyen de quelques obstacles et difficultés que rencontre aujourd’hui la recherche-action en didactique des langues, en Algérie, n’est pas, en apparence, très productive : nous ne proposons pas de solutions concrètes. Il est en droit d’inciter des enseignants en didactique des langues possédant ayant une bonne expérience pédagogique de « terrain » pour faire face aux contraintes actuelles de la recherche scientifique loin d’une formation purement théorique sans véritables appuis empiriques auxquels se succèdent des décalages entre l’académique qui ressort comme inefficace et des exécutions intuitives. Nous ne devons pas récuser les théories qui peuvent aider à avancer ; seulement, les connaissances cognitives doivent recevoir en complément de connaissances liées à l’expérience sur le terrain du contexte en question. Car, tout parcours de formation pédagogique devrait assumer que le métier d’enseignement, comprend à la fois une théorie associée à la pratique, et une pratique découlant d’une théorie. En didactique des langues, il est à considérer que pour mettre en relation la théorique et la pratique dans le domaine de la recherche, cela suppose de mettre en exergue l’importance d’aménager et de créer, en formation des conditions permettant de développer des compétences en matière de méthodologie.

Notre proposition est à dessiner des perspectives d’avenir et des balises pour une action future. La didactique des langues devrait parvenir à surmonter les obstacles quelle rencontre. N’est-il pas temps de sélectionner des profils et déterminer des objectifs de formation traitant de la didactique des langues en étude ? Heureusement, il est permis d’espérer en prenant conscience de l’état actuel des recherches effectuées tant sur le plan méthodologique que sur le plan de spécificité contextuelle. En quoi les acteurs sur le terrain peuvent-ils trouver un intérêt à la recherche-action ? Quelle est la posture de « l’acteur-chercheur » : plus de recherche ou plus d’action ?

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The role of communication media in preserving intangible cultural heritage in Algeria : Challenges and Opportunities in the Digital Age.

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Abstract

Intangible Cultural Heritage (ICH) represents a crucial dimension of national identity, encompassing oral traditions, performing arts, social practices, rituals, and traditional craftsmanship. Unlike tangible heritage, which is physically preserved through monuments and artifacts, ICH is transmitted across generations through human interaction, making it highly susceptible to globalization, digital transformation, and socio-political changes. Algeria, with its rich and diverse cultural heritage shaped by Amazigh, Arab, Andalusian, and Ottoman influences, faces significant challenges in safeguarding ICH amidst rapid modernization, urban expansion, demographic shifts, and the diminishing transmission of traditional knowledge.

This study explores the critical role of communication media—both traditional and digital—in the documentation, dissemination, and preservation of Algeria’s ICH. While television, radio, and print media have historically contributed to cultural representation, the rise of digital platforms, social media, artificial intelligence (AI), and virtual reality (VR) has redefined the ways in

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which cultural heritage is archived and accessed. Despite their potential to enhance cultural engagement, these digital innovations raise concerns about authenticity, cultural misrepresentation, and ethical dilemmas regarding ownership and intellectual property rights.

By examining Algeria's policy frameworks and the efforts of both governmental and non-governmental organizations in media-driven heritage preservation, this study assesses the effectiveness of existing strategies and highlights the need for more inclusive, sustainable, and ethically guided approaches. The findings emphasize the importance of balancing digital innovation with cultural integrity, ensuring that technological advancements serve as tools for heritage conservation rather than instruments of cultural dilution.

Keywords : Intangible Cultural Heritage (ICH), Communication Media, Digital Preservation, Algerian Cultural Heritage, Cultural Documentation, Cultural Transmission, Social Media, Artificial Intelligence.

Résumé :

Le patrimoine culturel immatériel (PCI) constitue un élément essentiel de l'identité nationale, englobant les traditions orales, les arts du spectacle, les pratiques sociales, les rituels et les savoir-faire artisanaux. Contrairement au patrimoine matériel, qui repose sur la conservation de monuments et d'objets, le PCI est transmis de génération en génération par les êtres humains, ce qui le rend plus vulnérable aux effets de la mondialisation, de la numérisation et des mutations sociopolitiques. L'Algérie, riche d'un héritage culturel diversifié, influencé par les traditions amazighes, arabes, andalouses et ottomanes, fait face à de nombreux défis pour préserver son patrimoine immatériel face à la modernisation rapide, à l'urbanisation, aux changements démographiques et à l'affaiblissement de la transmission des savoirs traditionnels.

Cette étude examine le rôle clé des médias traditionnels et numériques dans la documentation, la transmission et la sauvegarde du patrimoine culturel immatériel en Algérie. Si la télévision, la radio et la presse écrite ont historiquement contribué à la mise en valeur du patrimoine culturel, l'émergence des plateformes numériques, des réseaux sociaux, de l'intelligence artificielle (IA) et de la réalité virtuelle (VR) a profondément transformé les modes de préservation et d'accès au patrimoine. Cependant, ces innovations numériques soulèvent également des préoccupations en matière d'authenticité, de représentations culturelles erronées et de questions éthiques liées à la propriété et aux droits intellectuels.

À travers une analyse des politiques algériennes et des initiatives gouvernementales et non gouvernementales en matière de préservation du patrimoine par les médias, cette recherche évalue l'efficacité des stratégies actuelles et met en lumière la nécessité d'approches plus inclusives et durables, fondées sur des principes éthiques rigoureux. Les résultats soulignent l'importance d'un équilibre entre l'innovation numérique et la préservation de l'identité culturelle, afin de garantir

que la technologie soit un outil de sauvegarde du patrimoine plutôt qu'un facteur de sa dénaturation ou de son effacement.

Mots-clés : Patrimoine culturel immatériel, médias de communication, préservation numérique, patrimoine culturel algérien, documentation culturelle, transmission culturelle, réseaux sociaux, intelligence artificielle.

Introduction

Intangible Cultural Heritage (ICH) is a fundamental aspect of cultural identity, encompassing oral traditions, performing arts, social customs, rituals, and traditional craftsmanship. Unlike tangible heritage, which is embodied in monuments and artifacts, ICH is a living heritage that evolves through transmission across generations. This dynamic nature makes it particularly susceptible to the pressures of globalization, modernization, and socio-political transformations, which can lead to the erosion or distortion of traditional cultural expressions (UNESCO, 2003, p. 5). The preservation of ICH is essential to maintaining cultural diversity and reinforcing collective memory, as it serves as a bridge between past and present, shaping the identity and social cohesion of communities (Smith, 2006, p. 11).

Algeria, with its rich and diverse cultural landscape, faces significant challenges in safeguarding its ICH. The country's heritage, shaped by Amazigh, Arab, Andalusian, and Ottoman influences, has traditionally been transmitted through oral storytelling, craftsmanship, and communal rituals. However, rapid urbanization, changing lifestyles, and the decline of intergenerational knowledge transmission have placed many aspects of ICH at risk (Benkheira, 2018, p. 94). Historically, traditional media such as radio, television, and print journalism have played a crucial role in documenting and disseminating cultural expressions, ensuring their visibility and continuity (Djaballah, 2021, p. 112). These platforms have contributed to the promotion of folklore, music, and linguistic diversity, reinforcing the cultural identity of different regions.

The advent of digital technology has transformed the ways in which ICH is preserved, accessed, and shared. Digital media, including social platforms, online archives, and immersive technologies such as Artificial Intelligence (AI) and Virtual Reality (VR), offer new possibilities for safeguarding cultural traditions and making them more interactive and accessible (Graham & Cook, 2018, p. 77). These innovations enable real-time documentation, global dissemination, and the creation of virtual spaces that ensure the longevity of cultural practices. However, they also introduce complex challenges related to cultural authenticity, ethical considerations, and ownership of heritage materials. The digitization of cultural expressions raises concerns about commercialization, misrepresentation, and the potential loss of the contextual depth that defines traditional practices (Benkheira, 2021, p. 88).

In Algeria, the integration of digital and traditional media in heritage preservation requires a balanced approach that acknowledges both opportunities and risks. While digital tools provide unprecedented avenues for documentation and engagement, they cannot replace the lived experience and communal context in which ICH thrives. Efforts to preserve Algeria's ICH must therefore consider both technological advancements and the safeguarding of traditional modes of transmission. Government initiatives, academic research, and cultural organizations play a pivotal role in ensuring that media serves as a vehicle for ethical and sustainable heritage preservation (Boukerzaza, 2022, p. 69). The convergence of traditional and digital platforms presents a crucial opportunity to reinforce cultural identity, foster cross-generational knowledge transfer, and promote the richness of Algeria's intangible heritage on both national and international levels.

Conceptualizing Intangible Cultural Heritage (ICH) :

Intangible Cultural Heritage (ICH) encompasses the traditions, knowledge, skills, and practices that communities recognize as integral to their cultural identity. UNESCO (2003) defines ICH as including oral traditions, performing arts, social practices, rituals, festive events, traditional craftsmanship, and knowledge about nature and the universe. Unlike tangible heritage, which consists of physical artifacts and monuments, ICH is dynamic, evolving through generations while remaining deeply embedded in communal identity (Smith, 2006).

In Algeria, ICH manifests in diverse forms, reflecting the country's rich historical and cultural landscape. For example, the traditional storytelling practice known as "Qissa" plays a fundamental role in preserving historical narratives, moral lessons, and cultural values. This oral tradition, passed from generation to generation, is particularly prevalent among Amazigh and Arab communities, ensuring that historical knowledge remains accessible even in non-literate societies (Benmohamed, 2017). Similarly, traditional Algerian music forms such as "Chaâbi" and "Andalusian music" serve as living cultural expressions, with distinct melodies and poetic lyrics that convey social and historical themes (Khelifa, 2019). These examples highlight the importance of ICH in maintaining cultural continuity in Algeria despite the challenges posed by modernization.

Communication Media as a Tool for Cultural Transmission :

Communication media have historically played a crucial role in transmitting and preserving cultural heritage. Traditional media, such as radio and television, have served as primary platforms for the dissemination of cultural narratives, enabling communities to remain connected with their heritage. In Algeria, national television broadcasts feature programs dedicated to folklore, traditional dance, and indigenous music, ensuring that younger generations remain exposed to these cultural elements (Bouzid, 2018). Furthermore, radio stations often host programs in local dialects, including Tamazight, thereby reinforcing linguistic and cultural identity.

With the rise of digital media, cultural transmission has entered a new phase, characterized by accessibility, interactivity, and global reach. Social media platforms such as Facebook, YouTube,

and Instagram have revolutionized the way cultural knowledge is shared. For instance, online platforms have enabled Algerians to document and disseminate traditional practices, such as "El Aissaoua" spiritual performances and "Kahwa" coffee-drinking rituals, allowing for greater visibility both locally and internationally (Chikhi, 2020). The increasing presence of Algerian cultural heritage on digital platforms has not only facilitated broader engagement but also contributed to the formation of online cultural communities that actively participate in preserving and revitalizing heritage practices.

However, while digital media enhances cultural dissemination, it also presents challenges related to cultural authenticity and appropriation, the online adaptation of traditional practices often leads to modifications that may dilute the original meanings and contexts. Moreover, the dominance of globalized digital culture poses a risk of overshadowing indigenous traditions, leading to the gradual erosion of unique cultural identities (Mignolo, 2011). Thus, while digital media provides unprecedented opportunities for cultural preservation, it also necessitates conscious efforts to maintain the authenticity and integrity of ICH.

The Impact of Digitalization on Cultural Preservation :

Digitalization has significantly transformed the landscape of cultural heritage preservation, offering both opportunities and challenges. One of the key benefits of digitalization is the ability to document and archive cultural heritage in a manner that ensures long-term accessibility. For instance, numerous initiatives in Algeria have focused on the digital archiving of traditional music, oral histories, and historical manuscripts. The digitization of the "Institut National des Études de Stratégie Globale" archives, for example, has facilitated access to valuable historical records that were previously confined to physical storage (Mansouri, 2018).

Additionally, digital platforms have provided new avenues for cultural education and awareness, Online repositories, interactive websites, and virtual museum exhibitions have enabled individuals to engage with their heritage in ways that were previously unimaginable. Platforms such as "The Memory of Algeria" serve as digital libraries that allow users to explore historical photographs, documents, and audiovisual materials, thus reinforcing cultural literacy (Bensaid, 2020).

Despite these advantages, digitalization also poses significant challenges, particularly in terms of cultural commodification and misinformation. As ICH is increasingly shared on digital platforms, there is a risk of its commercialization, where cultural elements are repackaged for entertainment or economic purposes rather than for authentic cultural preservation. Additionally, misinformation and misrepresentation on social media can distort the historical and cultural significance of heritage practices. For example, the appropriation of Amazigh symbols in commercial branding without contextual understanding has sparked debates about cultural exploitation and the ethics of digital cultural representation (Khan, 2021).

Moreover, digital inequalities present barriers to effective cultural preservation. In many rural areas of Algeria, limited internet access and technological infrastructure hinder participation in digital cultural initiatives. As a result, efforts to preserve ICH through digital means must also address issues of accessibility and inclusion to ensure that all communities, particularly marginalized groups, benefit from digital cultural resources (Zayani, 2018).

In conclusion, while digitalization offers unprecedented opportunities for the preservation and transmission of Algeria’s ICH, it also requires careful management to mitigate risks related to authenticity, commercialization, and accessibility. Sustainable cultural preservation in the digital age necessitates a balanced approach that leverages technological advancements while maintaining respect for the historical and social contexts of cultural practices.

Traditional vs. Digital Media in Preserving Intangible Cultural Heritage in Algeria:

The preservation of intangible cultural heritage (ICH) in Algeria is a multifaceted endeavor that relies on both traditional and digital media. In a country with a rich cultural legacy shaped by Amazigh, Arab, Andalusian, and Ottoman influences, these two media paradigms each play a unique role in ensuring that cultural expressions are transmitted from one generation to the next. However, while traditional media have long served as the backbone for cultural documentation and dissemination, the advent of digital media has introduced innovative avenues for preservation, along with new challenges.

Traditional media—including television, radio, and print journalism—have historically been instrumental in preserving Algeria’s ICH. For decades, national television has featured programs dedicated to regional traditions, folk music, and local festivals, thereby playing a crucial role in sustaining cultural memory. Radio broadcasts, often conducted in various dialects including Tamazight and Arabic, have been pivotal in keeping oral traditions alive by featuring poetry readings and storytelling sessions that document the rich history of Algerian communities. Print journalism, through cultural magazines and dedicated heritage columns, has also contributed significantly by profiling cultural figures and archiving traditional narratives. These platforms benefit from established credibility and a structured mode of content delivery, ensuring that cultural expressions are presented in a context that resonates with older generations (Benrabah, 2020). However, traditional media face limitations: they often require high production costs and may struggle to capture the dynamic, interactive elements of cultural practices, especially among younger audiences who increasingly prefer digital content.

In contrast, digital media have rapidly emerged as transformative tools in the preservation of ICH. Platforms such as YouTube, social media networks, and digital archives have enabled Algerians to document and share their cultural practices in a more interactive and accessible manner. Digital documentation projects, for instance, allow communities to upload videos of traditional ceremonies, craft demonstrations, and oral narratives, thereby creating a living archive

that can be accessed globally. This shift not only broadens the reach of Algerian heritage but also empowers communities to actively participate in its preservation. Moreover, emerging technologies such as artificial intelligence (AI) are revolutionizing the process of heritage documentation. AI-driven tools can automatically transcribe and translate oral traditions, significantly reducing the manual labor required for archival work. Such technologies can also systematically categorize large audiovisual datasets, ensuring that traditional music, rituals, and folklore are efficiently archived and easily retrievable (Thompson, 2020, p. 95).

Blockchain technology further contributes to the authenticity and ownership of digital cultural assets by providing a decentralized ledger that secures intellectual property rights. In the Algerian context, where many traditional practices belong to entire communities rather than individuals, blockchain can prevent unauthorized reproduction and commercial exploitation. Smart contracts embedded within blockchain systems also facilitate fair revenue distribution when cultural content is monetized, ensuring that indigenous communities benefit from the digital representation of their heritage (Liu, 2021, p. 47). Additionally, immersive technologies like virtual reality (VR) and augmented reality (AR) offer novel ways for audiences to engage with cultural heritage. Virtual museum exhibitions and AR applications allow users to experience traditional ceremonies and explore historical sites interactively, thereby bridging generational gaps and making Algerian heritage more appealing to younger, tech-savvy viewers (Khan & Saeed, 2021, p. 223).

Despite the many advantages of both traditional and digital media, each approach has its own set of strengths and weaknesses. Traditional media are often lauded for their credibility and ability to deliver well-structured content that resonates with older demographics; however, they lack the interactivity and lower production costs that characterize digital media. Conversely, digital media offer interactive, cost-effective, and globally accessible platforms, yet they are not without risks. The rapid dissemination of cultural content online can lead to misinformation, oversimplification, and even distortion of cultural meanings. Additionally, the digital divide may prevent marginalized communities from fully engaging in preservation efforts, while technological dependence can sometimes result in the loss of nuanced traditional practices if they are not properly contextualized (Smith & Jones, 2019).

In the Algerian context, where cultural heritage is both a source of national pride and a fragile repository of historical identity, integrating traditional and digital media is not merely a technical challenge but a cultural imperative. Ensuring that media-driven preservation strategies are both ethical and effective requires a balanced approach that draws on the established strengths of traditional media while harnessing the innovative potential of digital technologies. This integration is essential for creating a resilient and inclusive model for heritage preservation, one

that protects the authenticity of Algerian ICH and ensures its continuity in the face of rapid technological and societal change.

Case Study: Algeria's Experience in Safeguarding Intangible Cultural Heritage :

The preservation of intangible cultural heritage (ICH) in Algeria faces numerous challenges, including globalization, modernization, and socio-economic transformations. In response, the Algerian government, civil society organizations, and international institutions have implemented a range of policies and initiatives to safeguard cultural traditions, oral expressions, and traditional craftsmanship. This section provides a structured analysis of Algeria's efforts in preserving its ICH, focusing on legal frameworks, community engagement, and digital transformation.

1-Efforts and Legislative Frameworks :

Algeria has made substantial legal and institutional advancements in the protection of its ICH. The country ratified the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, which serves as a foundational framework for national heritage policies and documentation initiatives (UNESCO, 2003, p. 8). Additionally, Law No. 98-04 on Cultural Heritage Protection provides legal mechanisms to prevent unauthorized exploitation and destruction of cultural assets (Algerian Ministry of Culture, 1998, p. 13).

Several national institutions actively contribute to heritage conservation. The National Research Centre for Prehistoric, Anthropological, and Historical Studies (CNRPAH) conducts extensive research and documentation, while the Algerian Agency for Cultural Outreach (AACO) focuses on the promotion and transmission of traditional craftsmanship through training programs and cultural events (AACO, 2019, p. 39). Algeria's partnerships with UNESCO, ISESCO, and the European Union have facilitated the inscription of various cultural elements onto UNESCO's Representative List, reinforcing their recognition and providing additional resources for preservation. Notably, the Ahellil of Gourara, a traditional form of oral poetry and music, was inscribed in 2008, highlighting Algeria's commitment to maintaining its oral traditions (UNESCO, 2008, p. 21).

2-Community Engagement and the Role of Civil Society :

Civil society organizations and local communities play an essential role in safeguarding Algeria's ICH. The Tuareg Cultural Festival, for instance, promotes Saharan music, crafts, and oral traditions, serving as a platform for cultural exchange and preservation (Benmoussa, 2020, p. 72). Additionally, projects focused on the Tamazight language preservation emphasize oral history documentation and the incorporation of bilingual curricula in schools, ensuring linguistic heritage is maintained for future generations (Mokhtari, 2018, p. 63).

Non-governmental organizations (NGOs) are also pivotal in these efforts. The Algerian Heritage Preservation Association (ASAPH) provides artisanal training programs, ensuring that

traditional crafts are transmitted intergenerationally. Meanwhile, the Algerian Folklore Archive Initiative utilizes digital platforms to document and disseminate oral storytelling traditions, enhancing accessibility and community involvement (Hamadi, 2022, p. 48). Such grassroots initiatives complement governmental strategies and foster a sense of ownership among local communities in heritage conservation.

3-Digital Transformation in Heritage Preservation :

The digital era has introduced innovative approaches to the documentation and promotion of ICH. Algeria has established the National Digital Archive for Cultural Heritage, which provides online access to traditional music, oral literature, and historical recordings (ANDHA, 2020, p. 89). Furthermore, the Virtual Museum of Traditional Crafts utilizes 3D modeling and augmented reality (AR) to showcase traditional craftsmanship, making heritage more accessible to global audiences (Cherifi, 2021, p. 67).

Social media platforms have become instrumental in heritage dissemination. Campaigns such as #PreserveOurHeritage have engaged thousands of Algerians, raising awareness about endangered traditions and encouraging active participation in preservation efforts (Boussaid, 2022, p. 75). Similarly, digital storytelling initiatives like "Heritage Chronicles" on YouTube offer educational content that highlights Algeria's diverse cultural practices (Zouaoui, 2023, p. 81). However, challenges persist, including misinformation, unauthorized commercial exploitation, and disparities in internet accessibility, necessitating stricter regulations to ensure authenticity and equitable access to digital heritage resources.

4-Statistical Insights on Public Awareness and Engagement :

Recent studies have assessed public perceptions regarding the role of digital platforms in preserving Algeria's ICH. A CNRPAH survey (2023) conducted among 500 respondents revealed that:

-67% believe that digital media is the most effective tool for safeguarding cultural traditions (CNRPAH Survey, 2023, p. 34).

-54% express concerns about the potential loss of authenticity in digitized heritage representations (CNRPAH Survey, 2023, p. 35).

-79% support increased government funding for cultural documentation initiatives (Algerian Cultural Awareness Report, 2023, p. 42).

"To ensure the long-term sustainability of ICH preservation efforts, Algeria should consider the following measures:

Integrating ICH education into school curricula to foster cultural appreciation among younger generations.

Expanding investments in digital heritage projects to enhance accessibility and archiving capabilities.

Strengthening legal protections to safeguard cultural assets from commercial exploitation and misrepresentation.

By striking a balance between tradition and modernity, Algeria can effectively preserve its rich cultural heritage while adapting to contemporary societal and technological transformations. "

- Challenges in Preserving Intangible Cultural Heritage through Media:

Despite the numerous advantages offered by traditional and digital media in preserving intangible cultural heritage (ICH), several challenges hinder their effectiveness. These challenges are multifaceted, encompassing cultural, technological, economic, and ethical dimensions.

1- Risks of Cultural Homogenization and Misinformation :

One of the most pressing concerns in using media for cultural preservation is the risk of cultural homogenization. Globalization and the widespread use of digital platforms have led to an increased exposure to dominant cultural narratives, sometimes at the expense of local traditions. This issue is particularly evident in the entertainment industry, where major streaming platforms favor commercially viable content over niche cultural expressions. As a result, indigenous and minority cultures may struggle to maintain their authenticity in the face of global media influences (Smith, 2019).

Additionally, misinformation and misrepresentation of cultural practices pose a serious threat. Social media, while a powerful tool for cultural dissemination, can also contribute to the distortion of heritage. In many cases, simplified or romanticized versions of traditions are circulated widely, leading to misunderstandings about their true significance. For example, some traditional ceremonies, which are deeply rooted in religious or historical contexts, are often reduced to aesthetic performances devoid of their original meaning (Jones, 2021). The challenge, therefore, lies in ensuring that digital media not only promotes cultural heritage but does so in a way that respects its complexity and authenticity.

2- Technological and Financial Barriers :

The preservation of ICH through media requires advanced technological infrastructure and substantial financial investment. Developing countries, including Algeria, often struggle to allocate sufficient resources for cultural documentation and archiving. High-quality digital preservation methods, such as 3D modeling, virtual reality (VR), and artificial intelligence (AI), require expertise and funding that may not always be available (Kadiri, 2020).

Moreover, digital illiteracy presents another challenge. While younger generations are proficient in using digital tools, many traditional knowledge bearers, particularly in rural areas, may lack the necessary skills to document their cultural heritage effectively. This generational gap creates an imbalance where digital preservation efforts are either incomplete or disproportionately influenced by external perspectives rather than those of the original custodians of the heritage (Bencherif, 2021).

Another critical financial barrier is the lack of sustainable funding for cultural projects. Many governments and organizations prioritize economic development over heritage conservation, leading to inconsistent or short-term initiatives that fail to ensure long-term preservation. Without consistent funding, many cultural programs remain fragmented, and valuable knowledge risks being lost over time.

3 - Copyright and Ethical Concerns :

The digital preservation of ICH raises several legal and ethical dilemmas, particularly regarding ownership rights and cultural appropriation. Unlike copyrighted artistic works, many intangible cultural elements—such as traditional music, folklore, and rituals—belong to entire communities rather than individuals. This communal ownership complicates efforts to legally protect such heritage from commercial exploitation (Hassan & Boudiaf, 2019).

Furthermore, some aspects of ICH are sacred or restricted, meaning that they are not meant for public dissemination. The widespread sharing of cultural content on social media and digital platforms can lead to decontextualization, stripping traditions of their original meaning. For instance, certain indigenous rituals, which require specific spiritual or ceremonial contexts, may be recorded and shared without proper consent, resulting in their commercialization or misinterpretation (Mansouri, 2022).

To address these concerns, cultural preservation efforts should incorporate ethical guidelines that respect the values and wishes of heritage-bearing communities. Additionally, legal frameworks must be strengthened to ensure that digital platforms cannot exploit ICH without appropriate authorization and compensation to the rightful cultural stewards.

4 - Specific Challenges Faced by Algerian Media :

The Algerian media landscape presents unique challenges when it comes to cultural preservation. These challenges stem from a combination of institutional, regulatory, and linguistic factors, making the effective documentation and promotion of ICH particularly complex.

- Limited Media Coverage

Despite Algeria's rich cultural diversity, traditional and digital media often prioritize contemporary trends over heritage preservation. Coverage of ICH is often sporadic, with only major cultural events receiving media attention, while everyday cultural practices and oral traditions are overlooked.

- Regulatory Constraints

Cultural organizations and independent content creators often face difficulties in obtaining permits or funding for documentation projects. Additionally, government regulations on media content may limit the ability to freely document and share heritage content, particularly if it touches on sensitive historical or ethnic issues.

- Language Barriers

Algeria’s linguistic diversity (Arabic, Tamazight, and French) presents difficulties in creating universally accessible cultural content. Many traditional knowledge bearers speak in local dialects, which may not always be represented in mainstream media. Without proper translation or interpretation efforts, valuable cultural information risks being confined to specific linguistic groups rather than being widely accessible.

While media holds immense potential for preserving intangible cultural heritage, several challenges must be addressed to ensure its effectiveness. From the risks of cultural homogenization and misinformation to financial and technological barriers, the obstacles to effective preservation are significant. Additionally, legal and ethical concerns regarding ownership and representation further complicate the process. In Algeria, these issues are compounded by institutional constraints and linguistic diversity, making it imperative to develop targeted strategies for cultural preservation.

To overcome these challenges, governments, cultural organizations, and media professionals must collaborate to create sustainable frameworks for digital archiving, ethical content production, and inclusive cultural representation. By leveraging innovative technologies while maintaining ethical and legal safeguards, it is possible to ensure that intangible cultural heritage remains a living and evolving part of global and local identities.

Opportunities and Future Prospects in Preserving Intangible Cultural Heritage through Media in Algeria :

The rapid evolution of digital technologies has opened new avenues for preserving intangible cultural heritage (ICH), particularly in Algeria—a country whose rich cultural legacy is shaped by Amazigh, Arab, Andalusian, and Ottoman influences. As Algeria faces the dual challenges of modernization and globalization, media-driven preservation offers a critical opportunity to document, disseminate, and sustain traditional practices for future generations. This section explores four key areas that present promising solutions: the role of emerging technologies in cultural preservation, policy recommendations, strategies for sustainable digital preservation, and the role of media in amplifying cultural heritage.

In the realm of emerging technologies, Algeria can harness tools that transform the documentation and archiving of its cultural traditions. Artificial intelligence (AI) has emerged as a powerful tool for digital archiving; it automates the classification, transcription, and analysis of cultural data, significantly reducing the labor-intensive aspects of heritage documentation. For instance, AI-powered language processing algorithms can transcribe and translate oral traditions, ensuring the preservation of endangered languages and dialects unique to Algerian communities (Thompson, 2020, p. 95). In addition, AI facilitates the efficient categorization of large audiovisual datasets, thereby allowing for systematic archival of traditional music, rituals, and folklore. Alongside AI, blockchain technology offers a decentralized and transparent system to verify the

authenticity of digital cultural assets. By securing intellectual property rights, blockchain prevents unauthorized reproduction and commercial exploitation of cultural expressions—a vital safeguard for indigenous communities that wish to retain control over their heritage while engaging with global audiences (Liu, 2021, p. 47). Moreover, immersive technologies such as virtual reality (VR) and augmented reality (AR) provide interactive experiences that can bring Algerian cultural heritage to life. These technologies enable users to explore virtual museum exhibits, participate in recreated traditional ceremonies, and experience historical sites without physical constraints, thereby engaging younger audiences and bridging generational gaps (Khan & Saeed, 2021, p. 223).

Policy interventions are equally critical in ensuring that technological innovations contribute effectively to heritage preservation. In Algeria, a well-crafted legal framework is essential to protect traditional knowledge from misuse and unauthorized commercialization. Policymakers need to update intellectual property laws to recognize the collective ownership of ICH and to safeguard indigenous and minority communities. Such reforms would allow cultural custodians to control the digital representation of their heritage while ensuring that any commercial utilization of these assets benefits the originating communities (Hassan & Boudiaf, 2019, p. 51). Moreover, investment in digital infrastructure must be prioritized, especially in remote and underserved regions, to guarantee equitable access to cultural preservation tools. Collaborative efforts among government agencies, cultural institutions, and technology firms are necessary to develop interactive digital platforms and establish sustainable documentation methodologies that address Algeria’s unique cultural context (UNESCO, 2023, p. 34). Additionally, integrating cultural heritage modules into the curricula of universities and research institutions will build local capacity and ensure that future generations are well-equipped with both traditional knowledge and modern technological competencies.

Sustainability in digital preservation is a long-term endeavor that requires structured strategies to protect cultural heritage against technological obsolescence, financial constraints, and ethical challenges. Algeria must develop open-access digital repositories that not only facilitate the global dissemination of its cultural heritage but also protect it from commercial exploitation. Standardized archival formats and metadata guidelines are essential to maintain the longevity and integrity of digital materials (Bakker, 2022, p. 55). Equally important is the formulation of ethical guidelines for digitalization; these guidelines must ensure that the process of digitizing cultural heritage respects the rights and consent of local communities, thereby preventing cultural appropriation and misrepresentation. Involving community members in the documentation process and providing them with accessible digital tools and training will help maintain the authenticity of the heritage and align preservation efforts with local values.

Finally, media plays a pivotal role in amplifying and transmitting cultural heritage. In Algeria, traditional media outlets such as radio and television have historically contributed to the

documentation of oral traditions and folklore. In the digital age, platforms like YouTube, Instagram, and TikTok have become instrumental in promoting ICH by enabling dynamic and interactive cultural storytelling. Documentaries produced in collaboration with cultural practitioners capture the nuances of traditional practices, offering rich, contextually grounded narratives that serve as educational resources. Public broadcasting initiatives, mandated to allocate a portion of their content to heritage programming, can further ensure the continuous representation of traditional arts and indigenous knowledge systems (Elkhamlichi, 2020, p. 134). Social media campaigns and live streams of cultural ceremonies engage audiences and foster a sense of pride in Algeria's cultural diversity, ensuring that heritage remains a vibrant component of the national identity.

"the opportunities for preserving intangible cultural heritage in Algeria through media are immense, yet they require a balanced and integrative approach. By leveraging emerging technologies such as AI, VR, AR, and blockchain; by implementing robust policy frameworks that protect collective cultural rights; and by promoting sustainable digital preservation strategies and inclusive media representation, Algeria can ensure that its rich cultural traditions endure in the digital era. This comprehensive strategy not only reinforces national identity but also positions Algeria as a leader in global cultural preservation, ensuring that its intangible heritage continues to flourish for generations to come."

- Recommendations and Future Policies for Safeguarding Intangible Cultural Heritage through Media:

Preserving intangible cultural heritage (ICH) in the digital era requires a multidimensional approach that aligns technological advancements with national policies while ensuring community participation. In Algeria, where diverse cultural expressions exist across various regions, an effective strategy must be developed to strengthen digital infrastructure, enhance legal protections, encourage media representation, leverage emerging technologies, foster international cooperation, and implement sustainable preservation measures. The integration of media in safeguarding cultural heritage must be carefully executed to ensure authenticity, inclusivity, and ethical considerations.

2- Enhancing Digital Infrastructure and Accessibility :

The success of digital heritage preservation in Algeria depends largely on the availability and accessibility of digital tools and platforms. Many rural and remote areas remain disconnected from reliable digital infrastructure, creating a significant gap in the ability of local communities to document and share their cultural traditions. To bridge this digital divide, the government must prioritize the expansion of broadband access to underdeveloped regions, ensuring that communities across the country can engage in digital preservation efforts. Additionally, equipping

cultural institutions, local heritage organizations, and academic centers with state-of-the-art technological resources will facilitate community-led documentation initiatives. Digital literacy training should be integrated into cultural programs to empower tradition bearers, artisans, and heritage practitioners with the necessary skills to record, archive, and disseminate their knowledge. Encouraging public-private partnerships in this sector would enhance funding opportunities, allowing for the acquisition of modern equipment, the development of interactive platforms, and the establishment of digital heritage repositories accessible to both national and international audiences.

2- Developing Ethical Guidelines and Legal Protections :

The increasing digitization of cultural heritage in Algeria necessitates the establishment of a comprehensive legal framework that safeguards traditional knowledge from unauthorized commercial exploitation and cultural misappropriation. The current intellectual property laws in Algeria do not fully accommodate the concept of collective ownership of cultural expressions, leaving indigenous and minority communities vulnerable to exploitation. Therefore, policymakers must reform copyright regulations to recognize and protect communal ownership of traditional knowledge, ensuring that local communities retain control over how their heritage is represented in digital media. This legal reform should include strict measures to regulate the commercial use of traditional cultural expressions in films, advertising, music, and fashion industries. Additionally, the application of blockchain technology in cultural heritage protection can serve as an innovative solution for verifying ownership rights and ensuring transparency in heritage-related transactions. It is also crucial to introduce ethical AI development policies to prevent biases in the digital documentation of cultural heritage, ensuring that algorithms accurately represent diverse Algerian traditions without distortion or misrepresentation.

3 - Encouraging Media Coverage and Representation :

The role of media in shaping public perception of cultural heritage is profound, yet mainstream Algerian media often fails to provide sufficient representation of the country's diverse intangible cultural heritage. To counteract cultural homogenization, national broadcasters, private media organizations, and digital content creators must allocate greater resources to heritage-based programming. Increasing the production and dissemination of documentary films, television programs, and online content featuring Algeria's oral traditions, traditional music, folk dances, craftsmanship, and indigenous storytelling will foster greater cultural appreciation among the public. Furthermore, training journalists, filmmakers, and media professionals on ethical storytelling practices will ensure that cultural communities are accurately represented without distortion. The utilization of social media platforms can also be an effective tool for amplifying the voices of cultural practitioners, allowing younger generations to actively engage with heritage

content. Integrating cultural heritage topics into educational media content will further contribute to long-term awareness and sustainability.

4 -Leveraging Emerging Technologies for Cultural Preservation :

Advancements in technology present Algeria with unique opportunities to enhance the documentation and dissemination of intangible cultural heritage. Artificial intelligence can be employed in the automated transcription and translation of oral traditions, ensuring that Algeria's linguistic diversity is preserved for future generations. Augmented and virtual reality technologies can create immersive experiences that allow individuals to engage with traditional festivals, storytelling sessions, and ceremonial practices in a digital format. The implementation of blockchain-powered heritage registries will provide an additional layer of security, ensuring the authenticity of digital heritage records and preventing the unauthorized use of cultural assets. Furthermore, 3D mapping and holography can be utilized to digitally preserve endangered cultural artifacts, architectural heritage sites, and traditional crafts, making them accessible to a wider audience. However, it is essential that these technologies are integrated responsibly, with full participation from local communities to maintain the authenticity and integrity of Algerian heritage.

5 -Promoting International Collaboration and Knowledge Exchange:

The safeguarding of intangible cultural heritage is not solely a national endeavor but requires cross-border cooperation. Algeria should actively participate in international cultural heritage initiatives, collaborating with UNESCO, regional organizations, and academic institutions to share best practices and technological resources. Establishing global digital repositories where Algeria can contribute cultural data and gain access to shared heritage materials will foster knowledge exchange and strengthen national preservation strategies. Hosting international forums on cultural heritage preservation, where scholars, policymakers, and heritage practitioners can discuss innovative methodologies, will further enhance Algeria's capacity to protect its intangible heritage. Additionally, the development of cross-border training programs for heritage specialists and digital archivists will ensure that Algeria remains at the forefront of modern heritage conservation techniques. Collaborative digital projects, such as the digitization of ancient manuscripts and oral traditions, should be prioritized to ensure that Algeria's rich cultural history is preserved for future generations.

6 -Implementing Sustainable Digital Preservation Strategies:

The long-term sustainability of digital heritage initiatives in Algeria requires a strategic approach that goes beyond initial documentation. Digital archives risk becoming obsolete if they are not managed with appropriate preservation standards. Establishing national guidelines for metadata, file formats, and storage solutions will ensure that digitized cultural materials remain accessible and intact over time. Open-access digital repositories should be developed to allow

public engagement while implementing strict licensing measures to protect intellectual property rights. Additionally, adopting a community-driven preservation model, where cultural custodians actively participate in the management and curation of digital content, will enhance the longevity and authenticity of digital heritage projects. Environmental sustainability must also be considered in digital preservation efforts, with cultural institutions encouraged to utilize eco-friendly technology solutions to reduce the carbon footprint of large-scale digital archives. The integration of climate resilience strategies in the digital storage infrastructure will safeguard heritage materials against potential environmental hazards.

the preservation of intangible cultural heritage in Algeria through media requires a well-coordinated approach that balances digital innovation with cultural sensitivity. Strengthening digital infrastructure, reinforcing legal protections, enhancing media representation, integrating emerging technologies, fostering international collaboration, and ensuring sustainable digital preservation are key elements in safeguarding Algeria’s diverse cultural expressions. By adopting a participatory approach that includes local communities, government institutions, media professionals, and technological experts, Algeria can establish a resilient framework that ensures the transmission of its intangible cultural heritage to future generations.

"In an era of rapid digital transformation, safeguarding intangible cultural heritage requires a multidimensional approach that integrates media, policy, technology, and

community engagement. By investing in digital infrastructure, developing ethical policies, enhancing media representation, leveraging technology, promoting global collaboration, and implementing sustainable preservation strategies, societies can ensure that traditional knowledge and practices continue to thrive.

Digital preservation is not merely an act of documentation—it is a commitment to cultural resilience, identity, and the intergenerational transmission of heritage. With collective effort, the richness of intangible cultural heritage can be protected and celebrated in the digital age. "

Conclusion :

The preservation of intangible cultural heritage (ICH) in Algeria presents a critical challenge in the digital age, requiring a comprehensive strategy that balances technological advancements with cultural authenticity. As digital media become the primary channels for documentation and dissemination, Algeria must navigate the complexities of safeguarding its diverse oral traditions, rituals, and artistic expressions from erosion and misrepresentation. The increasing influence of globalization and digital homogenization threatens the uniqueness of Algerian cultural heritage, necessitating proactive measures that empower local communities and institutions to take ownership of their heritage.

One of the most promising avenues for ICH preservation lies in the integration of emerging technologies. Artificial intelligence (AI) can play a transformative role in cataloging, analyzing, and restoring traditional knowledge. Machine learning algorithms can enhance archival efforts by digitizing and categorizing oral histories, music, and folklore, ensuring they remain accessible for future generations. Similarly, virtual reality (VR) and augmented reality (AR) offer immersive experiences that allow Algerians—especially younger generations—to engage with their heritage in innovative ways. By creating interactive virtual museums and digital storytelling platforms, Algeria can bridge the gap between tradition and modernity, fostering a renewed appreciation for cultural identity.

However, the digital preservation of Algerian ICH must be guided by ethical considerations. The commodification and unauthorized appropriation of indigenous and communal knowledge pose significant risks, particularly when digital content is disseminated without the consent of cultural custodians. To prevent exploitation, Algeria must strengthen its legal frameworks by implementing intellectual property laws that recognize collective ownership of cultural heritage. This includes ensuring that local communities retain control over how their traditions are represented in digital spaces and that commercial use of their heritage benefits them directly.

Furthermore, accessibility remains a major barrier to effective ICH preservation in Algeria. Many rural and marginalized communities lack the digital infrastructure necessary to document and share their traditions. Expanding internet access, particularly in remote areas, and providing digital literacy training for cultural practitioners can help democratize the preservation process. Government initiatives should prioritize funding for community-led digital archiving projects, where local artisans, musicians, and storytellers can document their heritage in their own voices. Media organizations should also play an active role by dedicating more programming to Algerian cultural heritage, ensuring that diverse traditions receive fair representation.

Education is another fundamental pillar of sustainable ICH preservation. Integrating cultural heritage studies into Algeria’s formal education system can foster a deeper understanding of national identity among younger generations. Universities, research institutions, and cultural organizations should collaborate to develop interdisciplinary programs that combine traditional knowledge with digital skills. This approach not only ensures the transmission of ICH but also encourages innovation in heritage preservation, allowing students to engage with their culture in meaningful ways.

Ultimately, safeguarding Algeria’s intangible cultural heritage requires a holistic, ethical, and forward-thinking strategy that embraces both technological advancements and community-driven initiatives. The success of these efforts depends on strong policymaking, international cooperation, and sustainable investment in digital preservation. By fostering collaboration between governments, cultural institutions, and local communities, Algeria can ensure that its rich heritage

remains a vibrant and integral part of the nation's identity. As the country moves further into the digital era, the challenge lies not only in preserving traditions but also in adapting them to contemporary platforms while maintaining their authenticity. By striking this balance, Algeria can create a sustainable model for cultural preservation that will endure for generations to come.

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Official notification is the procedural basis for informing
the parties to a dispute in Algerian law

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Abstract:

Formal notification is considered one of the most important procedural actions to ensure a fair trial and embodies the principles of prima facie and the right of defense, which are guaranteed constitutionally and legally to the parties to a judicial dispute. Where the Algerian legislator singled out official notification in the civil part with special provisions in Chapter Two of Chapter Eleven of the Code of Civil and Administrative Procedures Law 08-09 amended and supplemented by Law N 22-13 through Article 406 and what follows, which would define its conditions to make it valid And a product of its legal effects.

Keywords: Official notification, the principle of presence, fair trial, judicial litigation.

Introduction:

Official notification, including formal service, is the basic legal procedure for informing parties to a legal dispute in a manner that leads to their actual knowledge of their being subject to legal prosecution, by summoning them to appear. This procedure is primarily carried out by the legally

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authorized person, namely the judicial officer. This is called official notification, in accordance with Article 12 of Law N 06-03 regulating the profession of judicial officer. The latter gives the notification an official character in accordance with Article 406, paragraph 1, of the general provisions of Chapter Two, entitled "Official Service Contracts," of Title Eleven, entitled "Official Service Appointments and Contracts," of the Code of Civil and Administrative Procedure, Law 09-08, as amended and supplemented by Law N 22-13, in its Articles 406 and following. This establishes the most important principle, namely the presence of the parties to a legal dispute, in accordance with Article 3, paragraph 2. During the course of the dispute, the parties must benefit from equal opportunities to present their claims and defenses. Judges and parties must abide by this principle, along with the right to defense stipulated in Article 175 of the Constitution, to ensure a fair trial.

For official notification, of all types, to be valid and produce its legal effects, the legislature has set specific conditions that the parties must observe. The judge must ensure the proper formal conduct of the proceedings, as it is a fundamental procedure from which the legal deadlines for litigation are calculated. Given that official notification is an important means for the proper conduct of litigation proceedings, and is enshrined in principles that the legislature attaches great importance to in the Code of Procedure, the following question arises:

What is the legal framework for notification in Algerian law?

To answer this question, we have decided to divide our study of the topic as follows:

Section One: Conditions for Validity of Notification to Disputing Parties

Second Section: The Subject of Official Notification to Disputing Parties

First Axis: Conditions for the Validity of Notification to Parties to a Dispute

The Algerian legislator has established special provisions for official notification to ensure its validity and effectiveness through those responsible for it and the methods of notification. Therefore, the nature of this axis requires dividing it into the following:

First - Those Responsible for Notifying Parties to a Dispute

1-The judicial bailiff, the primary person responsible for official notification:

The judicial bailiff profession was regulated by Law 06-03. The judicial officer is considered a public officer authorized by the public authority to manage an office on his own account and under his own responsibility, provided that the office is subject to specific conditions and standards determined by the regulations.

By examining Article 32, we find that it is established for every person bearing state seals, including the judicial officer, who is granted the status of a public officer upon receipt of the state seal in accordance with the conditions specified by Executive Decree No. 09-77 of February 11, 2009.

The duties of the judicial bailiff include the notification of contracts, documents, and notices, as stipulated in the first paragraph of Article 12, such as investigation reports, hearings, judgments, and orders.

This is done according to documents drawn up by the judicial officer in accordance with formal conditions, under penalty of inadmissibility (Such as the summons stipulated in the article, which presumably includes a receipt of the summons).

2-Persons charged with notification as an exception:

The legislator has attempted to ease the duties of judicial bailiff, in accordance with the requirements of speeding up procedures and not obstructing the wheel of justice. He has created other methods for notification, but these do not confer official status on the notification, unlike the judicial bailiff. Therefore, the former is not considered official. The most important of these are:

A_ Postal employees :

Postal employees are considered employees of the special departments of the administration in charge information and communication technologies, in accordance with Executive Decree No. 10-200, as amended by Executive Decree N 11-260. The legislator has authorized them, pursuant to Article 411 of the Code of Civil and Administrative Procedure, to serve the minutes prepared by a judicial officer after the person concerned refuses to receive them. Article 411 stipulates that "a copy of the official notification shall be sent by registered letter with acknowledgment of receipt, and the deadline shall be calculated from the date of the postmark." In other words, the notification of the postal employee is not official, but it contains an official document, namely the official notification report of judicial bailiff.

B_ Clerks :

Clerks play a critical role in the administration of justice. They are divided into the following departments:

- Clerks of the Clerks of the Courts
- Clerks of the Courts

A review of Article 49/9 of Executive Decree 08-409 reveals that the clerk is tasked with indexing and serving judicial rulings and decisions.

Therefore, the documents and evidence relied upon by the parties to the lawsuit are the responsibility of the clerk.

Among the most important notifications carried out by the clerk, for example, are:

-Notifying the parties to attend the investigation proceedings in the event of their absence or the absence of their attorney from the session via registered letter with acknowledgment of receipt through the clerk, in accordance with Article 85/2.

-In the case of a judicial delegation, the process of notifying and sending the delegation, along with the necessary documents, is carried out by the clerk of the judicial authority that has

summoned the parties via registered letter with acknowledgment of receipt, in accordance with Article 110 of the Civil and Administrative Procedures Code.

C. Public Prosecution :

The Public Prosecution is a judicial body that initiates public prosecutions, as stipulated in Article 29 of the Code of Criminal Procedure.

The Algerian legislature has granted the Public Prosecution the power to notify in exceptional cases, namely:

- Cases of unknown domicile.
- Cases of persons residing abroad, provided their domicile is known.

Here, the Public Prosecution carries out the notification task either itself or through the judicial police within its jurisdiction.

A person of unknown domicile is one who does not have an original domicile, such as nomads, street vendors, vagrants, and smugglers who move from one place to another at short intervals and whose specific place of residence is unknown.

The Public Prosecution is also entrusted with notifying persons residing abroad, whether citizens or foreigners, by having the judicial officer deliver the notification paper to the Public Prosecution, which in turn sends a copy to the Ministry of Foreign Affairs or any other competent authority, in accordance with diplomatic agreements.

D-Judicial Police:

Judicial police are a group of categories that the legislature has granted judicial police status, as stipulated in Article 15 of the Code of Criminal Procedure. They are:

- Category One: Presidents of municipal people's councils.
- Category Two: National Gendarmerie officers.
- Category Three: Employees affiliated with the special corps of inspectors, governors, and National Security Police officers.
- Category Four: Ranking members of the Gendarmerie.
- Category Five: Employees affiliated with the special corps of inspectors, governors, and National Security Police officers.

The task of entrusting notification to judicial police is still in effect, as notification is carried out by order of the public prosecutor to which they are affiliated.

The Public Prosecution, which is responsible for enforcing judicial rulings, does not notify the rulings themselves, but rather through the judicial police within its jurisdiction.

Here, we find that judicial police play a role in the notification of criminal rulings.

Second: Official Notification Mechanisms for Parties to Disputes

The Algerian legislator has regulated, within the provisions of Chapter Eleven of the Code of Civil and Administrative Procedure, entitled "Terms and Contracts for Official Notification," the methods for conducting official notification in Articles 408 to 415.

While the original notification is to be conducted in person, if the person concerned cannot be reached, the legislator has provided alternative methods through which he seeks to fill any gaps that might prevent the validity of notification or the claim of unawareness of the legal dispute.

1- Notification of a Natural Person:

In this point, we will distinguish between notification conducted with the person concerned and notification received by other persons who are legally entitled to this right.

-1-1 Official Notification in Normal Cases:

a- Notification of the Person in Person

The legislator stipulates in Article 408 of the Code of Civil and Administrative Procedure that official notification must be conducted in person.

This notification is carried out by a judicial bailiff in accordance with Article 19 of the Code of Civil and Administrative Procedure. The officer must make every effort to convey this information to the person to be notified within the legally prescribed timeframes. This ensures certain knowledge.

If the person to be notified makes an error, the notification shall be void, and the person making the notification shall bear responsibility for this error.

In accordance with Article 409 of the Code of Civil and Administrative Procedure, if the parties appoint an agent, official notifications delivered to him shall be considered valid. This agency must also be subject to the provisions stipulated in Articles 571 to 589 of the Civil Code.

B. Notification at the addressee's residence

The Algerian legislature has expanded the concept of official notification methods, permitting notification to be delivered at the addressee's original residence or at their chosen residence if personal notification is not possible.

Notification in this regard is considered valid pursuant to Article 410 of the Code of Civil and Administrative Procedure. Article 410 of the Code of Civil and Administrative Procedures, in its second paragraph, also emphasizes the necessity for the person receiving the notification to have legal capacity; otherwise, the notification is voidable. For notification to be valid, the following conditions must be met:

*It is impossible to notify the person to whom it is requested to be notified to two persons;

*The person to whom it is impossible to notify must have a real or elected domicile. The real domicile is considered the place where the person's principal residence is located. In the absence of such a place, the place of normal residence shall replace it. The real domicile is subject to the provisions of Articles 36 and 37 of the Code of Civil and Administrative Procedure. The elected domicile is the place chosen by the person to carry out a specific legal act, such as choosing a lawyer's office as their domicile. The elected domicile is subject to the provisions of Article 39 of the Code of Civil and Administrative Procedure. A problem has arisen regarding the degree of kinship between family members and the person to whom the notification is addressed. The legislator, in

the current Civil and Administrative Procedures Law, has limited this relationship to relatives residing with him in his original residence. Can the notification be delivered in this case to his relatives residing in his chosen residence?

It can be said that the legislator has somewhat narrowed the authority to deliver the notification paper to family members residing with him, in order to ensure the certainty of the person to whom the notification is addressed.

C. Notification by mail:

Notification by mail is an exception, but it does not confer official status on the employee's notification, as we previously noted regarding the general rule of notification by bailiffs. This is referred to in Article 411 of the Code of Civil and Administrative Procedure.

The legislature has established this provision in the event that the person concerned refuses to receive the notification document, or refuses to sign it or affix their fingerprint. This is noted in the document, and a copy is sent to the person via registered mail with acknowledgment of receipt. In this case, official notification is considered to be personal notification, and the deadline is calculated from the postmark date.

This provision is considered to ease the burden on bailiffs, despite the risks it entails, such as the loss of the message to be served.

D_ Notice on Bulletin Boards:

Continuing to present the alternative methods established by the legislature for official notification, notice delivered on the court's bulletin board or municipality headquarters is an alternative solution when personal notification is not possible. This is confirmed by Article 412/1 of the Code of Civil and Administrative Procedure. The bailiff exercises this right by preparing a report detailing all the procedures he has taken. He then posts a copy of the notification paper on the court bulletin board and the municipality where the notified party last resided.

1-2- Official notification in special cases:

A. Notification if the value of the obligation exceeds 500,000 DZD:

Article 412/4 of the Code of Civil and Administrative Procedure stipulates that if the value of the obligation exceeds 500,000 DZD, and personal notification is not possible, the bailiff shall publish the contents of the official notification agreement in a national daily newspaper, with the permission of the president of the court where the notification is located and at the expense of the person receiving the notification.

Serving this form of notification is considered personal notification.

B. Notification of the Detainee:

Official notification of the detainee shall be made in accordance with the provisions of Article 413 of the Code of Civil and Administrative Procedure at the place of his detention. This is done by transferring the judicial officer or any person qualified to do so to the place of detention, regardless

of whether the detention is temporary, hard labor, imprisonment for debt, or other custodial penalties.

C. Service Abroad

Official notification is essentially carried out by a judicial bailiff. However, his jurisdiction does not extend beyond the borders of the Algerian state. Therefore, for those residing abroad, notification is carried out by delivering the notification paper to the Public Prosecution, which in turn sends a copy to the Ministry of Foreign Affairs or any other competent authority.

This is in accordance with the procedures stipulated in judicial agreements, such as Article 414 of the Code of Civil and Administrative Procedure. In the absence of a judicial agreement, notification is sent via diplomatic channels, in accordance with Article 415 of the Code of Civil and Administrative Procedure.

2. Service of a Legal Person :

A legal person is any group of persons or assets granted legal personality by law. This is defined in Article 49 of the Civil Code, for example, but not limited to. Article 50 of the same law also sets out the conditions that must be met by a legal person.

A_ Notification of Public Legal Entities:

In this regard, the Algerian legislator has referred to Article 408/2 of the Code of Civil and Administrative Procedures, which requires that notification of public legal entities be made to the representative appointed for this purpose and at the headquarters of administrations, regional authorities, and public institutions of an administrative nature required to be officially notified.

To complete the notification process for a legal entity, a natural person must be present to deliver the notification record to the legal or contractual representative of the concerned representative.

B_ Notification of Private Legal Entities:

A private legal entity is notified by its legal or contractual representative, any person appointed for this purpose, or the liquidator, in accordance with Article 408/03 of the Code of Civil and Administrative Procedure.

The location of notification is not stipulated, unlike a public legal entity, which is notified at its headquarters and to the person appointed for this purpose.

Second Axis: Place of Notification for Disputing Parties

The place of notification for disputing parties is established in judicial and non-judicial contracts (first), and executive instruments (second).

First: Judicial and Non-Judicial Contracts :

The term "judicial and non-judicial contracts" is a term introduced into Algerian law. The former refers to all judgments, decisions, and orders issued by judicial bodies, while the latter refers to official contracts drawn up outside the judicial system, including those issued by judicial bailiffs.

A- Judicial Contracts:

One of the duties assigned to judicial bailiffs is to notify judgments, decisions, and judicial orders issued by various judicial bodies, pursuant to Article 894 of the Code of Civil and Administrative Procedure.

Judgments and decisions issued in disputes before the courts are notified to the parties concerned or to interested third parties, enabling each party to review the content of the judgment or decision and thus exercise their right to file an appeal.

This appeal is only effective from the date of official notification of the judgment, as stipulated in Article 383 of the Code of Civil and Administrative Procedure.

In this regard, a distinction must be made between the ordinary methods of appeal, represented by opposition and appeal, and the extraordinary methods of appeal, which include appeals for cassation and petitions for reconsideration. Regarding opposition, Article 329 of the Code of Civil and Administrative Procedures sets the appeal deadline at one month, starting from the date of official notification of the judgment or decision in absentia. Regarding appeals, any party to the dispute, whether or not they attended the hearing, may file an appeal against the judgment or order issued by the court, in accordance with Article 949 of the Code of Civil and Administrative Procedures. The appeal deadline is set at one month from the date of official notification to the person concerned. The appeal deadline is extended to two months if the official notification was made at the person's actual or chosen domicile. The appeal deadline for judgments in absentia does not run until the opposition deadline has expired, in accordance with Article 336 of the Code of Civil and Administrative Procedures.

In an extraordinary appeal, a party to the dispute may, at the request of the Supreme Court, examine the application of the law by the trial court. Pursuant to Article 354 of the Code of Civil and Administrative Procedure, an appeal must be filed within two months from the date of official notification of the contested judgment if served in person. This period is extended to three months if served at the person's actual or chosen domicile.

The second extraordinary appeal is a petition for reconsideration, which aims to review the judgment or decision that has been rendered and has acquired the force of *res judicata* and to rescind it in terms of the facts and the law.

It must be filed, in accordance with Article 393 of the Code of Civil and Administrative Procedure, within two months, effective from the date on which the witness's testimony is proven to be forged, the date on which the forgery is proven, or the date on which the withheld document is discovered.

B. Non-Judicial Contracts :

As previously noted, non-judicial contracts fall outside the scope of the judiciary. They can be defined as the papers prepared, served, or executed by a judicial officer. The papers issued by judicial officers are numerous and varied, and can be divided according to purpose into:

1- **.Notifications, warnings, and alerts:** These are papers intended to inform a person of a specific matter or prohibit them from doing so.

2- **.Executive papers:** These are papers specifically for execution, such as seizure reports and seizure sale reports. Each type of these papers has its own characteristics, consistent with the purpose for which they were prepared. However, there are general rules that these reports share in terms of their preparation and the information they contain.

Second: Notification of Executive Instruments

The Algerian legislator did not define executive instruments, but rather regulated them in the Code of Civil and Administrative Procedure in Chapter Four, entitled "General Provisions on the Compulsory Execution of Executive Instruments," and in Chapter One, entitled "On Executive Instruments as a Basic Condition for Compulsory Execution".

Articles 600 to 635 of Law 08-09, amended by 22-13 of February 25, 2008, containing the Code of Civil Procedure.

Article 600 stipulates the types of executive instruments, namely:

*Court rulings that have exhausted ordinary appeals and rulings subject to immediate enforcement,

*Urgent orders,

*Payment orders,

*Orders on petitions,

*Orders to determine judicial expenses,

*Judicial council decisions and Supreme Court decisions that include an obligation to enforce,

*Administrative court rulings and Council of State decisions,

*Minutes of conciliation or agreement signed by judges and deposited with the registry,

*Arbitration awards ordered to be enforced by heads of judicial bodies and deposited With the Registry

*Checks and bills of exchange, after formal notification of protests to the debtor, in accordance with the provisions of the Commercial Code

*Notarial contracts, particularly those relating to fixed-term commercial and residential leases, loans, gifts, endowments, sales, mortgages, and deposits

*Public auction sales minutes, after depositing them with the Registry

*Provisions for real estate auction fees.

All other contracts and documents that the law grants the status of an executive instrument are also considered executive instruments.

All these executive instruments must be stamped with the executive formula, in accordance with Article 601, which states: "Execution may not be carried out except in cases exempted by law, except by a copy of the executive instrument stamped with the executive formula." In addition to the text of Article 281 of the Civil and Administrative Procedures Code, which states: "The executive copy is the copy stamped with the executive formula"...

Therefore, the executive instrument is a legal act that addresses the substantive right, while the executive copy is a copy of the original executive instrument stamped with the word "executive formula".

There are two types of executive instruments:

.1Judicial executive instruments: These are instruments issued by the judicial body, and include judgments, decisions, and orders of all types issued by the judiciary. This is stated in paragraphs 600 of the Civil and Administrative Procedures Code.

.2Non-judicial executive instruments: These are instruments formed outside the courts, such as notarized contracts, official foreign documents, conciliation and mediation reports, arbitrator rulings, commercial documents, public auction sales reports, real estate auction awards, and bail bond reports.

Conclusion:

Finally, we find that notification is the most important pillar for achieving a fair trial, which is conducted in accordance with specific procedures. This includes the parties' awareness of the existence of a dispute, which allows them to confront each other in accordance with the principle of in-person communication. The law has assigned individuals to serve notification initially, namely the judicial bailiff, who has an official status for notification. Exceptionally, these individuals include the Public Prosecution, postal employees, court clerks, and even judicial police officers, in accordance with legal requirements to alleviate the burden of judicial officers. All of this is done according to methods explicitly specified by law, such as personal notification or by means of a notification. Official notification of judicial contracts issued by the judiciary and non-judicial contracts issued by nominal entities other than the judiciary is carried out by the judicial officer, who is a public officer bearing the seal of the state or the legally designated persons. This is in addition to executive documents, which are notified and are considered a means of enforcement if stamped with the executive formula. Results:

*The legislature's dedication to the provisions of official notification guarantees a fair trial in civil disputes.

Recommendations:

*It is imperative that the provisions of electronic notification be regulated in accordance with the requirements of current developments concurrent with electronic litigation.

*The degree of kinship between those eligible to receive official notification and the person to whom it is served be determined, to ensure the concerned party has full knowledge.

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Digital Tourism Strategy and Digital Marketing for the Tourism Branding Europe

The French Experience as a Model

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Abstract

France remains one of the top tourist destinations for more than 80 million tourists a year. Its digital tourism is based on the partnership between public and private actors, local and international. It is committed to developing the tourism innovation ecosystem.

France is one of the developed countries in terms of support structures dedicated to tourism than other countries. Its activities remain a major carrier of wealth and jobs most affected by the digital revolution that enables customers to access a wide range of options online, so they book at the last minute via mobile phone quickly and with a click.

France builds the tourism strategy on determining the exact content of the offer (product policy) and pricing policy, choosing the most appropriate physical and virtual places for the policy of distributing, selling, developing and qualifying the offer and guiding the promotion policy so that consumers are not only informed of the existence of the offer but are also convinced of its strengths (communication policy) for sustainable tourism development and for displaying French tourism engineering, relying on the French brand, building evaluation tools and obtaining a system to guide the tourism economy.

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Keywords: Strategy_ Digital Tourism _French Tourism_ Digital Marketing

Introduction

The use of the Internet has led to a radical change in the French tourism sector ,as the working methods and consumption patterns of tourism, travel, culture and entertainment have changed rapidly, and talking about global tourism has become specifically tourism and digital transformation that calls for changing the way we travel. It is one of the most important and fastest growing industries that bring its benefits to the local population and destination areas when planned and managed properly. Tourism can enhance livelihoods, integration, and protection of cultural heritage and natural resources compared to other sectors of activity. It is also characterized by providing better opportunities by creating millions of jobs in the labor market and in entrepreneurship and promoting entrepreneurship and innovation. The rural population has also been able to access markets more easily and enhance their financial inclusion, but the transition to digital tourism is not easy for France. What is the strategy for developing this sector in the digital field to attract tourists and what is the digital marketing plan for the tourism brand in France?

First. France's Digital Tourism Strategy

The tourism industry in France has gradually opened up to the digital environment and integrated the needs and uses of consumers in communication and information strategies. The use of the Internet has become necessary for the field of tourism. Internet users are no longer hesitant to buy a trip online and share their experiences. Smartphones and tablets have become essential tools for organizing trips and visits, for making travel reservations, choosing the right destination for the tourist and traveler, comfortable accommodation and all their travel needs .Where tourism stakeholders seek to adapt to digital technologies and new information, in order to provide solutions in line with consumers' expectations across the world. Digital technologies are the key for tourism companies to have direct access to the global market in new travel destinations. Digital tourism is today the first sector of e-commerce that precedes cultural products and clothing and is an essential means of promotion and booking in the field of tourism.

Before talking about digital tourism in France, we will first begin with some of the main concepts of this study.

Strategy

The word ‘strategy’ comes from the Greek word *strategos*, a term used to define the art of the general in the army. Strategy is used in general to explain how a set of objectives, whether short-term or long-term, will be achieved. However, there is no general consensus on the definition of strategy or of the strategy concept with regard to its use in various settings, whether in business, government, sports, or civic society . It is argued that there is good strategy and bad strategy. In this regard, Rumelt (2012) stated: “A good strategy does more than urge us forward toward a goal or vision; it honestly acknowledges the challenges we face and provides an approach to overcoming them.”³

Tourism's Definition

³ JABULANI DHLAMINI : Strategy: An understanding of strategy for business and public policy settings , Journal of Contemporary Management, Volume 19 Issue 2, 2022 , p 2

Tourism is one of the fastest growing industries of the world, depending on the demand of people for travelling for pleasure and recreation. Tourism is defined as: The first official definition of a tourist was drawn up in 1937 by the League of Nations, whose Economic Commission established that, "in order to make international tourism statistics more comparable", this expression should, in principle, be interpreted as "any person who travels for a period of 24 hours and less than one year to a country other than that of residence". It was only in 1983 that the World Tourism Organization began to include the concept of visitor and, consequently, tourist, in trips made by residents in their own country, provided that they qualify as tourist.⁴

Wahab (1977) signals that the first academic definition was created in 1911 by Herman von Schullern in his work *Fremdenverkehr und Volkswirtschaft* as: 'the sum of the operations, mainly the economic ones which are directly connected to the entrance, permanence and displacement of foreigners in an out of a country city or region'. The UNWTO has mainly been concerned with political, commercial and normative principles and doesn't approach the conceptual aspects. Its definition is adopted by several countries and organizations and has been the 'official' definition of tourism. It is a technical definition according to the following text: It comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.⁵

Digital Marketing

Digital marketing can be simply defined as "the achievement of marketing objectives through the use of digital technologies." These technologies include computers, tablets, mobile phones, connected devices—such as smartwatches or speakers—and the other platforms presented below.⁶

This definition reminds us that objectives are more important than tools, and that ends are more important than means. It's about achieving marketing-defined objectives (image, preference, customer engagement, retention rates, sales or market share, etc.)

France's Digital Tourism :

France is considered the first tourist destination in the world and a major sector in the French economy. In 2016, the Inter-Ministerial Tourism Committee took new measures to ensure that France remains the preferred destination for tourists around the world. The number of foreign visitors in 2018 reached 90 million, following in the footsteps of a strategy it has developed since 2015 aimed at attracting 100 million visitors in 2020. However, the health crisis of the coronavirus COVID-19 has changed these figures, but the French government has planned for this crisis and changed the course of its strategy. In addition, "domestic tourism consumption accounts for nearly 70% of tourists in France."⁷

⁴ Jean Carlos Vieira Santos. Resenha. *TURISMO EM PORTUGAL: SUCESSOS E INSUCESSOS*. Brazilian Geographical Journal: Geosciences and Humanities research medium, Ituiutaba, v. 6, n. 1, , jan./jun. 2015. p 319

⁵ALEXANDRE PANOSSO NETTO : What is Tourism? Definitions, Theoretical Phases and Principles , Edited by John Trib , Philosophical Issues in Touris , Channel view Publications decembre 2009 <https://www.researchgate.net/publication/292509066> , p 44

⁶ Dave Chaffey & Fiona Ellis-Chadwick : Marketing digital, 7e edition , Pearson France ,2020 , p 7 .

⁷Cabrespines Jean-Louis et Régis Wagnier : Tourisme et numérique journal officiel DE LA RÉPUBLIQUE Française Mandature 2015-2020 – Séance du 12 décembre 2017

France has now achieved the world's most visited country for tourists 2018, an increase of 3.6 million compared to 2017. 54 billion euros in revenue or 8% of the country's GDP. The sector creates 1.27 million jobs in France throughout the year. E-tourism has also seen a tremendous increase in recent years and has gradually revolutionized the sector, in 2018, internet sales accounted for 60% of business volume in this highly competitive sector. For the hotel industry, online bookings now account for 70% of the market.⁸

To achieve these figures, the tourism sector had to keep pace with the digital development that the world has known. France relied on integrating this sector with the digital field, technology and information, and providing it with digital technologies and platforms to overcome the traditional challenges of managing tourist destinations, increasing their competitiveness, mitigating risks, and being innovative and dependent on artificial and digital intelligence. “The 2013 VHF France national plan sets a target for full coverage of housing and commercial buildings at a very high speed by 2022, and the preliminary assessment (2017) shows an 8.6% increase in one year in that”⁹

E-tourism, also called digital tourism, has revolutionized the tourism industry in recent years. In 2018, e-tourism represented 60% of the market share of the tourism sector. Therefore, in recent years, the Internet has profoundly modified the consumption habits of the tourism sector. The main players in e-tourism are airlines, railways, hotel comparisons and flights such as Trivago, Booking, Kayak or Liligo. However, traditional players such as SNCF, Eurostar, Air France and even Club Med have been able to leverage digital technology in order to boost their brand and improve their turnover thanks to digital.¹⁰

Several forms of digital tourism can be distinguished : mobile tourism(mobile phone), social tourism (social networks) Thomas Dom cites in writing -from a dream trip to mass tourism- to emphasize the crucial role of social media, in the Indonesian village of Kampong Pelangi, in central Java. “His pictures of houses painted in rainbow colors have roamed the planet on the social network Instagram giving part of the population and neighboring villages the idea of painting more and more houses and thus attracting more and more tourists¹¹.”

Means and actors in e-tourism:

They are everything that combines tourism and the Internet. The means and actors in this sector that the traveler resorts to are different, the most important of which are :

_ Travel Agencies: They provide travel related services, booking tickets ,hotels, insurance and the best options available

_ Tourist offices and tour operators : Today there are between 400 and 500 tour operators in France, dominated by a few key players such as Club Med, Pierre et Vacances and Nouvelles

⁸Dornbusch Jérémie: Le marketing dans le secteur du tourisme www.1min30.com/inbound-marketing/le-marketing-tourisme-1287488776 le 13/12/2020 à 14:30

⁹ Jean-Louis Cabrespines et Régis Wagnier : Ibid P 22

¹⁰ Voir , Jérémie Dornbusch : Ibid

¹¹ Michel Waindrop : Les nouvelles stratégies pour attirer les touristes, www.la-croix.com/Economie/Economie-et-entreprises/nouvelles-strategies-attirer-touristes-2019-07-08-1201034034 le 12/12/2020 à 10:00

Frontières,¹² offering comprehensive services to travelers from accommodation, transportation, tours and other services .

_ Transport: As air, sea and land transport varied in 2018, France grew by 2.1% thanks to strong growth in international air traffic, following an increase of +8.6% in 2017. Passenger traffic within kilometers carried by the French flag grew by 4.7% in 2018 and the proportion of foreign companies increased by 8.9%.¹³“In France in 2018, the car is the preferred mode of transport for the French with 84% of the market, followed by the plane and then the train”¹⁴

_Places to stay: hotels, camps, houses that receive tourists ...etc.)

Tourism strategy in France

On June 11, 2015, the French General Council took several measures to improve the reception and offer of tourism to encourage tourism, the most important of which are "11 destination contracts, 5 poles of excellence, visas less than 48 hours for Chinese and Indian tourists in particular, cleaning of highways in the Ile de France, welcome SMS for Chinese tourists, etc . In one year, France moved from seventh to second place globally in the ranking established by the World Economic Forum among the 40 proposals contained in the report of the General Council, which fall under the box of success, which are the four basic areas in which tourism must continue to advance digitally, hospitality, training, investment and these are the most important:¹⁵

- Improve reception which should become a national priority, facilitate the acquisition of visas, enrich tourism content in global media and manage it smoothly and launch a large communication campaign about hospitality for French and professionals.
- Adopt a cohesive promotion strategy around a number of brands in the destination with a global reputation and develop a high-quality and diversified tourism offering.
- Develop an investment strategy for tourism with the establishment of a dedicated investment fund.
- Development of digital technologies, including reform of the tourism promotion portal, high-speed coverage of tourist areas, unification of actors around a regional brand and international promotion of these destinations
- Support initiatives that highlight the diversity of land and products. Traditional heritage and also our intangible heritage, especially gastronomy.

¹² Voir , JérémieDornbusch : Ibid

¹³LOMONACO Jean-Christophe, La croissance de la consommation touristique en France se confirme en 2018 ÉTUDES ÉCONOMIQUES Le 4 pages de la DGE(direction générale des entreprises) n° 91 Ivry-sur-Seine France , December 2019

¹⁴ Voir , JérémieDornbusch: Ibid

¹⁵La stratégie pour un tourisme français leader mondial publié sous la présidence de François Hollande du 15 mai 2012 au 15 mai 2017 www.gouvernement.fr/action/la-strategie-pour-un-tourisme-francais-leader-mondial Innover pour retrouver de la croissance

- Create five poles of excellence: agritourism and wine tourism pole, mountain tourism pole, ecotourism /knowledge tourism pole (handicrafts, luxury), urban and night tourism pole. These poles aim to develop and increase the visibility of the French tourism offer internationally

- Funding these distinct sectors through the Future Investment Program.

- Facilitate access to French territory

- Extension of the 48-hour visa initiative : Launched in China in early 2014, this measure has increased the number of visas granted from 30 to 250%. It was extended within 12 months to several Gulf countries, South Africa and India.

- Ensuring the safety of tourists: The Tourism Safety Plan provides for an increase in the number of police officers

In the digital and technological field

- Promoting tourism professions and strengthening vocational training with a focus on foreign language proficiency, quality of service, digital literacy and general culture.

- Improved welcome : welcome messages, posters indicating emblematic places to be seen in France, multilingual interactive kiosks at the aircraft exit or information screens in airport baggage drop-off areas, at terminals(Gare du Nord is the first stop in Europe) to better guide tourists when they arrive, joint signage developed by STIF and relevant officials

- Promote the Parafe system for automatic and instant passport control, particularly among European tourists.

- Develop innovative geo location services to encourage the mobility of tourists throughout France and facilitate their orientation.

- Leveraging major regional events and amplifying global tourism communications while promoting selected topics and disseminating information as widely as possible to give maximum visibility to the region's offerings, particularly on regional web-based tourism systems and promotion of the tourism enterprise and its online visibility are essential for cultural and heritage tourism. The entertainment sector, attractions and cultural venues include 2,960 companies striving to integrate their sites into a offering that extends to other services and activities to meet customer demand ¹⁶

- Improving working conditions, developing training in hospitality and establishing the Technological Baccalaureate in hotel catering at the beginning of the 2015 academic year, while enhancing the skills of “interpersonal skills and the practice of foreign languages

- Rely on digital and be a champion in e-tourism by implementing the free WiFi deployment plan in highly touristic places and hotels by promoting it and ensuring the quality of Internet access in these areas

- Launch a competition to create innovative applications for smartphones: you will accompany tourists during their stay (machine translation or emergency services applications

¹⁶Bruno Retailleau : Schéma régional de développement du tourisme et des loisirs 2016/2020 Impression : Edicolor (35)Région des Pays de la Loire , France , May 2017

- Better structuring digital tools by reforming the portal dedicated to promoting tourism and developing digital applications .
- Defending fair competition, by ensuring respect for French brands in search engine results and strengthening the distinction between commercial sites and comparisons .
- Encourage a stronger presence of the theme of tourism in France in French media abroad and on international television channels.
- Developing vacations available to all, a portal will be dedicated to low-income families in order to support them in preparing their project and a selection of reasonable offers will be offered at preferential prices .
- Distant markets, prospecting and diversification : Its goal is to obtain foreign overnight stays, it must rely on prospecting for distant emerging and growing markets, such as China (+ 1.1 million overnight stays); or prospecting for customers whose access to our territory is facilitated by the presence of a direct airline, such as Canada with the Montreal-Nantes route. Detection and prospecting of tourism investors, including the implementation of a strategy for targeted prospecting of national and international investors and operators in the field of tourism, together with all relevant actors. Providing vast tracts of land for the development of themed resorts (wine tourism and the region made the rural world one of its priorities, there are two active associations Accueil paysan and Bienvenue à la ferme, horse racing, golf, seawater therapy, etc.) and the development of tourism and water sports¹⁷.
- Overseas visitor survey, conducted by DGE and the Bank of France, monitoring tourist behaviour on French territory for people living abroad and associated expenses .¹⁸

Regionally

Regionally, it relied on the regional tourism strategy and relied on different nature such as coasts, rivers, small villages, large cities and tourism companies, which are the engines of tourism growth and focused on direct contact with the regional tourism committee and all relevant professional actors. "Four operational priorities have been identified for the regional tourism development strategy : more attractiveness to conquer the international market, more balance to support all regions ,more competitiveness to support professionals in developing their offerings ,more proximity and on the new communication strategy, strengthening international actions, supporting tourism sectors, innovating on the topic of online bookings in particular, and supporting tourism investments are part of the key operational actions of this new strategy. Within 7 areas: finance, marketing and communication, regional leadership on key regional issues, regional and international support to sites and sectors, monitoring and forecasting, professionalism, and joint governance"¹⁹.

Second: Digital marketing of the tourist brand in France

To achieve the desired goal or multiple goals of online marketing, you must adopt a strategy in which the business plan emerges. The main goal may be to increase the number of

¹⁷ Voir, Bruno Retailleau : Ibid

¹⁸Abdel Khiati Atlas DU tourism EN France Édition 2018 La Direction générale des entreprises (DGE) mai 2018 Ivry-sur-Seine

¹⁹ Voir, Bruno Retailleau : Ibid

potential customers based on all interactive digital tools to promote products and services, Internet hotspots, smartphones, tablets, etc

For Laurent Florès, digital marketing stems from two developments : ²⁰

_Massive development of Internet-related uses (e-commerce, social networks, etc.)

_Mainstreaming the use of new media for increasingly complex ICTs (mobile telephony, multifunction smartphones, laptop, nomadic computer, development of ADSL and 4G lines, and now fiber optics).

In France, over the past five years, the term “digital marketing” has experienced strong growth and is widely used (+75 times based on 100) of the term “digital marketing”. The latter is equal to or almost equal to 0, which means that in France, there is less than 1% of recorded correspondence compared to the term “digital marketing”.²¹

Many regions and departments have embarked on online marketing through marketplace application. It is a marketing platform that puts the user and service provider in direct contact. Institutional partners therefore position themselves as business providers.²²

The Digital marketing is expressed through a set of strategies and supports aimed at attracting, acquiring and then retaining new customers. It relies on techniques from traditional marketing, and also on new strategies made possible by the emergence of digital technologies...Web marketing tools can be divided into three groups: paid, owned and earned media ²³

Marketing and communication are elements that will help you make your customers aware of the value of your offer. Perceived value is customers' perception of what they get (perceived benefits) for what they deliver (perceived costs).²⁴ These benefits vary from product quality, price, functions, costs, and information about everything related to the product and its risks...etc.

To determine an appropriate communication and marketing policy and business plan, you must identify the main objectives to which the communication will be directed, identify the message and choose a brand and means of communication and available channels appropriate to the goal .Therefore, communication is all means and techniques in the service of a marketing goal. We explain below the relationship between tourist communication, digital communication and marketing

Tourist contact

Cutting tourist contact is a long way off, especially as it evolves with technology. Its aim is to understand how and why tourism, the motives of tourists, and the patterns of building their representations ... It is the analysis of specific modes of communication, the study of the exchanges that take place, the consequences for everyone of the length of the tourist migration period, the

²⁰ Martin Béatrice: Le marketing digital ses formes et ses enjeux pour une communication interactive et personnalisée avec les consommateurs Académie de Versailles, Centre de Ressources en Économie-Gestion, publiée le 3 septembre 2013, www.creg.ac-versailles.fr/Le-marketing-digital#outil_sommaire

²¹ Marrone Rémy ,claire Gallic: Le grand livre de marketing digital :tendance , outils & stratégie , site web , référencement & contenu publicité en ligne , réseaux sociaux & influence, Dunod, Malakoff , France, 2018

²² Voir, Bruno Retailleau : Ibid

²³ Rémy Marrone ,claire Gallic : Ibid p 33

²⁴ Voir, Béatrice Martin : Ibid

place of technology in human relations, etc. To promote the development of tourism that is well managed and accepted by the sending and receiving population. It can only help to anticipate the problems that are likely to arise from social exchange which is the very nature of tourism and which makes it rich.²⁵

Digital communication: Digital

Communication covers fame and image goals (brands) but also performance (sales and database enrichment). New channels emerge, such as search engines (allowing for more relevant targeting, inclusion in the customer journey) and display (advertising in the form of banners, paving stones, etc.). These communication tools allow brands to create new contacts, to be more connected to their goals²⁶.

Digital communication brings all the goals of communication together: brands, what distinguishes the tourist area, what is new in it, serving the visitor and its image for its fame to attract the tourist, actions towards sales and performance

The fundamental difference between tourist communication and marketing is that marketing seeks more to provide an immediate response to material problems in the first place. Tourist communication aspires to long-term thinking, taking into account the complexity of the facts, and focusing on both the tourist and the guest. Financial profit is not the main goal, but human and environmental profit. It is also a particularly interesting example of intercultural communication. Tourism should also be understood as a form of communication... Let's not forget that tourism is not limited to practice per se but consists of information research, comparisons...Etc. .²⁷

Tourism marketing is defined as the set of elements that allow the design, promotion and marketing of products and services for tourism....By e-tourism we mean selling tourism-related services online (setting a destination, buying transportation, developing a itinerary, booking a stay, exchanging information with other internet users.) This sector of activity is rich and takes into account many players, whether transport, accommodation, tour operators or even promotional organizations.²⁸

We cannot separate communication from tourism marketing to reach the underlined goals. The main goal of marketing is to reach the customer and bring him to the destination and spend tourism in this specific area. You must take into account what this area is characterized by and what you want to attract the tourist and also his capabilities as day travelers, short-term residents, locals or foreigners

Tourism marketing must be carried out on the right scale, with the target force being the strongest:²⁹

- For regional customers: API

²⁵Viallon Philippe : La communication touristique,une triple invention Chronique scientifique Mondes du Tourisme ,Gastronomie et développement local , openedition journals n°171, 07/2013

²⁶ Voir, Béatrice Martin : Ibid

²⁷ Philippe Viallon : Ibid P 6

²⁸ Voir, JérémieDornbusch: Ibid

²⁹Bacquet Jean-Paul, Maguy Lagarde : Stratégie ET plan D'ACTION marketing tourism Direction Économie et attractivité Agglo Pays d 'Issoire (API) ; Issoire , France, 2019 P

- For national customers: API in partnership with the region
- For International Clients: Region.

The **rules and objectives** of the **tourism marketing strategy in France** : This strategy is based on five rules: _ Developing and qualifying the offer: Introducing new structural products, enhancing the tourism business, rehabilitating and revitalizing the current offer, enhancing access to destinations, developing the intangible offer: reception, training and services, and raising awareness of the new classification and qualification policy for tourist accommodation

_ Leveraging the strengths of sustainable tourism development: raising awareness of France's strengths in relation to sustainable development, repositioning the French offer by harmonizing labeling policies, improving the profitability of investments by distributing attendees

- Intensify distribution: Get a detailed understanding of the distribution structure market by market, conquer online distribution networks by playing on a wide range of offerings, create a national operator that ensures the aggregation of the offer, restore the French programming generalists on the “vacation” offer, and make more use of the “revenue management” according to the objectives, destinations, offers and distribution methods, promote the French tourism engineering offer

- Reorientation of promotion policy: an open national platform strategy, building a global network of influence based on different channels, relying on the French brand and a range of destination brands

- Building assessment tools: Obtaining a system to guide the tourism economy (attendance, economic benefits, employment), having performance indicators for the implemented policies and processes used, developing an economic intelligence network and a permanent standard.

Conclusion

France has reached the first ranks in the increasing number of tourists according to a strategy that supported its economy so that tourism is one of the strongest industries in France and has developed faster in the context of digital structural transformation and control of information related to the field of tourism has become a key issue to support appropriate, sustainable and expected decision-making when possible, on future developments as well as for tourism actors and destinations

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**La communication entre architecte, exécutant et propriétaire:
Une étude du langage dans les projets de construction**

Bennefissa Nabila¹

Résumé

Cet article explore la communication entre l'architecte, l'exécutant et le propriétaire dans le cadre des projets de construction. Il analyse la manière dont ces trois acteurs utilisent le langage pour négocier des concepts techniques, des délais, des coûts et des attentes, tout en tenant compte de leurs rôles respectifs et de leurs connaissances spécialisées. La question principale est de comprendre comment la barrière linguistique entre ces groupes peut affecter la réussite d'un projet, tant sur le plan technique que sur le plan de la relation contractuelle et sociale. L'étude propose des hypothèses sur l'impact de la spécialisation du langage professionnel, des divergences dans les attentes des parties prenantes et des malentendus liés à l'interprétation des termes de la construction.

Mots clés

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Langage, divergences linguistiques, communication , architecte, exécutant, le propriétaire.

Abstract

This article explores the communication between architects, contractors and owners in the context of construction projects. It analyzes how these three actors use language to negotiate technical concepts, deadlines, costs and expectations, while taking into account their respective roles and specialist knowledge. The main question is to understand how the language barrier between these groups can affect the success of a project, both technically and in terms of the contractual and social relationship. The study proposes hypotheses on the impact of specialization of professional language, divergences in stakeholder expectations and misunderstandings linked to the interpretation of construction terms.

Keywords

Language, linguistic divergences, communication, architect, contractor, owner.

Introduction

Le processus de construction d'un bâtiment repose sur une collaboration étroite entre différents professionnels, chacun avec ses responsabilités, ses connaissances et ses pratiques. Parmi les acteurs principaux, l'architecte, l'exécutant et le propriétaire du projet jouent des rôles complémentaires, mais leur communication n'est pas toujours fluide. L'architecte utilise un langage technique et conceptuel, souvent basé sur des plans, des maquettes et des concepts théoriques ; l'exécutant, quant à lui, doit traduire ces concepts en actions concrètes sur le chantier, avec un vocabulaire axé sur la réalisation pratique des tâches. Le propriétaire, souvent non initié aux aspects techniques de la construction, peut éprouver des difficultés à comprendre les termes utilisés par ces professionnels, ce qui peut entraîner des malentendus et affecter la progression du chantier.

La question de départ est : comment les divergences linguistiques entre l'architecte, l'exécutant et le propriétaire influencent-elles la qualité, les délais et les coûts des projets de construction ? Cette problématique soulève des interrogations sur l'impact de la spécialisation du langage sur la compréhension

mutuelle et la gestion des attentes, ainsi que sur la manière dont la communication entre ces trois acteurs peut être optimisée.

La problématique centrale de cette étude est la suivante : Dans quelle mesure les différences de langage entre l'architecte, l'exécutant et le propriétaire influencent-elles la gestion des projets de construction, tant sur le plan technique que relationnel ? et comment le plan peut-il être un code commun entre ces trois acteurs ?

Les hypothèses suivantes sont proposées :

1. La différence de langage entre architectes et exécutants, d'une part, et entre architectes/exécutants et propriétaires, d'autre part, crée des malentendus qui affectent l'efficacité du projet de construction, notamment en termes de délais et de coûts.

2. La capacité des architectes à simplifier leur discours technique pour le propriétaire améliore la compréhension mutuelle et la satisfaction du client, ce qui conduit à une gestion plus fluide du projet.

3. Une absence de formation commune en communication technique entre architectes, exécutants et propriétaires augmente le risque de conflits sur le chantier et nuit à la qualité du travail final.

4. La clarification et la négociation des termes techniques avant le début du projet peuvent réduire les malentendus et favoriser une meilleure collaboration entre tous les acteurs de la construction.

5. Le plan peut être considéré comme un "code commun" entre l'architecte, l'exécutant et le propriétaire dans un projet de construction

Méthodologie

Cette étude repose sur une approche mixte, combinant une analyse qualitative des interactions sur le terrain et une étude de cas longitudinale. L'échantillon étudié comprend un projet de construction résidentielle dans lequel

l'architecte, l'exécutant et le propriétaire sont observés dans leur travail quotidien. Les méthodes de collecte de données incluent :

1. Observation participante : Les interactions sur le chantier sont observées pour identifier les moments où des incompréhensions linguistiques se produisent.
2. Entretiens semi-structurés : Des entretiens sont réalisés avec l'architecte, l'exécutant et le propriétaire pour recueillir leurs perceptions sur la communication dans les projets de construction et les obstacles rencontrés.
3. Analyse documentaire : Les documents échangés sur le chantier (plans, devis, contrats) sont analysés pour étudier le langage technique utilisé et sa compréhension par les différentes parties prenantes.

L'objectif est de déterminer si les divergences de langage influencent la qualité de la communication entre les acteurs et, si oui, comment. Les résultats seront analysés en fonction des hypothèses formulées.

1. Les divergences de langage entre architectes et exécutants

Selon Ross Charnock

Les langues de spécialité semblent fonctionner non pas comme des langues autonomes, ayant chacune ses caractéristiques spécifiques, mais comme des fragments ou des sous-ensembles de la langue naturelle. Il serait donc étonnant d'y trouver une expression, ou une tournure syntaxique, qui n'existerait pas déjà dans la langue de référence. Il n'est pas question ici de contester l'intérêt ou l'utilité des études terminologiques. Pourtant, étant donné l'absence de critères de définition linguistiques de cette notion, il semble légitime d'émettre des réserves concernant son application pédagogique, et d'exprimer des réticences concernant l'utilité de la langue de spécialité pour l'enseignement de la langue.²

L'étude a révélé que les architectes et les exécutants possédaient des langages techniques fortement spécialisés. Les architectes ont tendance à utiliser un langage abstrait et théorique, qui repose sur des concepts architecturaux et des normes de construction. En revanche, les exécutants privilégient un langage plus pragmatique,

² Ross Charnock, « Les langues de spécialité et le langage technique : considérations didactiques », ASp [En ligne], 23-26 | 1999, mis en ligne le 09 novembre 2011, consulté le 21 novembre 2024. URL : <http://journals.openedition.org/asp/2566> ; DOI : <https://doi.org/10.4000/asp.2566>

axé sur les matériaux et la mise en œuvre pratique des plans. Cette différence de vocabulaire entraîne parfois des malentendus. Par exemple, l'architecte peut spécifier des matériaux ou des techniques de construction sans préciser les contraintes physiques ou logistiques associées, ce qui peut être perçu comme irréaliste par l'exécutant. La communication informelle et la clarification des termes sur le chantier sont essentielles pour pallier ces divergences.

Comme le signale Lerat (1997 : 2) : « aucune théorie linguistique, quelle qu'elle soit, n'a jamais isolé le fonctionnement des langues spécialisées de celui des langues naturelles en général ». ³

2. Les attentes divergentes entre architecte, exécutant et propriétaire

L'étude a également mis en évidence que le propriétaire, qui n'est pas formé aux spécificités techniques de la construction, éprouve souvent des difficultés à comprendre les échanges entre architecte et exécutant. Parfois, des désaccords surviennent concernant les coûts, les délais et les choix de matériaux. Les architectes ont tendance à utiliser un langage très formel et technique, ce qui peut entraîner des incompréhensions pour le propriétaire, qui n'est pas familiarisé avec ce vocabulaire. Par conséquent, il peut avoir une vision erronée de la portée des travaux ou des compromis nécessaires.

3. La négociation et la clarification des termes techniques

Les résultats montrent que la clarification des termes avant le début des travaux, ainsi que des réunions régulières pendant la construction, permettent de mieux gérer les malentendus. En effet, la simplification du langage technique par l'architecte, ainsi que l'utilisation de visuels et de schémas pour expliquer les concepts, facilite la compréhension du propriétaire et améliore la collaboration sur le chantier. De plus, les exécutants sont plus enclins à ajuster leur travail lorsque les termes sont explicitement définis et négociés.

Les échanges entre architecte et maçon ne sont pas toujours unidirectionnels. Lorsqu'un problème se pose sur le terrain, une négociation verbale intervient souvent. L'architecte doit s'adapter à des réalités pratiques et parfois revoir ses plans en fonction des contraintes matérielles ou temporelles imposées par le

³ Lerat, P. 1997. « Approches linguistiques des langues spécialisées ». ASp 15-18, 1-10.

chantier. Ce processus de négociation linguistique repose sur des questions de clarté et de compréhension. Par exemple, lors de discussions sur les délais, les maçons sont amenés à clarifier les aspects techniques qui ralentissent l'avancée des travaux, et l'architecte doit reformuler ses attentes de manière plus réaliste. L'efficacité de cette négociation dépend de la capacité des deux parties à transcender leurs jargons respectifs.

Selon Michèle Gabay and Maguy Sillam

La négociation : situation problème de communication interactive et interpersonnelle peut se concevoir comme un contrat dans lequel interviennent des acteurs sociaux, qui ont des connaissances implicites et explicites, et un vécu affectif : lesquels se rencontrent en un lieu, et pour un temps donné. Les protagonistes ont des objectifs, et vivent des enjeux, qui peuvent être clairs et acceptés ou bien ambigus.⁴

4. Le plan comme code commun

4.1 Le rôle central du plan

Le plan architectural représente un document technique qui formalise les intentions de l'architecte en termes de design et de structure. Il est le lien entre la vision de l'architecte et la réalisation concrète par l'exécutant. Le plan sert de référentiel visuel et technique, établissant des normes et des attentes partagées entre les parties prenantes, qu'il s'agisse de dimensions, de matériaux, de dispositions spatiales, ou de détails constructifs.

a) Pour l'architecte, le plan est l'expression de la conception et de la fonctionnalité du bâtiment. C'est un outil qui permet de communiquer ses idées et de les rendre compréhensibles dans un langage visuel et technique.

b) Pour l'exécutant, le plan est un document essentiel qui précise les instructions nécessaires pour la construction. Il guide l'exécution des travaux et garantit que les normes sont respectées.

⁴ Michèle Gabay and Maguy Sillam, "La négociation : modèle d'analyse des interactions", Communication et organisation [Online], 11 | 1997, Online since 26 March 2012, connection on 24 February 2025. URL: <http://journals.openedition.org/communicationorganisation/1925>; DOI: <https://doi.org/10.4000/communicationorganisation.1925>

c) Pour le propriétaire, le plan est un moyen de comprendre à quoi ressemblera le bâtiment une fois terminé, de s'assurer que ses attentes sont prises en compte, et de vérifier que le projet est conforme à ses souhaits. Cependant, il est important de noter que le propriétaire peut ne pas comprendre tous les aspects techniques du plan, ce qui peut entraîner des malentendus.

4.2 Un "code" avec des nuances

Si le plan peut être vu comme un "code", il faut toutefois souligner que son interprétation peut varier selon les connaissances et les compétences des différents acteurs. Par exemple :

a) L'architecte aura une compréhension détaillée du plan, y compris des implications techniques ou des normes spécifiques qu'il comporte.

b) L'exécutant lira le plan d'un point de vue plus pragmatique, avec une attention particulière aux détails de construction qui affectent directement la mise en œuvre des travaux.

c) Le propriétaire, bien qu'il puisse comprendre le plan dans une certaine mesure, risque d'avoir une vision moins détaillée du processus technique qu'il suppose. Par conséquent, il peut manquer de comprendre certains aspects spécifiques du plan ou des contraintes pratiques.

Cela signifie que bien que le plan soit un outil central de communication, il ne suffit pas à lui seul pour garantir la compréhension mutuelle parfaite. Il doit être accompagné d'explications supplémentaires, d'échanges, et souvent d'une simplification du langage pour le propriétaire.

4.3 Le plan comme base pour la négociation et la clarification

Le plan n'est pas seulement un document statique ; il sert également de base pour des discussions continues. Au fur et à mesure du projet, des ajustements peuvent être nécessaires, et les échanges entre architecte, exécutant et propriétaire peuvent impliquer des négociations ou des clarifications. Par exemple, un changement dans les matériaux ou dans la structure peut nécessiter des ajustements sur le plan, et cela devra être bien compris par toutes les parties. Ainsi, même si le plan constitue un "code commun", il doit être dynamique et

accompagné d'une communication régulière pour s'assurer que tout le monde est sur la même longueur d'onde.

4.4 Limites du plan comme code commun

Bien que le plan soit central dans la communication entre architecte, exécutant et propriétaire, il y a des limites à son efficacité en tant que code universel :

- a) Barrière technique : Les termes techniques présents sur le plan, comme les normes de construction, les calculs de structure ou les spécifications de matériaux, peuvent ne pas être compris par tous les acteurs de manière égale.
- b) Langage abstrait : Le langage de l'architecte, très formalisé et souvent abstrait, peut parfois être mal interprété ou insuffisamment détaillé pour les autres parties prenantes.
- c) Différence de perspectives : L'architecte conçoit le plan d'un point de vue esthétique et fonctionnel, l'exécutant le lit sous un angle pratique et constructif, et le propriétaire peut le voir principalement sous l'angle de la finalité et du coût. Ces différentes perspectives peuvent mener à des conflits si elles ne sont pas clairement partagées.

5. Le langage entre architecte, exécutant et propriétaire : avant, pendant et après l'achèvement de la construction

Chacun de ces acteurs utilise un langage spécifique qui évolue au fur et à mesure du projet. Ce langage, qui va de la conception à la réalisation, en passant par l'exécution, sert à assurer la bonne compréhension des attentes et des besoins.

5.1 Avant la construction : La phase de conception

Avant que la première pierre ne soit posée, le langage utilisé est principalement celui de la conception et de la planification. L'architecte joue ici un rôle clé, car c'est lui qui, à partir des demandes du propriétaire, élabore les plans du bâtiment.

5.1.1 Le langage de l'architecte

L'architecte utilise un langage technique et conceptuel pour traduire en plans les idées et souhaits du propriétaire. Ses mots sont souvent empreints de termes

précis relatifs à la structure, à l'esthétique et aux matériaux. Le vocabulaire d'un architecte se concentre sur des notions telles que *volumes*, *fonctionnalité*, *esthétique*, *conformité aux normes* et *plans de masse*. L'architecte peut évoquer les *plans d'implantation*, les *contraintes environnementales*, les *permis de construire* et autres aspects techniques nécessaires à la concrétisation du projet.

5.1.2 Le langage du propriétaire

Le langage du propriétaire, en revanche, est centré sur les besoins personnels et les désirs esthétiques. Il est plus orienté vers les *attentes* émotionnelles et fonctionnelles. Le propriétaire exprime ses idées sur ce qu'il attend du bâtiment : il parle en termes de *confort*, de *design*, de *lumière* et de *praticité*. Il peut aussi poser des questions sur les coûts, les délais ou les matériaux, et il est souvent soucieux de comprendre les implications financières et temporelles des choix proposés par l'architecte.

5.1.3 Le langage de l'exécutant

Avant de commencer le chantier, l'exécutant, bien qu'il n'ait pas encore commencé la construction, entre en jeu lorsqu'il s'agit de discuter des matériaux et des techniques qui seront utilisés. L'exécutant consulte les plans et évalue la faisabilité des idées proposées par l'architecte, notamment en ce qui concerne les fondations et la structure du bâtiment.

5.2 Pendant la construction : La phase d'exécution

Une fois la phase de conception achevée, le chantier commence. Le langage utilisé devient plus axé sur la coordination, les ajustements pratiques et la gestion du chantier. À ce stade, les échanges entre l'architecte, l'exécutant et le propriétaire sont essentiels pour garantir que les travaux suivent la direction prévue.

5.2.1 Le langage de l'architecte

Pendant la construction, l'architecte reste en communication constante avec l'exécutant et le propriétaire pour assurer que le projet se déroule conformément aux plans. L'architecte peut ajuster les détails du projet, proposer des modifications en fonction des contraintes rencontrées sur le chantier, ou encore répondre à des questions techniques. Le vocabulaire est ici plus orienté vers la *réalisation concrète*

de la vision initiale, tout en respectant les impératifs de sécurité et de fonctionnalité.

5.2.2 Le langage de l'exécutant

L'exécutant, au cœur de l'action, utilise un langage très technique et pratique, souvent ponctué de termes relatifs aux matériaux (béton, briques, mortier), à la structure (murs porteurs, poutres) et aux techniques de construction. Son langage est aussi celui de la *gestion des obstacles* rencontrés sur le chantier, de l'adaptation aux imprévus, et de la mise en œuvre des instructions de l'architecte. Il échange également avec les autres corps de métier (plombiers, électriciens) pour assurer la coordination des travaux.

5.2.3 Le langage du propriétaire

Le propriétaire, bien qu'il soit moins impliqué dans les aspects techniques quotidiens, suit de près l'avancée du chantier. Il communique ses préoccupations ou ses attentes liées aux ajustements, aux délais ou à l'évolution du projet. Parfois, il pose des questions ou fait des observations sur des points spécifiques qui ne correspondent pas à ses attentes.

5.3 Après la construction : La phase de réception

Lorsque la construction est terminée, un autre type de langage entre en jeu : celui de la réception des travaux. Ce moment est crucial, car il marque la fin du projet et le début de l'utilisation de l'édifice.

5.3.1 Le langage de l'architecte

L'architecte s'assure que les travaux ont été réalisés conformément aux plans. Il fait des vérifications finales, observe les éventuelles corrections à apporter, et communique les résultats au propriétaire. Le vocabulaire ici est centré sur la *conformité*, la *garantie décennale*, les *réceptions de travaux* et les *éventuels défauts* qui nécessitent des ajustements.

5.3.2 Le langage de l'exécutant

L'exécutant participe également à la réception des travaux. Il vérifie si le chantier est conforme aux attentes et procède aux éventuelles corrections. Son langage concerne principalement les *finitions* et les *réparations* à effectuer.

5.3.3 Le langage du propriétaire

Le propriétaire, une fois les travaux achevés, procède à l'évaluation du bâtiment. Il communique ses impressions, ses remarques et ses préoccupations, souvent en termes de *satisfaction* ou d'*ajustements* nécessaires. Si des défauts apparaissent après l'emménagement, il peut faire appel à l'architecte ou à l'exécutant pour résoudre les problèmes.

Conclusion

Cette étude met en lumière l'importance du langage dans la réussite des projets de construction. Les divergences de vocabulaire entre architectes, exécutants et propriétaires sont sources de malentendus, mais peuvent être atténuées grâce à une communication plus claire, une simplification du langage et des échanges réguliers. Afin d'optimiser la collaboration, il est recommandé d'introduire des formations linguistiques communes et d'instaurer des processus de négociation plus efficaces pour chaque projet. Une meilleure compréhension mutuelle entre les différents acteurs pourrait ainsi améliorer non seulement la qualité des constructions, mais aussi la satisfaction des propriétaires et la fluidité des relations professionnelles.

Le plan joue effectivement un rôle fondamental dans la communication entre l'architecte, l'exécutant et le propriétaire, servant de référentiel technique commun. Toutefois, il n'est pas suffisant en lui-même pour garantir une compréhension parfaite de tous les aspects du projet. Le plan doit être accompagné de clarifications, d'échanges réguliers et de simplifications pour que tous les acteurs puissent l'interpréter de manière cohérente et partagée. Il peut donc être qualifié de "code commun", mais il nécessite un accompagnement linguistique et pédagogique pour être pleinement efficace.

Le langage entre architecte, exécutant et propriétaire est un élément fondamental dans la construction d'un bâtiment. Chacun utilise un vocabulaire adapté à son rôle, et ces échanges sont essentiels pour assurer une bonne communication, prévenir les erreurs et garantir la satisfaction du propriétaire. Tout au long du projet, le langage évolue, passant de la conception théorique à la

réalisation pratique, et enfin à la réception finale, où tous les acteurs doivent s'assurer que le travail accompli répond aux attentes. La réussite de la construction repose donc sur une communication fluide, transparente et bien structurée.

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Folklore and Narration: A Language of Affirmation and a Space for Continuity

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Abstract

This study, entitled "*Popular Heritage and Narrative as a Language of Affirmation and Continuity*," seeks to explore the presence of popular heritage in contemporary Algerian narrative discourse through various novelistic expressions. This heritage carries different meanings that transform it from merely being an act tied to the past into a present cultural phenomenon through which self-identity and national identity are affirmed amid the intermingling of popular and civilizational cultures.

Keywords: Heritage; Narrative; Manifestation; Patterns; Literature.

Introduction

Popular literature represents the voice and conscience of the people, expressing their identity, aspirations, hopes, and pains, which are stored in the collective consciousness and manifested through various forms of popular expression, whether in poetry or prose. Popular literature is the creative

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product of multiple generations of humanity; it is not exclusive to one society over another but belongs to all of humanity. It is closely linked to daily human life, emerging in moments of joy and sorrow, wealth and poverty, as well as in both individual and collective experiences.

1- Popular Heritage: A Conceptual and Referential Analysis

Definitions and interpretations of the term *heritage* are numerous. It has been defined as *"an accumulation over time of traditions, customs, experiences, skills, arts, and sciences within a given people, forming an essential part of their social, human, political, historical, and moral fabric. It documents their connections with successive generations that contributed to the formation and enrichment of this heritage."*

As researcher Tarek Ziadeh asserts, heritage signifies the presence of the origin—represented by the father (the past/ancestor)—in the son (the present/descendant). It carries two main interpretations: one focuses on its material aspect, such as books and libraries, while the other sees it in a moral sense, embodied in values that influence the present and the behaviors shaped by those values.

This perspective raises the fundamental question of whether heritage, with its deep-rooted authenticity, can adapt to modernity without undergoing transformation, alteration, or even distortion. Alternatively, can it remain firmly rooted, resisting all changes imposed by nature and society? As Adonis puts it, *"Heritage affirms forms or manifestations of thought, while the creator constantly returns to the pre-formation stage, to the original source in its purest eruptions. The former extends the duration of completeness, while the latter creates a new completeness."*

In its artistic form, heritage manifests in *"the works of writers and artists, where these works become the result of a fusion between heritage elements and personal creative influences."* In general, heritage encompasses everything connected to our identities and firmly rooted in our consciousness. It is both a symbol of our identity and a pathway to our future.

The researcher exploring the realm of popular culture will find that it represents both the people and the broader popular society. It is characterized by its adherence to heritage and fundamental organizational structures. European anthropologists argue that popular culture in Europe has an ancient character. However, popular culture is not merely the culture produced by the people; rather, it is the culture that the people accept, adopt, and carry forward. The focus on popular culture has therefore been directed at the reservoir of tales, myths, epics, and poetic and narrative arts, considering them as a cultural repository of social identity throughout historical periods.

Accordingly, popular heritage is the culture passed down from generation to generation, granting it continuity and permanence. In some aspects, it becomes an act and a behavior that the community upholds, reinforcing and instilling it in others. Nabihah Ibrahim asserts that *"popular heritage, in all its forms and manifestations, constitutes the essential component of a nation's civilization. If civilization is a localized concept, then popular heritage can only demonstrate its value and*

effectiveness when it accompanies the civilizational expansion of a given nation." She emphasizes the necessity of reviving and rejuvenating heritage.

The objective of returning to popular heritage is to overcome Western challenges or the process of Western acculturation, which has stripped Arabs of their authenticity and roots. As Mohamed Abed Al-Jabri affirms, *"heritage is not only sought to serve as a foundation for leaping into the future but also, and primarily, to reinforce the present, affirm existence, and establish identity."* This has made the language of heritage in narrative discourse a distinct creative feature that expresses reality in a simple literary style, shaped by diverse perspectives and producing a narrative discourse linked to heritage both semantically, artistically, and aesthetically.

2- Experimentation and Intersections with Heritage

One of the most distinguishing features of contemporary novelistic production is its transcendence of previous literary phases. The novel has become *"an artistic structure that engages in creative construction through semantic deviation, paradoxes, and imagination while addressing social issues within a marvelous context."* In this regard, Said Yaktine, in his book *Reading and Experimentation*, describes this transcendence, stating:

"The excessive engagement in transcendence is what is usually referred to as 'experimentation.' This term became widely discussed in the mid-1970s in debates surrounding the short stories of Tazi and Madani, as well as in symposiums held on the sidelines of some visual art exhibitions or theatrical performances, particularly within the experimental works of Mohamed Tamed."

Experimentation utilizes language as an artistic tool that goes beyond mere communication and transmission of meaning; instead, it infiltrates the inner selves of characters and their diverse inclinations, rendering them more lifelike than merely being figures on paper. In this sense, *"language in experimental literature is more than just a medium of expression and communication; it is an entity that contributes to character formation, a full-fledged participant in the narrative, representing a fundamental issue. It can even become a prison from which a person seeks to break free, dismantling its bars to escape its overwhelming power—for language itself is a stance."*

The Algerian novel has been rich in the language of popular heritage to construct a narrative with integrated spaces and various representations to deliver its message to the reader in multiple dialects. This is due to the techniques, structures, verbal and syntactic forms it possesses, intricately woven with heritage references that have deeply penetrated the narrative fabric and become an inseparable part of it. It has drawn from and interacted with various traditional forms, such as proverbial language, popular heritage language, colloquial dialect, the sacred text language, historical language, and everyday spoken language. Given this immense knowledge embodied in the heritage language, the Algerian novel has employed this heritage in service of the narrative text, breathing new life into the past. Thus, the novel has abundantly blended heritage themes with contemporary narrative text, with Algerian novelists furnishing their works with heritage elements that integrate

with the text just as elite life integrates with the rest of society. This renders the novel more realistic in the reader's mind, making them experience its details as if they were one of its characters. Consequently, the narrative language dissolves into the reader's spirit, ensuring the documentation of heritage interrelations with a high degree of harmony and cohesion.

3- Representations of the Heritage Language in Contemporary Algerian Novels:

The word "representation" in language means "to conceptualize an example of something," and it is said: "to represent something to oneself." In the Holy Quran, it is stated: *"Then We sent to her Our Spirit, and he appeared to her as a well-proportioned man"* (Surah Maryam, verse 16). It is also said: *"He set forth a parable."* This concept has been reflected in literary works where novelists such as **Azeddine Jlaouji** in *Houba and the Quest for the Mahdi*, **Mohammed El-Amin Ben Rabia** in *May God Sanctify My Secret*, and **Waciny Laredj** in *The Jasmine Collar*, have drawn from the products of heritage (tradition) in its popular language and colloquial expressions. This creates a form of deviation in meaning between the authority of the absent text (heritage) and the present text (contemporary reality), forming a semantic harmony between the past and the present, granting the narrative scene a passage to explore the hidden heritage spaces conveyed through language.

- The Folk Song: A Space for Emphasis and Interaction:

The folk song is one of the most genuine artistic forms expressing the emotions, feelings, and experiences of the people, as it is deeply connected to their environment, social occasions, religious seasons, and celebrations. It is characterized by its simple form, free from complexity, performed in colloquial dialect, where grammatical and morphological rules are not strictly followed. It is sung in an improvised melody that becomes ingrained in the collective memory of the people, passed down and repeated from generation to generation. Folk poetry, in its lyrical form—words, melody, and music—occupies a prominent place in the popular heritage, spanning three dimensions:

- **Temporal:** It extends across historical epochs and continues into the present and future, serving as a poetic form that connects generations.

- **Spatial:** It spreads continuously, unrestricted by boundaries, from the shores of the Arabian Gulf to the Atlantic coast.

- **Anthropological:** Through its improvised or inherited melodies, it expresses the deep emotions of Arabs and their need for creative freedom. Its words and celebratory performances reflect human behavior, emotions, philosophy, thoughts, and attitudes toward life's concerns.

Aware of the significance of folk poetry and its impact on literary texts, **Jlaouji** ensured that his writings incorporated examples of folk poetry. In *Houba*, folk songs genuinely express the characters' emotions and psychological states, ranging from love, sorrow, and longing. For example, one of the novel's characters, *Al-Arabi*, expresses his love for his French wife *Suzanne* by saying:

*"O people, fear God, do not blame me,
 For my love for the foreigner, forgive me,*

Is she not an angel who descended from paradise?

Even the angels understand me!"

Another character, overwhelmed by yearning and longing, resonates with the following lines:

"O night, tell me by God, how strong I am,

How did I leave my family and neighbors?

My sorrowful heart weeps, never comforting me."

"I cannot bear my exile, I cannot endure my humiliation."

The novelist also integrates the poem *Hayzia* by **Mohammed Ben Qitoun** to express sorrow and lamentation, as seen in the following excerpt:

"Console me, O noble ones, for the leader of the girls,

She now rests beneath the graves, my fire has subsided.

Alas, for the past days, when we were together,

The treasures of longing have now been destroyed."

Similarly, **Waciny Laredj**, in his novel *The Jasmine Collar*, incorporates this folk song that emerges from the heart of Algerian reality. It carries memories of longing and nostalgia for youthful days, enriched with aesthetic language laden with colloquial expressions that deeply resonate with ordinary readers. This ensures the novel's accessibility to a broad audience. He writes:

"O clouds, pour down, pour down,

But do not pour upon me,

Until my brother Hamou arrives,

And covers me with a carpet.

O clouds... O clouds... pour down... pour down..."

The use of folk songs contributes to a spontaneous and unpretentious narrative style, allowing events to unfold naturally. Folk songs manage to encapsulate a heritage reference, carrying psychological and social dimensions with artistic flair and a unique aesthetic sense. This enhances the flow and progression of events, making them a key to interpreting and understanding the text. The beauty of the language in the lyrical passage stems from its ability to convey a wide range of emotions.

The Popular Proverb: A Cultural and Civilizational Value

Definitions of proverbs vary, but they all agree that a proverb is a short, traditional phrase or sentence used in specific situations, often leaving a profound psychological impact on individuals. **Al-Farabi** defines a proverb as:

"It is what both the common and the elite approve of in wording and meaning until it becomes a widely used expression, relied upon in both prosperity and adversity, and serves as a means to

achieve distant goals. It is the most eloquent form of wisdom, for people do not unanimously adopt something deficient."

From Al-Farabi's perspective, a proverb stands out due to its brevity and eloquence, which facilitate its easy circulation within society. Furthermore, its symbolic nature should not be overlooked:

"Proverbs are the embellishment of speech, the essence of expression, and the adornment of meanings. The Arabs selected them, and the non-Arabs embraced them. They have been spoken in every era and on every tongue, outlasting poetry and surpassing oratory. Nothing has spread as widely as they have, nor achieved their universality."

Regarding the term *popular*, its meaning differs across fields, but broadly speaking:

"The term 'popular' is distinct from 'populist.' The former refers to anything closely connected to the people, whether in form or content. Any practice described as 'popular' means it is either produced by the people or belongs to them."

Thus, like other oral narratives, the popular proverb is closely tied to the people. This applies to various folk traditions, such as folk tales, folk songs, and other artistic and literary forms created by the collective imagination of the local community, commonly referred to as *the people*.

We must draw attention to the fact that there is a difference between (the proverb, the saying, and wisdom). Wisdom, in general, comes from sages, philosophers, or preachers, who are the elite and noble of society. It has been mentioned in the Holy Quran in several instances, including, but not limited to, the verse in Surah Al-Baqarah:

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding." (Al-Baqarah, 269)

And in Surah Luqman, it is mentioned in describing Luqman, peace be upon him: *"And We certainly gave Luqman wisdom, [and said], 'Be grateful to Allah.' And whoever is grateful is grateful for himself, and whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy." (Luqman, 12)*

Wisdom carries within it the duality of good and evil, which is the philosophy of life. Its content is intellectual and moral, reaching a level of comprehensiveness. In contrast, the folk proverb originates from the people and daily experiences, conveyed in a direct manner with simple expressions and easy vocabulary. Therefore, the proverb is more widespread among illiterate people due to its simplicity.

As for the relationship between the proverb and the saying, "A saying is not linked to a specific incident, but the precision of its wording and its harmony make it resemble ordinary speech on one hand, and on the other, it contains concise and focused information in sentences that are almost like proverbs. Moreover, the lifespan of a saying is longer than that of a proverb."

Abdelhamid Ben Hadouga addressed this in the introduction to his collection of Algerian proverbs:

"A saying affirms a reality, such as the expression 'We and death are companions'... whereas a proverb may or may not include this. Consequently, well-known sayings generally affirm a certain reality and do not carry an implicit meaning."

A saying is often the product of a momentary inspiration by individuals who have the ability to generate it through sudden insight. It is usually a reaction to a witnessed reality, which sparks the inspiration to utter it. Meanwhile, a proverb consists of short phrases whose author is unknown.

The Algerian novel interacted with some colloquial expressions that reflect specific situations and contexts, such as the interaction of characters with folk proverbs. For example, Azeddine Djlouji incorporated the sayings of the Moroccan Sufi poet **Abderrahman El-Jadoub**, who said:

*"Travel and you will know people,
 The elder of the people, obey him.
 The glutton, sell him for half a coin."*

This proverb, with its colloquial dialect, simple language, and condensed structure, conveys a social value, urging acquaintance, respect for elders, and rejection of greed.

Likewise, the novelist **Waciny Laredj** begins his novel *The Jasmine Collar* with the folk proverb:

"He lived by what he earned, and when he died, he left nothing behind."

This, too, reflects profound social circumstances. Through this proverb, one can sense the struggles of the Algerian individual due to the material hardships left by colonialism. Generally, this proverb refers to a person who lived in poverty and died without leaving anything for their children.

The Abundance of Cultural Patterns and Their Significance in Algerian Narrative

Culture is the spiritual nourishment of the individual; it is the path that leads a person toward goodness, beauty, and guidance. It is not merely slogans to boast about, but rather a civilized behavior that we practice in our lives, in our interactions, in our daily affairs, and in our institutions. It directly affects human beings, generating a flood of concepts, such as the idea that culture is a social product that distinguishes one society from another. It represents the ethical, moral, and behavioral framework adopted by an institution in its dealings with various parties.

There is a deep-rooted relationship between humans and the land—an ancient bond that dates back to the dawn of humanity. We can trace its evolution from one era to another throughout history and its various phases. This leads us to conclude that culture has undergone different periods contributing to its development over time, making its concept more tangible in our present era to establish solid foundations within a society composed of people.

This prompts us to explore the concept of *popularity* and its attachment to culture as a term. Popularity is the subject of numerous anthropological studies, which generally agree on its concept and the various connotations it implies. Popularity is an attribute derived from the term *people*, who inspire it in both material and spiritual dimensions, in terms of linguistic, formal, semantic, and symbolic aspects. Popularity characterizes anything that originates from the people—whether in speech, practice, behavior, or perception of life and things. Within this conceptual framework, popularity includes everything intended for public consumption, whether material or moral.

The Algerian novel embodied the richness of diverse folk heritage in its vocabulary and forms, as Algerians were influenced by everything surrounding their society. They attempted to blend this traditional language with modern linguistic techniques that meet contemporary demands in an artistic and refined manner. The heritage language contributed to shaping events, driving characters, and transforming the novel from a singular to a pluralistic form by incorporating multiple dialects and various interferences. Thus, "he integrated these heritage structures within his narrative to establish a parallel between the past and the present and successfully employed most of them throughout the novel, aiming to bring the reader closer to its content and deliver his message without noise or slogans."

Based on this, the Algerian novelist **Mohammed El-Amin Ben Rabie** employed the language of folk furniture in his novel *Qaddas Allah Sirri* in its various forms and contents. It is strongly tied to linguistic elements with folk heritage references, which adds a unique flavor to the narrative structure and a distinct artistic formulation aimed at reinforcing the Algerian spirit and breaking away from conventional novel writing in pursuit of renewal. Given the vast amount of folk representations in the novel, we focused on one aspect of folk heritage: **the vocabulary of folk furniture**, including:

1.The sieve (ghirbal): The novelist masterfully depicted the rhythmic movements of the sieve in the hands of the protagonist's mother as she sifted flour, saying:
"I turned towards my mother, who was sifting wheat flour. Its dust rose slightly before settling down again. She moved her hands, gripping the sieve in a semi-circular motion, with both delicacy and firmness."

2.The Kanqi: The writer illustrates an even more traditional lighting tool, the handheld oil lamp, stating:
"How they seemed to rush in, gazing at us with eyes that appeared hollow due to the dim light emitted by the Kanqi."

3.The Sa'fa: A traditional basket made from palm fronds, essential for shopping and carrying food in Algerian households. He writes:
"I was the one carrying the food—pieces of bread, chakhchoukha, or anything else that Al-Aarem's wife would place for me in the Sa'fa."

All these elements carried a series of transformations aimed at creating a new form of culture, previously marginalized in contemporary life, and seeking a fresh step toward centralization and reconstruction.

Conclusion

In this brief overview, we could only present glimpses of folk heritage language as an intellectual and spiritual encyclopedia. The primary goal of this research is to highlight and clarify the significance of folk heritage language in affirming identity, fostering belonging, and reinforcing cultural and civilizational values. Language has been the sturdy wall preserving this heritage in all its details and contexts, giving the novel a distinctive semantic character that blends authenticity with modernity.

The past can be leveraged to build the present, adding a local essence to the novel that elevates it to a global level. The reader engages in a dynamic interaction cycle between stimulus and response, thanks to these heritage realms that align with their perspectives and aspirations, stemming from a shared collective consciousness. Folk heritage also aids in understanding customs, traditions, values, arts, crafts, and skills.

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The Simplified Joint-Stock Company in law 22-09

Zaiter Soumia¹, Boulares Ahmed²

Abstract: The simplified joint-stock company presented in Law N° 09-22 amending and supplementing the Algerian Commercial Code, can be considered as a simplified model of joint-stock companies which are characterized by all sorts of complexities at the level of their constitution, management and especially even at the level dissolution and liquidation. Naturally such large projects that can be even cross-border distinguish it by many procedures from others.

Keywords: The simplified joint-stock company; Algerian law; Commercial code; Economic.

1. INTRODUCTION

When experience demonstrated an individual's clear inability to complete large-scale projects, the need arose to pool financial and material resources and organizes the efforts of individuals, regardless of nature, by investing them to improve the profitability of the commercial project and ensure its ability to compete with other projects operating in the same field.

The seriousness of this matter required the Algerian legislator to organize these groupings and frame them in the legal form of a company, which has taken considerable large place by way of organizing these provisions between the folds of both; the Algerian Civil Code alongside with the Algerian Commercial Code. This comes up to organizing the commercial actions in order to preserve the rights of prospective investors as well as other third-party beneficiaries who deal with the commercial companies, depending on the basis of commercial dealing relating trust and credit. It may also justify making it possible to prove such transactions by any means necessary.

The Algerian legislator regulated the provisions of commercial companies in Articles 544 to 840 of the Algerian Commercial Code, with Article 544 specifying that a company's commercial nature is determined either by its legal form or by the nature of the activity defined in its articles of

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association. However, partnerships, limited partnerships (both general and by shares), limited liability companies, and joint-stock companies are considered commercial even if their purpose is civil in nature. With the issuance of Law No. 22-09, which amend and supplement the Commercial Code, the Algerian legislator introduced an unconventional type of commercial company, termed the "simplified joint-stock company," and also classified it as a commercial company regardless of its purpose under Article 2 of the law.

Through the legal framework for the simplified joint stock company set forth in this law we want to address some issues related to the innovation offered by its provisions and whether this type of commercial company is unique, what made our legislator introduced such a company and how could be the first assessment for it.

In answering these questions, we will divide our work plan into two main chapters: in the first, we will address the general provisions of simple joint-stock company and in the second, we will detail their specific provisions through a descriptive analytical method.

2. Chapter One: General Provisions of the Simplified Joint-Stock Company

In accordance with the principle "the specific restricts the general," the simplified joint-stock company is subject, during its establishment phase **(Section one)** and in terms of its validity conditions **(Section two)**, to the general provisions applicable to commercial companies, except where they conflict with the provisions of Law No. 22-09. Additionally, Article 715 bis 135 of the law explicitly confirms that this company is governed by the rules related to joint-stock companies, except where these rules contradict the nature of the simplified joint-stock company.

2.1 Section one: Formation of the Simplified Joint-Stock Company

Agricultural Activity is a commercial activity and the simplified joint stock company identical engagers in income generation and the generation of economic value. Article 544 of the Commercial Code.

Subsection one: the legal nature of the Simplified Joint-Stock Company

In this context, several jurisprudential theories have emerged, with the most prominent being two main theories: the institutional or organizational theory **(First)** and the contract theory **(Second)**. We will then examine the stance of the Algerian legislator and which theory it has chosen in this regard.

First: The Simplified Joint-Stock Company as an Institution

Proponents of this view classify the contract of a joint-stock company in general, and the simplified joint-stock company in particular, as an institution or organization through which a group works to achieve its primary interests. This theory emerged due to the diminishing principle of the "will of the parties" as the state intervened through its legislation to regulate economic institutions for the public interest of society. The modern concept, based on the company's interests, extends beyond the boundaries of a simple contract, as it encompasses the interests of all

parties concerned with the company's success, such as creditors, employees, and bondholders issued by joint-stock companies.

Supporters of this view argue for the need to create new frameworks that enable the company to operate in a way that allows it to face various economic conditions. Thus, under this theory, the company transcends the concept of a mere contract, as its relationships are objective and organizational in nature. Therefore, it is said that a company is not founded by the mere will of individuals but rather by a legal organization. From this perspective, the company is seen as a private institution, similar to public institutions, that must continuously serve the interests of the collective in a stable and ongoing manner to achieve its objective of supporting the national economy. The idea of making unanimous decisions does not find support in this theory; instead, decisions are made by majority vote, which is sufficient even when it comes to changing the company's structure. **(Fawzi Muhammad Sami, 1997, p21).**

Second: The Simplified Joint-Stock Company as a Contract

A significant portion of jurists, as well as the judiciary, adopt this position, arguing that a joint-stock company is merely the result of a contract whereby each shareholder commits to contributing a sum of money in exchange for acquiring shares in the company. This, in turn, grants them the right to earn profits or bear losses. On this basis, a joint-stock company is essentially a contract between subscribers that is formed when shareholders subscribe to the company's shares and accept its bylaws, thereby declaring their participation in establishing the company. Each subscriber, by virtue of this contract, is obligated to the other subscribers. **(Ayman Youssef, p55)**

In line with this reasoning, the Algerian legislator, in defining the legal nature of a joint-stock company contract, as well as the simplified joint-stock company and other legally recognized companies, has stipulated that a company is a contract. This definition persists even though it contradicts the nature of the *One-Person Limited Liability Company (EURL)* and the simplified joint-stock company, where it is possible to establish a company without the need for more than one partner. Nevertheless, legally, the nature of any recognized company remains that of a contract in which two or more natural or legal persons commit to contributing to a joint activity by providing a share of labor, assets, or cash, with the goal of sharing any profits that may result, achieving cost savings, or attaining an economic objective of mutual benefit. They also bear any losses that may arise from such endeavors.

Subsection two: characteristics of the the Simplified Joint-Stock Company

The simplified joint-stock company possesses several characteristics that distinguish it. Some of these features are shared with corporations in general, while others are specific to joint-stock companies as a simplified model of them.

First: In Terms of the Name of the Simplified Joint-Stock Company

In accordance with Article 715 bis 135 of the Commercial Code, which refers to Article 593 of the same code, a simplified joint stock company shall be required to use the term “company” as part of its christened name which shall be annexed or postfixed with its legal form and the amount of its capital. It is also permissible for the name to contain the name of one or more of the partners.

However, there are such cases, that there the sole partner possesses all of the shares of the simplified joint-stock company, then this company shall always bear the title Simplified Joint Stock Company with a Single Shareholder. This label is required to be displayed in all documents, contracts or any official papers drawn on behalf of the company by its representative and failure to do so invites criminal sanctions.

Second: Minimum Number of Partners in a Simplified Joint-Stock Company

Law No. 22-09 does not impose a minimum or maximum number of partners as a condition for the validity of the simplified joint-stock company contract and its effects. This is evident in Article 715 bis 134 and Article 715 bis 133, paragraph 3, which explicitly state that it can be established with a single partner, whether a natural or legal person. Additionally, the law does not specify an upper limit on the number of partners, unlike partnerships, where the identity of the partner is of importance, thus justifying the typically smaller number of partners.

Third: Transferring Shares in a Simplified Joint-Stock Company

In a simplified joint-stock company, shareholders can't just freely transfer their shares like they can in a regular joint-stock company. According to Article 715 bis 139, "A simplified joint-stock company can't ask the public for money or sell its shares on the stock market." So, the rules for transferring shares are set out in the company's articles of association.

Fourth: Shareholder Responsibility in a Simplified Joint-Stock Company

In a simplified joint-stock company, a shareholder is only responsible for the company's losses up to the amount they invested in the company. This is unless they are managing the company or acting for it in a way that breaks the company's rules. Since shareholders in this type of company don't become traders, their responsibility is limited to their investment in the company.

2.2 Section two: requirement for a valid the Simplified Joint-Stock Company agreement

Besides the usual and special rules, the agreement for a simplified joint-stock company must follow the general rules for valid business company agreements. This includes having a written agreement signed by a notary (**Subsection one**), making it public (**Subsection two**), and registering it in the business registry (**Subsection three**).

Subsection one: written agreement

According to Article 418 of the Civil Code: "A company agreement must be written down. If it's not, it won't be valid.". Any amendments to the contract shall also be void if not made in the same form as the original contract."

However, the law adds: "Partners may not invoke this nullity against third parties, and it shall have no effect among them except from the day one of them requests the nullification."

Although this article does not specify whether the writing must be official or informal, Article 545, paragraph 1, of the Commercial Code is more explicit: "A company shall be established by an official contract; otherwise, it shall be null and void." Therefore, for commercial companies (except for joint ventures), official documentation is not merely for evidence but is an essential requirement for the contract's validity. **(Muhammad Farid Al-Areeni, 2002, p 50)**

Subsection two: legal publication

Obligations as per Article 548 of the Commercial Code, require the incorporation and amendment of founding contracts of commercial companies that are legally required to be executed in writing, to be filed at the National Center for the Commercial Register to be made public. These contracts are made public in line with the regulations of a given company type and if they are not, illusory contracts comes into play.

The aim of the procedure under discussion is to provide details including the name of the company, type of company, amount of the capital, place where it has its headquarters, the name of the manager, procedures for dissolution of the company, and changes to these parameters if there are any.

Subsection three: registration in the commercial register

This requirement is stipulated in Article 549 of the Commercial Code: "The company does not acquire legal personality until it is registered in the commercial register. Prior to completing this procedure, the individuals who committed on behalf of the company are jointly liable without limit to their personal assets, unless the company, after its establishment, legally assumes responsibility for the commitments made."

Thus, any commitments made are considered the company's obligations from the date of its establishment.

The text requires registration in the commercial register for the company to attain legal personality, whereas a civil company acquires legal personality as soon as it is formed. However, this legal personality is not enforceable against third parties until the publication procedures required by law are fulfilled.

Nonetheless, if the company fails to comply with the legal procedures, third parties may still invoke its legal personality as a *de facto* company. The Civil Code does not specify the information that the company contract must include, leaving this to the discretion of the contracting parties. In contrast, the Commercial Code requires the company contract to specify the company's form,

registered office, business purpose, and legal duration (**Abdelkader Boukairat, p79**), which cannot exceed 99 years under any circumstances.

3. Chapter two: special rules for the simplified joint-Stock company

Besides the usual rules for business companies, the simplified joint-stock company has its own special rules from Law No. 22-09, which changes and adds to the Commercial Code. These rules can be different from the usual idea of a business company and don't always fit with the typical legal categories of business companies, especially when it comes to types like joint-stock companies.

In this chapter, we seek to understand the key innovations introduced by this law by analyzing its legal texts. We aim to uncover the reasons that led the legislator to shift its legislative approach in this regard and to adopt measures that simplify the two main pillars upon which a commercial company is based: the partner or, more precisely, the shareholder in a simplified joint-stock company (**Section one**), and the nature of the contribution in this type of commercial company (**Section two**).

3.1 Section one: The shareholder in the the simplified joint-Stock company

Historically, the Algerian Commercial Code did not specify any specific requirements regarding the nature of shareholders in commercial companies, as defined in Article 544, prior to the issuance of Law No. 22-09 (**Subsection one**). Regardless of the legislator's justification for defining the nature of shareholders in a simplified joint-stock company, to what extent does this align with the provisions of Ordinance No. 03-03, as amended, and its impact on competition (**Subsection two**)?

Subsection one: Nature of the shareholder in a the simplified joint-stock company

Article 715 bis 133, added by Law No. 88-09, which amends the Algerian Commercial Code, exclusively grants the status of shareholder in a simplified joint-stock company to entities that hold the "Startup" label, as approved by the National Committee for awarding the "Startup" label, upon meeting specific conditions set by the law.

First: Definition of a Startup:

According to the provisions of Executive Decree No. 20-254 dated September 15, 2020, which established a National Committee for awarding the "Startup" and "Innovative Project" labels, as well as "Business Incubator" status, there is no specific definition provided for a startup. Instead, the decree lists the criteria on which the "Startup" label is awarded. This omission is understandable, as defining terms is generally a matter for legal scholars rather than legislation.

Nevertheless, various definitions exist, all of which converge on the same general concept. Some define a startup as a newly established entity in the business world with low initial costs but high potential profits due to its rapid scalability and ability to expand by leveraging modern and advanced technology. Others describe it as a young and dynamic company driven by technology

and innovation, with its founders aiming to develop a new product or service to create new markets.(Houria Souiqi, 2021, p 74)

Second: Conditions for granting a start-up enterprise mark

Granting the “Startup” designation For the purposes of this declaration, it is essential to clarify that while the Executive Decree No. 20 – 254 article 11 specifies the requirements for the different entities eligible for the “Startup” label, the broad and specific criteria are as follows:

1. In all cases, the entity’s age should not be more than eight years.
2. The entity must operate on an innovative business model.
3. This parameter may not be lower than the threshold determined by the National Committee.
4. More than 50% of the company’s shares or stocks are owned by either natural persons, some investment funds or other companies holding the label of ‘startup’.
5. The entity has to prove that it possesses significant growth factors.
6. The employee strength has to be less than 500 in numbers.

The procedure includes filing of a request with the relevant authorities for the issuing the “Start -up” label. The request accompanied with all the required administrative documents as prescribed in article 12 of the same executive decree has to be posted in the national online portal for start-ups. The application is submitted to the National Committee and it is expected to respond to the application within thirty days. In instances where the application is not approved, the reasons would be provided by the committee and the applicant would then be in a position to appeal against the decision within the stipulated legal timings.

Subsection two: Impact of the shareholder status in a the simplified joint-stock company on free competition according to ordinance n° 03-03

Initially, the legislative body should have consulted the Competition Council regarding Article 715 bis 133, paragraph 4, added by Law No. 22-09, which grants exclusive rights to establish simplified joint-stock companies only to entities holding the "Startup" label, in accordance with Article 36 of Ordinance No. 03-03, as amended:

"The Competition Council shall be consulted on any legislative or regulatory project related to competition or introducing measures that may, in particular:

- Restrict the practice of a profession or activity, or market entry, based on quantitative limits.
- Grant exclusive rights in certain areas or activities.
- Impose specific conditions for engaging in production, distribution, or service activities.
- Establish standardized practices in the field of sales conditions."

Thus, the legislator overlooked this legal procedure, as the matter is related to competition. Furthermore, granting exclusive rights to certain entities while excluding others can be seen as

discriminatory and negatively impacts free competition, regardless of the market in which these entities operate.

It is worth noting that the government, in implementing various legal texts, often displays this behavior by favoring certain economic operators over others, which explains why many companies either exit the market or, at best, experience diminished competitiveness. Therefore, we believe that the issue of investment stagnation and economic recession is not solved by increasing legislation—such as Law No. 22-09 under discussion—but rather by focusing on administrative reform, combating all forms of bureaucracy, and ensuring the proper enforcement of legal provisions.

Additionally, the number of entities holding the "Startup" label in Algeria is extremely limited, with no more than 750 startups according to the Prime Minister's statement to Radio Algeria, which indicates a very modest figure. Furthermore, the lifespan of an entity with this status cannot exceed four years, with a single possible renewal, as stipulated in Article 14 of Executive Decree No. 20-254. This means that companies like this won't be very popular for the reasons mentioned before.

3.2 Section two: Share in a simplified joint-stock company

In a simplified joint-stock company, the money (capital) is divided into parts called shares. These shares are given to the people who put in money (shareholders), based on how much they contributed. The shares decide how the profits and losses are shared, following the rules set by law and the company's own rules. According to Law No. 22-09, the people who make the laws talked about the money in a simplified joint-stock company (**Subsection one**) and gave it special features that are different from a regular joint-stock company (**Subsection two**), making it a simpler version. (Abdelkader Boukairat, p133)

Subsection one: Capital of a the simplified joint-stock company

Article 715 bis 133, paragraph 1, added under Law No. 22-09 amending the Commercial Code, states:

"A simplified joint-stock company is a business where the money is split into parts called shares. The people who own these shares, called shareholders, are only responsible for losses up to the amount they invested.

This means that the money of a simplified joint-stock company is divided into shares, which can be owned by many people or just one person if the company was started by a single person. This single person must have the "Startup" label according to the rules written in the company's guidelines. The shareholder or shareholders who own most of the company's shares can run the company themselves or choose others to do it for them."

According to Article 715 bis 136:

"The leader of the simplified joint-stock company, or the person chosen in the company rules to be the general manager or a special manager, will handle the duties of the board of directors or its leader.

If the simplified joint-stock company has only one owner, that owner will do the tasks of the leader and make choices that would usually be made by all the owners together."

Also, choices that need to be made by all owners together are explained in the company rules. But, decisions about increasing or decreasing the company's money, joining with other companies, splitting the company, ending the company, changing its type, picking people to check the company's books, the yearly report, and sharing the profits must be made by all owners together, following the rules in the company rules.

According to Article 715 bis 138 of the same law, which states: "The capital of a simplified joint-stock company is determined in its bylaws," shareholders or the sole shareholder must record the amount of the capital in the company's bylaws. This procedure must be undertaken whenever the company's capital is updated.

Subsection two: Characteristics of shares in a the simplified joint-stock company

Since the simplified joint-stock company is fundamentally subject to the rules of joint-stock companies, as understood from Article 715 bis 135, paragraph 1 (introduced by the new amendments to the Commercial Code), which states: "The provisions applicable to joint-stock companies shall apply to simplified joint-stock companies unless they conflict with the provisions in the specific section under Law No. 22-09," it can be concluded that the rules regarding shares in a simplified joint-stock company follow a distinct regulatory framework. Notably, shareholders cannot resort to public savings for its establishment (**First**), there is no minimum capital requirement (**Second**), shareholders may contribute through work (**Third**), and the transfer of shares is restricted (**Fourth**).

First: No public in the establishment phase

Unlike a traditional joint-stock company, Law No. 22-09 prohibits simplified joint-stock companies from resorting to public savings or what is known in legal terms as a public offering. Article 715 bis 139 explicitly states: "It is prohibited for a simplified joint-stock company to resort to public savings..." This is because such a company is a small-scale project intended to be established among startup companies that are accustomed to working with each other, making it more appropriate to enter into direct agreements among them.

In this context, the founders enter into an initial contract before a notary, known as the articles of incorporation, which includes the names of the founders, their professions, nationalities (assumed to be Algerian since obtaining the "Startup" label requires Algerian citizenship), the company name, its purpose, registered office, duration, capital amount, value and type of each

share, along with a commitment by the founders to carry out all necessary procedures to complete the company's establishment.

Second: No minimum capital requirement

Unusually, the Algerian legislator did not specify a minimum capital requirement for the formation of a simplified joint-stock company, as stated in Article 715 bis 134 of the Commercial Code:

"In addition to the other characteristics specified in this section, a simplified joint-stock company is characterized by the absence of a minimum requirement for shareholders and capital for its creation, as well as the freedom to define its organizational and operational procedures in its bylaws."

While the relaxation of procedures for such small-scale projects is encouraging and aligns with their size until they strengthen their competitive position in the market, it should be noted that this approach is risky. The capital of any company serves as the primary guarantee for creditors, and leniency in this regard may create mistrust among those who wish to deal with such companies, especially when the capital amount is minimal.

Third: Ownership in a basic joint-stock company

In a basic joint-stock company, a shareholder can put in a specific amount of money or assets (like land or movable items) as their share in the company's funds, following the rules set in the company's guidelines. Also, someone who didn't start the company can give their share in the form of work. This work is worth what everyone agrees it is, and that value decides how profits or losses are shared. According to Article 715 bis 140:

"A basic joint-stock company can have shares that can't be sold, which come from someone's work.

These work-based shares don't count as part of the company's funds, but they do affect how profits, leftover money, and losses are shared. The way these shares are valued and what they allow is written in the company's guidelines."

Fourth: Transferability of shares in a the simplified joint-stock company

From a review of Law No. 22-09, it is understood that shares in a simplified joint-stock company can be freely traded, with the exception that they cannot be listed on the stock exchange, in compliance with the company's bylaws. Article 715 bis 139 states:

"A simplified joint-stock company is prohibited from listing its shares on the stock exchange."

Additionally, shares contributed as work cannot be transferred due to their personal nature, as explicitly stated in Article 715 bis 140, paragraph 1:

"A simplified joint-stock company may issue non-transferable shares resulting from a contribution of work."

4. CONCLUSION

The Algerian legislator's efforts are evident through the recent regulatory legislative facilitation, particularly in the Investment Law, Labor Law, and Commercial Code, as part of an endeavor to boost the financial and business sector by creating new entities, including the simplified joint-stock company, which has been relatively successful. However, throughout this study, we identified some theoretical and practical shortcomings that need to be addressed to encourage the adoption of this type of company, such as:

1. Incompatibility between the legal definition of a "company contract" and the specific provisions of a simplified joint-stock company, given that a company contract requires at least two partners, which is not always the case for a simplified joint-stock company, as evidenced by Article 715 bis 133 of Law No. 22-09.

2. Ambiguity in Article 715 bis 133, paragraph 4, regarding whether the limitation of shareholder status applies only at the founding stage, as implied by the phrase: "A simplified joint-stock company is exclusively established by companies holding the 'Startup' label," or if it allows for natural or legal persons to join later after its establishment.

3. The requirement by the Algerian legislator that simplified joint-stock companies be exclusively established by entities holding the 'Startup' label conflicts with Article 715 bis 133, paragraph 2, which states that they can be created by natural or legal persons. Startups, by definition, can only be legal entities, as understood from Articles 11 and 12 of Executive Decree No. 20-254, which outline the criteria for obtaining the label.

4. Restricting the status of founding shareholders in simplified joint-stock companies solely to startups is an unjustified exclusion of other economic operators and limits their opportunities to enhance their economic position.

5. Failure to consult the Competition Council regarding Article 715, paragraph 4, of Law No. 22-09, as required by Article 36 of Ordinance No. 03-03 (as amended), to avoid any negative impact on competition in the market where the concerned companies operate.

6. The eagerness of economic operators to obtain the 'Startup' label is driven by the desire to benefit from the financial incentives and support provided by the state, which contradicts the assumption that these entities are supposed to be successful enterprises.

7. Law No. 22-09, which amended the Commercial Code, did not specify a minimum capital requirement for a simplified joint-stock company, even though the capital of any company serves as the primary guarantee for creditors. Thus, it is essential to maintain creditworthiness in transactions.

8. The rationale behind prohibiting the free trading of shares in a simplified joint-stock company, especially their trading on the stock exchange (Article 715 bis 139), is unclear.

9. The Algerian legislator did not specify the fate of a simplified joint-stock company after the expiration of the deadlines stipulated in Article 14, paragraph 1, of Executive Decree No. 20-254,

which involves the creation of a national committee for granting the "Startup," "Innovative Project," and "Business Incubator" labels, as well as defining its roles, composition, and functioning.

Here are our suggestions based on the information given:

1. Clearly explain the legal rules for a simplified joint-stock company, especially when there is only one person who owns all the shares, to avoid any legal issues.
2. Let all businesses create simplified joint-stock companies, which will encourage more participation and allow them to benefit from this type of company.
3. Set a minimum amount of money that simplified joint-stock companies must have to protect the interests of others. This money acts as the main way to pay off the company's debts, especially since the owner's responsibility is limited to what they put into the company.
4. Treat all businesses equally, without giving some an unfair advantage over others, especially if they are in the same market. Avoid helping struggling companies just because they are struggling, as we have enough experience to know better.
5. Use digital technology.

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Research Article

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Determinants of Financial Solvency in Algerian Insurance Companies: An Econometric Analysis Using ARDL

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Abstract

This study aims to investigate the determinants of financial solvency for Algerian insurance companies and the strength and direction of their impact on the solvency margin of these companies. This was done by constructing an econometric model of financial solvency and its influencing variables using the Autoregressive Distributed Lag (ARDL) methodology with Eviews 12 software for the period 1998–2021. The study found that the determinants of solvency—namely, insurance premiums, compensation, financial investments, and technical provisions—maintain a long-term equilibrium relationship with financial solvency. The findings revealed that a 1% increase in insurance premiums, financial investments, and technical provisions will lead to an increase in the financial solvency margin by 1.75%, 0.38%, and 0.78%, respectively, in the long term. Moreover, the study identified a long-term inverse relationship between compensation and the financial solvency margin, where a 1% increase in compensation results in a 1.79% decrease in the financial solvency margin. Additionally, the study found that any 1% shock to solvency determinants will have a lasting impact for one year and seven months before returning to its normal equilibrium state. The

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study recommends adopting an underwriting policy that increases the value of insurance premiums, thereby enhancing technical provisions and ensuring their optimal investment. It also emphasizes the importance of investment activities by reassessing the optimal composition of financial investments. Furthermore, it highlights the necessity of minimizing the negative impact of insurance compensations on financial solvency by swiftly addressing incurred losses to strengthen solvency and reinforce the financial stability of insurance companies.

Keywords: Financial Solvency Margin, Solvency Determinants, Insurance Companies, Algerian Solvency System, ARDL.

Introduction

The third chapter of this study aims to measure the impact of financial solvency on Algerian insurance companies and its determinants as the final step of this research. This chapter evaluates the **Autoregressive Distributed Lag (ARDL) model** from **statistical and economic perspectives** by testing the extent to which the study's determinants affect the financial solvency margin of insurance companies for the period **1998–2021**.

Section One: Evaluating the Model from Statistical and Economic Perspectives

The study seeks to establish the relationship between the **financial solvency margin** of Algerian insurance companies and four key determinants:

- **Insurance premiums**
- **Compensations**
- **Financial investments**
- **Technical provisions**

To achieve this, the study employs annual time-series data spanning **1998–2021** and utilizes the **Eviews 12 statistical software** to identify the statistical relationship between the variables.

Additionally, the software helps in determining the nature of the effect between the **independent variables (determinants)**—insurance premiums (**LIP**), compensations (**LCP**), financial investments (**LFP**), and technical provisions (**LTP**)—and the **dependent variable**, the financial solvency margin (**LSM**). The study further analyzes the results and tests hypotheses to understand the impact of each independent variable on the dependent variable.

Section Two: Identifying Study Variables and Time-Series Stability Analysis

This section focuses on identifying the study's variables, with the financial solvency margin being the most significant tool used by regulatory bodies to monitor and analyze the financial health of insurance companies. Moreover, it investigates the stability of the time-series data used in the study.

Subsection One: Identifying Study Variables

The selection of study variables is based on **economic theory and previous studies**, with particular emphasis on insights derived from the theoretical framework. The study identifies the key determinants influencing the financial solvency margin of insurance companies during the **1998–2021** period, as summarized in the following table:

This chapter provides an empirical analysis of the financial solvency determinants of Algerian insurance companies. By utilizing the ARDL model and statistical software, the study aims to offer a comprehensive understanding of the long-term equilibrium relationships between solvency determinants and the financial solvency margin. The results of this research contribute to financial policy recommendations aimed at enhancing the financial stability of the insurance sector.

Study Variables and Their Coding

Variable Name	Variable Definition	Type	Variable in English	Code
Solvency Margin	The additional capital reserve that insurance companies must maintain to handle unexpected events. It provides an additional source of capital to deal with unforeseen circumstances, thereby protecting customers.	Dependent	Solvency Margin	LSM
Underwritten Premiums	The amount paid by the insured to the insurer to benefit from the granted coverage, which is compensated according to contractual terms in case of the insured risk occurrence.	Independent	Insurance Premiums	LIP
Compensation Paid	A fundamental expense for insurance companies, representing the amounts paid to policyholders or beneficiaries when the insured risk materializes.	Independent	Compensation Paid	LCP
Financial Placements	Considered one of the pillars of financial solvency, it is a crucial element for insurance companies as it represents the investment of a portion of collected funds. It is one of the primary sources of profit.	Independent	Financial Placement	LFP
Technical Provisions	Reserves maintained by insurance companies to cover their losses over specific periods.	Independent	Technical Provisions	LTP

Source: Prepared by the researcher

Importance of the Solvency Margin

The solvency margin indicator was chosen for the econometric study as it is the most critical tool that regulatory bodies can use to monitor insurance companies. Its primary purpose is to ensure more effective risk management for these companies. Insurance firms retain it as the key measure of their ability to meet financial obligations. Therefore, this study presents the importance of the solvency margin in insurance companies and its analysis.

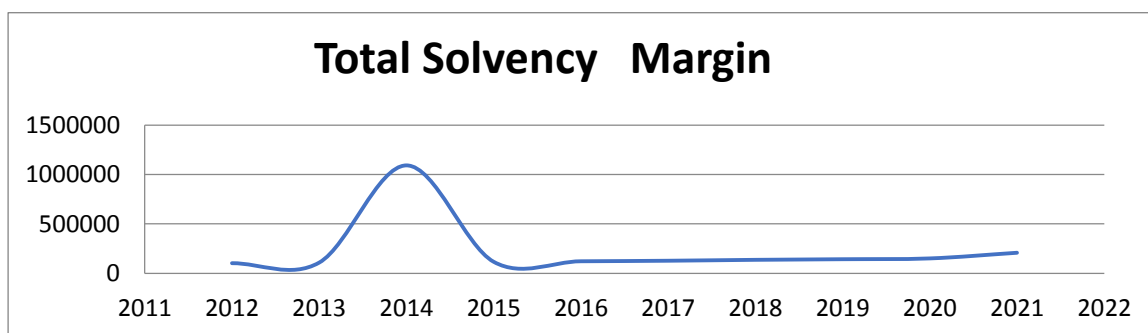
1. The Importance of the Solvency Margin

The solvency margin is the most crucial tool for supervising insurance companies. The financial position of these companies can be jeopardized for various reasons. The solvency margin serves as a safety net to protect the public and insurance companies from competitive pressures. It works in favor of both the public and insurers that adopt prudent underwriting policies. It also enables supervisory authorities to verify the company's ability to meet its obligations. The solvency margin aims to provide an early warning to the company before it reaches financial insolvency, allowing for corrective measures or regulatory intervention. If the company is unwilling or unable to take corrective action, the solvency margin should be large enough to allow timely intervention.

2. Development of the Solvency Margin (2012-2021)

The following figure illustrates the development of the solvency margin for the period 2012-2021.

Figure (03-05): Solvency Margin Development (2012-2021) - Unit: Million Dinars



Source: Prepared by the student based on the reports of insurance activity in Algeria, Ministry of Finance, Directorate

From the figure above, we observe that the solvency margin of Algerian insurance companies experienced a continuous increase throughout the period (2012-2021), rising from 102,397 million Algerian dinars in 2012 to 208,113 million Algerian dinars in 2021. This increase is attributed to the rise in total social capital in 2012 and 2013, as well as the increase in underwriting operations

during the studied period. The table below illustrates the solvency margin level (mandatory margin) for the period (2012-2021).

Table No. (03-08): Solvency Margin Level for the Period (2012-2021) (Unit: Million Dinars)

Year	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
Solvency Margin	102,397	108,450	109,217	116,717	121,903	127,270	136,451	142,847	150,859	208,113
Technical Provisions	105%	91%	90%	96%	98%	93%	97%	92%	97%	92%
Number of Times	7	6	6	6	7	6	6	6	6	7
Premiums	143%	105%	87%	93%	94%	95%	99%	97%	110%	111%
Number of Times	7	7	4	5	5	5	5	5	5	5

Source: Prepared by the student based on insurance activity reports in Algeria, Ministry of Finance, Insurance Directorate, years (2012-2021).

From the previous table, we observe that Algerian insurance companies have continued to achieve a very high solvency margin compared to the size of premiums from 2012 to 2021, reaching 111% in 2021, which is equivalent to five times the legally required minimum.

Additionally, the solvency margin represents 92% of technical provisions in 2021, which amounts to seven times the legally required minimum. This reflects the extent to which Algerian insurance companies comply with existing regulations and adhere to the necessary conditions to ensure their continuity and maintain their presence in the market by demonstrating their ability to meet their financial obligations to creditors.

Section Two: Examining the Stability of Time Series

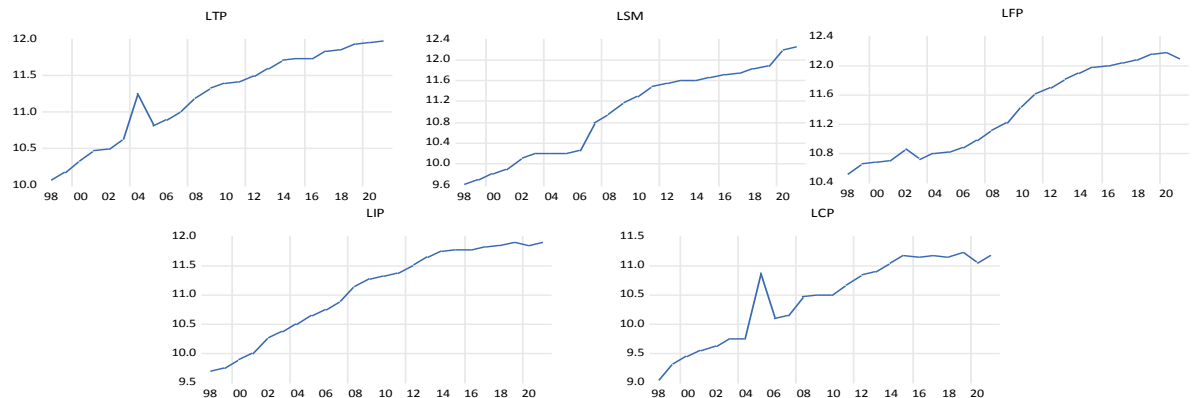
The stability test of time series is one of the most important tests aimed at determining the degree of integration of time series to avoid obtaining a spurious regression. Additionally, it helps in identifying the appropriate econometric model to measure the relationship between variables by following these methods:

First - Graphical Representation of Time Series for Study Variables:

From the figure below, which illustrates the time series of the study variables in their logarithmic

form, it is evident that all five time series exhibit a general trend. The presence of both a general trend and a constant in the time series of the study variables has been verified by conducting regressions for the five variables on both the constant and the general trend. The results indicate that both the constant and the trend are statistically significant in all models.

Figure No. (03-06): Graphs of Time Series



Source: Prepared by the researcher based on the outputs of Eviews

Second - Unit Root Test Results:

The stability of time series is verified by detecting the presence of a unit root. Unit root tests are conducted through three regressions:

1. Without a trend and with an intercept.
2. With an intercept only.
3. With a trend and an intercept.

Empirical studies rely on one of these models based on their characteristics, particularly whether they include a constant or a trend.

The following table presents the results of the unit root test using the Augmented Dickey-Fuller (ADF) test and the Phillips-Perron (PP) test.

Table No. (03-09): Unit Root Test Results (ADF-PP)

Augmented Dickey-Fuller (1979)

Observation	P-value	Critical Value	ADF-stat	Variables
I(1)	0.0146	-3.632896	-4.2256386	LSM
I(1)	0.0498	-3.632896	-3.635360	LFP

I(0)	0.0487	-3.622033	-3.635233	LCP
I(1)	0.0338	-3.644963	-3.852012	LIP
I(1)	<i>0.0000</i>	-4.616209	-8.00855	LTP

Phillips & Perron (1988)

Observation	P-value	Critical Value	PP-stat	Variables
I(1)	0.0146	-3.632896	-4.255001	LSM
I(1)	0.0403	-3.632896	-3.745431	LFP
I(0)	0.0487	-3.622033	-3.635233	LCP
I(1)	<i>0.0009</i>	-4.440739	-5.610890	LIP
I(1)	<i>0.0000</i>	-4.440739	-16.88971	LTP

Source: Prepared by the researcher based on EViews 12 output.

(* **) Indicates acceptance of the alternative hypothesis (H1), meaning the series are stationary at significance levels of (5% and 1%), respectively.

Based on the results in the table above, it is clear that all study variables, according to the Augmented Dickey-Fuller (ADF) and Phillips-Perron (PP) models, are non-stationary at their original level, except for the **LCP (Compensations)** variable. The other variables—**LSM (Solvency Margin)**, **LIP (Insurance Premiums)**, **LFP (Financial Investments)**, and **LTP (Technical Reserves)**—were not stationary because the calculated **t-value** was lower than the critical **t-value** at significance levels of **1% and 5%**, indicating acceptance of the **null hypothesis (H0: B = 0)**, meaning the presence of a unit root in the time series data.

After taking the first difference, all variables became stationary at different significance levels, as the calculated **t-value** was greater than the critical **t-value** at **1% and 5%** significance levels, leading to the acceptance of the alternative hypothesis (**H0: B ≠ 0**).

Thus, we conclude that the time series of the study variables are a mixture of **I(0)** and **I(1)** orders. Consequently, the **Autoregressive Distributed Lag (ARDL) model** is the most suitable for measuring and analyzing the relationship between the variables.

Summary of Stationarity Results

Variable	SM	FP	CP	IP	TP
Order of Integration	(1)	(1)	(0)	(1)	(1)

Source: Prepared by the researcher based on Table (03-09) data.

Second Requirement: Results of Estimating the Impact of Study Determinants on the Solvency Margin of Insurance Companies (1998-2021)

After conducting the stationarity test for the time series of all study variables using both graphical representation and the unit root test, the results showed that the time series exhibit stationarity at different orders **I(0)** and **I(1)** after applying the logarithmic transformation.

Based on econometric studies, the most appropriate econometric model for achieving the study's objective—**measuring and analyzing the impact of the study determinants on the solvency margin of insurance companies in Algeria over a 24-year period (1998-2021)**—is the **Autoregressive Distributed Lag (ARDL) model**.

This model does not require all time series to be integrated at the same order and is used to study **short-term and long-term effects** and the **equilibrium relationship** between the dependent and independent variables. This approach helps answer the study's main research question.

Subsection One: Determining the Optimal Lag Length and Model Estimation

There are several criteria for determining the optimal lag length for the model. As a first step, we will select the most appropriate criterion before estimating the study model. The following sections outline this process:

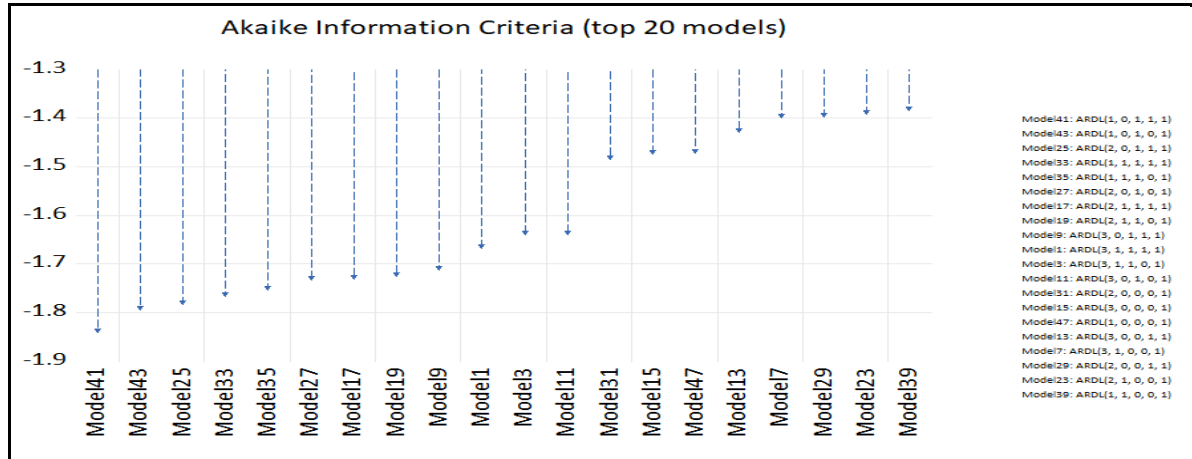
First – Determining the Optimal Lag Length:

The **Akaike Information Criterion (AIC)** is a key indicator in selecting the optimal model. The model with the lowest AIC value is considered the best choice. This step is crucial before estimating the model and analyzing the relationship between **LCP (Compensations)**, **LIP (Insurance Premiums)**, **LFP (Financial Investments)**, **LTP (Technical Reserves)**, and **LSM (Solvency Margin of Insurance Companies)**.

The following figure illustrates the results of the optimal lag selection test for the study model:

"Oversight of the Constitutionality of Laws in Light of the Algerian Constitutional Amendment 2020 and Organic Law No: 22-19" – M.Meftah (Algeria)

Figure (03-07): Optimal Lag Selection Test for the Model.



Source: Prepared by the researcher based on the outputs of 12Eviews

Based on the figure and table above, it is evident that the optimal model for measuring the relationship between the **solvency margin of insurance companies** and its determinants is the **ARDL (1,0,1,1,1) model**, selected from 48 models based on the **Akaike Information Criterion (AIC)**.

Second – Estimating the Study Model:

After identifying the stationarity level of the study variables and selecting the optimal model according to the AIC criterion, we proceed with estimating the model in this step. The estimation results are presented in the following table:

Table (03-11): ARDL Model Estimation Results.

Dependent Variable: LSM Method: ARDL Date: 11/08/23 Time: 00:07 Sample (adjusted): 1999 2021 Included observations: 23 after adjustments Maximum dependent lags: 3 (Automatic selection) Model selection method: Akaike info criterion (AIC) Dynamic regressors (1 lag, automatic): LFP LCP LIP LTP Fixed regressors: C Number of models evaluated: 48 Selected Model: ARDL(1, 1, 1, 0, 1) Note: final equation sample is larger than selection sample				
Variable	Coefficient	Std. Error	t-Statistic	Prob.*
LSM(-1)	0.353604	0.189395	1.867019	0.0830
LFP	-0.104550	0.287916	-0.363127	0.7219
LFP(-1)	0.352793	0.277364	1.271952	0.2241
LCP	-0.867159	0.185767	-4.658003	0.0004
LCP(-1)	-0.294452	0.104272	-2.823890	0.0135
LIP	1.136259	0.261575	4.343918	0.0007
LTP	-0.407336	0.176079	-2.313366	0.0364
LTP(-1)	0.914328	0.265647	3.441891	0.0040
C	-1.728289	0.976039	-1.770717	0.0984
R-squared	0.993313	Mean dependent var	11.04718	
Adjusted R-squared	0.989492	S.D. dependent var	0.820531	
S.E. of regression	0.084111	Akaike info criterion	-1.827194	
Sum squared resid	0.099045	Schwarz criterion	-1.382871	
Log likelihood	30.01274	Hannan-Quinn criter.	-1.715448	
F-statistic	259.9602	Durbin-Watson stat	1.525952	
Prob(F-statistic)	0.000000			

*Note: p-values and any subsequent tests do not account for model selection.

Source: Prepared by the researcher based on the outputs of 12Eviews

From the table above, the overall significance of the study model is evident, as indicated by the **F-statistic**, which is estimated at **259.9602** with a **significance level of 0.0000** at the **1% level**. This confirms that the model effectively explains the studied phenomenon. Additionally, all the estimated parameters in the model are significant at different levels (**1%, 5%, and 10%**), except for the **financial investments variable (LFP)**.

Regarding the explanatory power of the model, the **adjusted coefficient of determination (\bar{R}^2)** is **0.993313**, meaning that **99.3% of the variations in the dependent variable (solvency margin) are explained by the independent variables included in the model**. The remaining **0.7% is attributed to other factors not included in the model**. Moreover, the **constant term** is significant at the **10% level** and has a negative value of **-1.728289**, indicating that **there are additional factors influencing the solvency margin that were not accounted for in the model**.

Section Two: Model Validation Tests

First – Model Validity Test:

After estimating the selected **ARDL model** using the **Akaike Information Criterion (AIC)** and before using it to estimate **short-run and long-run effects**, the model must undergo several **residual diagnostics tests**, including:

- **Serial Correlation LM Test**
- **Heteroskedasticity Test**
- **Normality Test**

1. Serial Correlation Test (Breusch-Godfrey Serial Correlation LM Test):

This test examines whether there is serial correlation in the residuals. The **null hypothesis (H_0)** states that **there is no serial correlation**, while the **alternative hypothesis (H_1)** suggests **the presence of serial correlation**. If the **F-statistic is not significant**, it indicates that there is **no autocorrelation in the errors**.

The results of the **serial correlation test** are summarized in the following table:

Table (03-12): Serial Correlation Test Results.

Breusch-Godfrey Serial Correlation LM Test

Prob. F(2,12)	F- Statistic	Prob. Square(12)	Chi- Square	Obs*R- Square
0.5298	0.670202	0.3149		2.310970

Source: Prepared by the researcher based on Eviews 12 output.

From the table above, it is evident that the results of the **Breusch-Godfrey Serial Correlation LM Test** indicate that the residuals do **not suffer from serial correlation issues**. The **probability value of the Fisher statistic is 0.5298**, which is **greater than the 5% significance level**.

Consequently, we **reject the alternative hypothesis** that assumes the presence of serial correlation and **accept the null hypothesis**, which states that **there is no serial correlation in the residuals**.

Heteroskedasticity Test (ARCH Test)

Prob. F(1,20)	F- Statistic	Prob. Square(1)	Chi- Square	Obs*R- Square
0.5656	0.3 41288	0.5435		0.3691 18

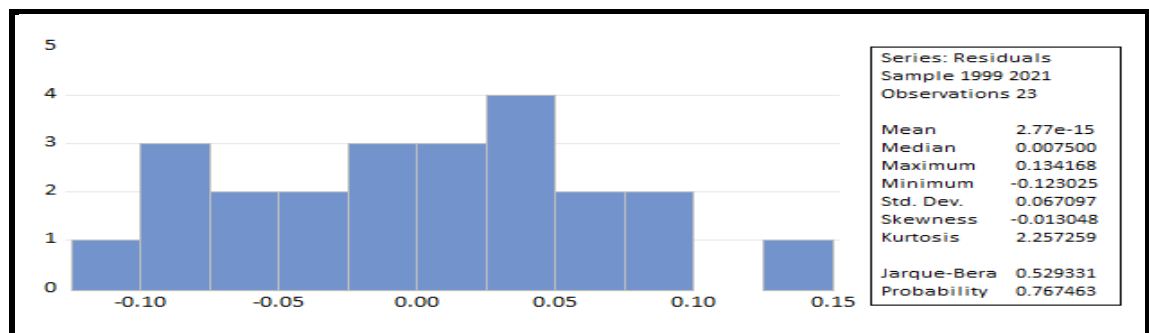
Source: Prepared by the researcher based on Eviews 12 output.

From the table above, the results of the **Heteroskedasticity Test (ARCH Test)** confirm that the model **does not suffer from heteroskedasticity issues**. The **probability value of the ARCH test statistic is 0.5656**, which is **greater than the 5% significance level**. Therefore, we **accept the null hypothesis**, which suggests that the **variance of the error term is stable** across observations.

Normality Test of Residuals (Jarque-Bera Test)

The following figure presents the results of the **Jarque-Bera Test**, which is used to check whether the residuals of the estimated model follow a **normal distribution**:

Figure (03-08): Normality Test of Residuals (Jarque-Bera Test Results)



Source: Prepared by the researcher based on the Eviews12 program

Normality Test (Jarque-Bera Test)

The **Jarque-Bera Normality Test** provides insight into whether the residuals of the model follow a **normal distribution** or not. The results indicate that the **probability value of the Jarque-Bera test is 0.767463**, which is **not statistically significant at the 5% level**. Consequently, we **accept the null hypothesis**, which states that the **residuals are normally distributed**.

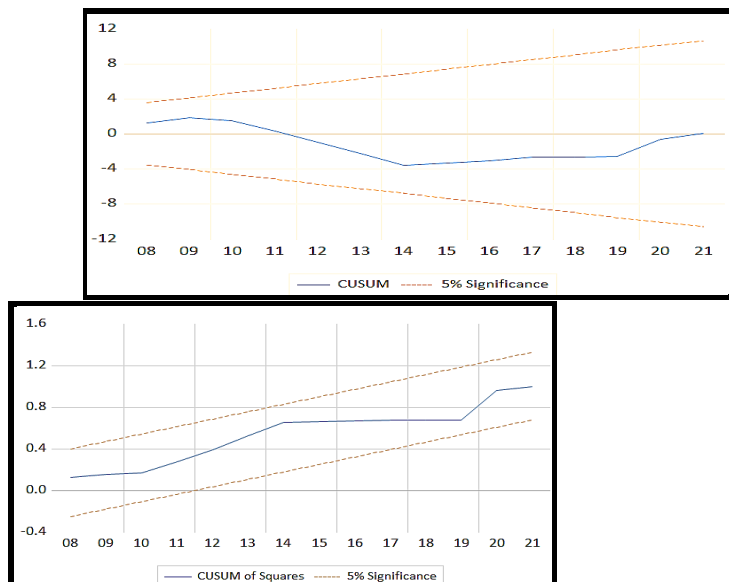
Structural Stability Test of the Model

To ensure that the dataset used in the study does not contain any **structural changes over time** and to verify the **stability of long-term coefficients along with short-term parameter estimates**, a set of tests has been applied, including:

- **Cumulative Sum of Recursive Residuals Test (CUSUM Test)**
- **Cumulative Sum of Squares of Recursive Residuals Test (CUSUM of Squares Test)**
- **Ramsey RESET Test**, which examines the **functional form of the model**.

The following **figure and table** illustrate the results:

Figure (03-09): Structural Stability Test of the Model



Source: Prepared by the student based on the Eviews12 program

From the above figure, it is clear that the results of the **CUSUM** and **CUSUM of Squares** tests show that the **Cumulative Sum of Recursive Residuals (CUSUM)** statistic, which is represented by a central line, falls within the **critical bounds (upper and lower limits)** at the **5% significance level**. The same applies to the **Cumulative Sum of Squares of Recursive Residuals (CUSUM of Squares)** test, which also falls within the **critical bounds at the 5% significance level**. This confirms that the model is **stable**, its parameters remain **consistent** upon repeated sampling, and there is **coherence between short-term and long-term error correction results**.

Table (03-14): Results of the Model Specification Test (Ramsey RESET Test)

st	Te	Va	Prob
	lue	f	ability
t-	1.		0.13
statistic	604298	3	27

st	Te	lue	Va	f	Prob	ability
F-statistic	2.573772	1,13)	27	0.13		

Source: Prepared by the researcher based on EViews12 software.

From the above table related to the **functional specification of the model**, we observe that the **F-statistic probability is 0.1327**, which is **greater than the 5% significance level**. This means that the model **does not suffer from misspecification issues** and is therefore correctly and appropriately specified.

Thus, after the model has successfully passed all validity tests, we can conclude that it is **statistically robust** and can be **relied upon** in estimating the **relationship between the solvency margin and its determinants in both the short and long term**.

Section Three: Results of the Cointegration Test and Determining the Short-Term and Long-Term Relationship

To confirm the existence of a **cointegration relationship**, we conduct the **Bounds Test**, which allows us to proceed with analyzing **short-term results**.

First Subsection: Results of the Cointegration Test (Bounds Test)

After ensuring that the model is **free from econometric problems**, we proceed to confirm the existence of a **long-run equilibrium relationship** by applying the **Bounds Test**, which is based on the following hypothesis:

- **Null Hypothesis (H_0):** $\varphi_1 = \varphi_2 = \varphi_3 = 0$ (No cointegration)
- **Alternative Hypothesis (H_1):** $\varphi_1 \neq \varphi_2 \neq \varphi_3 \neq 0$ (Existence of cointegration)

The **null hypothesis (H_0)** indicates the **absence of a cointegration relationship**, while the **alternative hypothesis (H_1)** suggests its presence. This is tested using the **F-statistic**, which follows a **non-standard distribution** and does not depend on factors such as **sample size or the inclusion of a trend variable** in estimation.

The **calculated F-statistic** is compared with the **critical values of F**:

- If the **F-statistic is greater than the upper bound of the critical values**, we **reject the null hypothesis (H_0)** and **accept the alternative hypothesis (H_1)**, indicating the **existence of cointegration** between the study variables.
- If the **F-statistic is lower than the lower bound of the critical values**, we **reject the alternative hypothesis (H_1)** and **accept the null hypothesis (H_0)**, meaning **no long-term equilibrium relationship** exists between the study variables.

The following table presents the obtained results:

Table (03-15): Cointegration Test (Bounds Test)

Test	Value	Sample: 1999-2021	Observations: 23
F-Statistic	7.149331	K = 4	
Critical Value Bounds	Lower Bound	Upper Bound	Significance Level
	2.20	3.09	10%
	2.56	3.49	5%
	2.88	3.87	2.5%
	3.29	4.37	1%

Source: Prepared by the researcher based on EViews12 software.

From the table above, we observe that the **F-Statistic (7.149331)** is greater than the upper bound of the critical values (4.37) at the 1% significance level. This means that we reject the null hypothesis (H_0), which states that there is no cointegration among the study variables ($b_1 = b_2 = b_3 = \dots = 0$). Instead, we accept the alternative hypothesis (H_1), which confirms the existence of a cointegration relationship ($b_1 \neq b_2 \neq b_3 \neq \dots \neq 0$).

This indicates the presence of a **long-run equilibrium relationship** that moves jointly from the explanatory variables toward the dependent variable (solvency margin).

Second Subsection: Estimation of the Error Correction Model and Short-Term Results

By analyzing the results of the **Bounds Test**, we confirmed the existence of a **long-term equilibrium relationship** between solvency margin and its determinants, namely:

- Insurance premiums
- Financial investments
- Compensations
- Technical provisions

Thus, we proceed to the next step to examine the impact of these determinants on the **solvency margin of insurance companies in the short term** through the **Error Correction Model (ECM) in the ARDL framework**.

The following table presents the results:

Table (03-16): Short-Term Parameter Estimates

From the above figure, it is clear that the results of the CUSUM and CUSUM of Squares tests indicate that the cumulative sum test statistic of recursive residuals (CUSUM) represents a central line that falls within the critical bounds (upper and lower limits) at a 5% significance level. The

same applies to the cumulative sum of squared residuals test (CUSUM of Squares), which also falls within the critical bounds at a 5% significance level. This confirms that the model exhibits stability, and its parameters remain consistent upon repeated sampling. Additionally, there is harmony in the model between the error correction results in both the short and long term.

Table No. (03-14): Results of the Model Specification Test using the Functional Form Approach

st	Te	Va	f	Prob
t-	1.			0.13
statistic	604298	3	27	
F-	2.			0.13
statistic	573772	1,13)	27	

Source: Prepared by the researcher based on EViews12 software

From the table above, which pertains to the mathematical specification of the model, we observe that the probability value of the F-statistic is estimated at 0.5227, which is greater than the 5% significance level. Consequently, the model does not suffer from an identification problem, meaning it is appropriately and correctly specified.

Accordingly, after the model has successfully passed all validity tests, it can be said that it has achieved statistical robustness, making it reliable for estimating the relationship between the solvency margin and its determinants in both the short and long term.

Section Three: Cointegration Test Results and Determining the Short- and Long-Term Relationship

To confirm the presence of a cointegrating relationship, we conduct the Bounds Test, which allows us to proceed with analyzing the short-term results.

First Subsection: Cointegration Test Results – Bounds Test

After ensuring that the model is free from statistical issues, we proceed to verify whether a long-term equilibrium relationship exists by conducting the Bounds Test, which is based on the following hypothesis:

- **Null Hypothesis (H0):** $\varphi_1 = \varphi_2 = \varphi_3 = 0$ (No cointegration)
- **Alternative Hypothesis (H1):** $\varphi_1 \neq \varphi_2 \neq \varphi_3 \neq 0$ (Cointegration exists)

The null hypothesis suggests no cointegration, whereas the alternative hypothesis indicates the presence of cointegration. The test relies on the F-statistic, which follows a non-standard distribution and does not depend on factors such as sample size or the inclusion of a trend variable in the estimation.

If the computed F-statistic is greater than the upper bound of the critical values, we reject the null hypothesis (which assumes no long-term equilibrium relationship) and accept the alternative hypothesis, confirming cointegration among the study variables. Conversely, if the computed F-statistic is lower than the lower bound of the critical values, we reject the alternative hypothesis and accept the null hypothesis, indicating the absence of a long-term equilibrium relationship between the study variables.

The following table presents the obtained results:

Table No. (03-15): Cointegration Test – Bounds Test

Test Statistic	Value
F-Statistic	7.149331

Critical Value Bounds

Significance	Lower Bound	Upper Bound
10%	2.2	3.09
5%	2.56	3.49
2.5%	2.88	3.87
1%	3.29	4.37

Source: Prepared by the researcher based on EViews12 software

From the table above, we observe that the F-statistic value (7.149331) is greater than the upper bound of the critical values (4.37) at a 1% significance level. This means we reject the null hypothesis ($H_0: b_1 = b_2 = b_3 = \dots = 0$), which suggests no cointegration, and accept the alternative hypothesis ($H_1: b_1 \neq b_2 \neq b_3 \neq \dots \neq 0$), confirming the existence of a long-term equilibrium relationship. This indicates that the explanatory variables jointly influence the dependent variable (solvency margin).

Second Subsection: Error Correction Model Estimation and Short-Term Results

By analyzing the Bounds Test results, we confirmed the existence of a long-term equilibrium relationship between the solvency margin and the variables (insurance premiums, financial investments, compensations, and technical provisions). Therefore, we proceed to the next step to examine the effect of the study's determinants on the solvency margin of insurance companies in the short term using the Error Correction Model (ECM) in the ARDL model analysis. The following table presents the obtained results:

Table No. (03-16): Estimation of Short-Term Parameters

Variable	Coefficient	Std. Error	t-Statistic	Prob
D(LIP)	1.136259	0.261575	4.343918	.0007
D(LFIP)	-0.104550	0.203908	-0.512732	.6161
D(LCIP)	-0.867159	0.28387	-6.754269	.0000
D(LTIP)	0.407336	0.116395	3.499598	.0035
CointEq(-1)	-0.64639	0.084718	-7.629940	.0000

Source: Prepared by the researcher based on EViews12 software

The error correction term measures the speed at which short-term disequilibrium adjusts toward long-term equilibrium. If the error correction coefficient is negative and statistically significant, it confirms the presence of a long-term relationship between the variables.

From the table above, we note that the estimated error correction term (CointEq(-1)) is negative (-0.64639) and statistically significant at a level below 1%. This indicates that 64% of short-term errors are corrected within one unit of time ($1/0.64639 = 1.55$), approximately one year and seven months, toward its equilibrium value. This means that if any shock affects the variables (insurance premiums, financial investments, compensations, and technical provisions), its effect on the solvency margin will last for about one year and seven months before returning to its equilibrium state.

The short-term results indicate that the estimated model parameters are statistically significant at a 1% significance level based on the t-statistic test, except for financial investments. The effects on the solvency margin vary between positive and negative relationships:

- **The lagged solvency margin (LSM) does not appear in the short-term model**, indicating that last year's solvency margin (t-1) is not related to the current year's solvency margin.
- **Insurance premiums (D(LIP)) have a statistically significant positive relationship with the solvency margin**, with a coefficient of 1.136259 and a probability value of 0.0007. This means that a 1% increase in insurance premiums leads to a 1.13% increase in the solvency margin.

• **Financial investments (D(LFP)) do not have a significant relationship with the solvency margin**, as the coefficient is insignificant, suggesting that financial investments do not influence the solvency margin of insurance companies in the short term.

• **Compensations (D(LCP)) have a statistically significant negative relationship with the solvency margin**, with a coefficient of -0.867159 and a probability value below 1%. This means that a 1% increase in compensations leads to a 0.86% decrease in the solvency margin.

• **Technical provisions (D(LTP)) have a statistically significant positive relationship with the solvency margin**, with a coefficient of 0.407336, meaning a 1% increase in technical provisions leads to a 0.40% increase in the solvency margin.

• **Financial Compensation:** The solvency margin responds inversely to changes in compensation, with a statistically significant coefficient of -1.797057 at a 1% significance level. This aligns with the logic of insurance theory, indicating that a 1% change in compensation will lead to a 1.79% change in the solvency margin in the opposite direction. Compensation represents expenses that negatively impact the insurance activity, potentially pushing the company into financial distress. The greater the incurred losses and the higher the compensation payments, the more negatively this affects the solvency margin.

• **Insurance Premiums:** Insurance premiums have a statistically significant positive relationship with the solvency margin in the long term, with a coefficient estimated at 1.757838 at a 1% significance level. The results indicate that a 1% change in insurance premiums leads to a 1.75% change in the solvency margin in the same direction. This positive correlation can be explained by the fact that insurance premiums serve as the primary source of funding for insurance companies, contributing to the formation of technical provisions, which are crucial in determining the solvency level. Increasing insurance premiums places companies in a stronger financial position, whereas a decline in premiums leads to a decrease in technical provisions, which are recorded on the liabilities side.

• **Technical Provisions:** Technical provisions exhibit a statistically significant positive relationship with the solvency margin in the long term, with a coefficient of 0.784337 at a 10% significance level. The findings suggest that a 1% change in technical provisions results in a 0.78% change in the solvency margin in the same direction. The positive correlation between the growth of technical provisions and the solvency margin in insurance companies indicates that technical provisions are essential in determining solvency. They directly influence the financial standing of insurance firms, as an increase in insurance premiums leads to a rise in technical provisions, enhancing the companies' ability to fully meet their obligations, which in turn positively impacts their solvency margin.

Conclusion

This study focused on the determinants of the solvency margin in insurance companies. After exploring the theoretical framework that provided insight into various aspects of insurance solvency, we aimed to reinforce this theoretical understanding with an empirical analysis. In this chapter, we examined key explanatory variables influencing the solvency margin of Algerian insurance companies based on previous studies. These variables were analyzed as key indicators for assessing financial solvency, highlighting their role in ensuring the financial stability and sustainability of these companies. We then applied econometric modeling to determine the factors influencing the solvency margin of Algerian insurance companies for the period 1998–2021.

Using modern econometric methods, our analysis revealed that the effects of these variables varied between positive and negative. However, most variables had a positive impact in both the short and long term. The key findings are:

- The time series variables (LSM, LIP, LFP, LCP, LTP) remained consistent throughout the study period.
- The time series for the study variables were a mix of those integrated at order $I(0)$ and others at order $I(1)$, making the ARDL model the most suitable for measuring and analyzing their relationships.
- The study showed that insurance premiums, financial investments, and technical provisions positively affected the solvency margin in the long term, while compensation had a negative impact on the solvency margin in both the short and long term.

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Legal Protection to Reduce Child Labor in Algerian Legislation

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Abstract

Child labor is one of the most serious and complex issues facing societies worldwide. According to the latest report from the International Labor Organization (ILO) in 2012, approximately 215 million children worldwide are engaged in various forms of labor. Based on this, international organizations have called for legal measures and necessary actions to curb child labor. It is important to note that international law requires specific bodies and institutions to ensure the enforcement of legal provisions, just as in national laws. Consequently, several international organizations are actively involved in combating child labor on the ground. Algeria is no exception to this issue, as it has ratified numerous international conventions and agreements against child labor, advocating for the protection of children's rights as guaranteed by both national and international laws. This commitment is reflected in Algeria's domestic laws, where the Algerian legislator has aligned national legislation with international standards to provide a robust legal framework protecting minors. This is evident in Law No. 90/11 on labor relations, which includes legal provisions aimed at deterring any violations of children's constitutionally guaranteed rights in Algeria.

Keywords: Child labor, legal protection, international community, Algerian legislator, legal measures.

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Introduction

Global attention to children's rights began with the drafting of the Universal Declaration of the Rights of the Child in 1957. The declaration emphasized the need to protect children from neglect, cruelty, and exploitation, prohibiting their trafficking and ensuring they are not employed before reaching an appropriate age. It also mandated that children should not engage in work that could harm their health, hinder their education, or impede their development. The 1989 Convention on the Rights of the Child further stressed the importance of protecting children from economic exploitation and any work that poses risks or obstructs their education, health, or growth.

Asian countries have the highest number of child laborers, with approximately 122 million working children, followed by Africa. On the occasion of the World Day against Child Labor, observed annually on June 12, governments, employers, labor organizations, and civil society highlight the necessary actions and efforts to eliminate child labor. In October 2010, an expert session was held in Alexandria, Egypt, attended by specialists in child protection from law faculties and legal institutions across Arab countries, as well as representatives of the Arab League. Algeria participated in this session, which was followed by similar gatherings across various continents. These efforts culminated in the presentation of the Model Law for Child Protection to the Committee on the Rights of the Child in January 2013. This reflects the Arab world's commitment—derived from global initiatives—to ensuring the protection and care of children as vulnerable members of society, particularly against labor exploitation.

Children engage in various types of work under different conditions. Some forms of labor may positively contribute to their physical and moral development without interfering with their education, rest, or recreation. However, other types of work may be harmful to their growth and constitute exploitation. There are also universally condemned forms of child labor, particularly those involving unethical activities.

The Algerian child has received significant legislative attention, as national authorities strive to uphold laws protecting children from all forms of exploitation, particularly in employment. These efforts ensure that children's legal rights are fully safeguarded. Given that children constitute a substantial segment of Algeria's population, the state must provide special care for this group, which forms the foundation of a balanced society free from social deviations and disorders. Achieving this goal requires a fair and sound social upbringing that enables children to live in acceptable conditions, guiding their energies toward constructive social objectives that contribute to their intellectual and physical development.

This raises the following question: To what extent has the Algerian legislator succeeded in implementing legal provisions capable of combating child labor?

First: The Concept of Child Labor

Although child labor is widely condemned both internationally and within individual societies, it remains a prevalent issue regulated by law. Various international treaties and agreements exist to protect children's rights, and Algeria is among the nations that have ratified them. While some laws permit child employment, they also provide safeguards, such as health and psychological protections, to prevent negative educational and health consequences.

Nevertheless, the widespread prevalence of child labor in the Arab world, particularly in Algeria, has become a growing concern. According to statistics from the Arab Labor Organization, child labor in the Arab world involves between 13 and 15 million children aged 5 to 17. These children are engaged in an informal labor market lacking adequate legislative and social protections, with varying levels of prevalence across different Arab countries.

1. Definition of Child Labor

Child labor is exploitative work that harms the child physically, psychologically, or socially, whereas child employment or work is positive work for the child that benefits them, such as acquiring a craft or generating income. This distinction between the terms is recognized by some educators and sociologists.

According to the Convention on the Rights of the Child of 1989, in its first article, a child is defined as: "A child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier."

According to Article 40 of the Algerian Civil Code, the age of civil majority is set at 19 years.

Child labor is any physical effort exerted by a child that affects their physical, psychological, or mental health and interferes with their basic education. This is stipulated in the International Labour Organization (ILO) Convention No. 138 of 1973 on the minimum age for employment. There are different types of child labor, including paid and unpaid work, family or agricultural work, and forced labor, all of which negatively impact a child's development. The ILO differentiates between two types of work:

- Economically active children and child laborers.

According to UNICEF, child labor is considered exploitative if it includes:

- Full working days for children at a very young age and for long hours.
- Exhausting work that causes unnecessary physical, social, or psychological stress.
- Working or living on the streets under harsh conditions.
- Inadequate wages.
- Responsibilities exceeding the natural limits for a child.
- Work that prevents access to education.
- Jobs that degrade children's dignity and self-respect, such as slavery and servitude.
- Work that hinders their full social and psychological development.

UNICEF categorizes child labor exploitation into various types: domestic service, forced labor, industrial and agricultural work, street work, craftsmanship, and many other uncountable jobs.

Based on the aforementioned points, it is evident that children are exploited in seasonal agricultural labor with their families, in urban trade, in unregulated and undeclared jobs, and even in domestic work that takes place in secrecy. This is especially common among girls, primarily in low-income, developing, or impoverished countries. As a result, children are often pushed into labor, which, in many cases, directly threatens their rights, deprives them of a normal childhood, and burdens them with responsibilities unsuitable for their age.

Most legal scholars agree on the difficulty of precisely defining the phenomenon of child economic exploitation, and there is no universally accepted definition of child labor. However, according to the Egyptian National Council for Childhood and Motherhood, child labor is defined as work that leads to the exploitation of the child, exposes them to working conditions that disregard their educational, health, economic, social, and recreational rights, and deprives them of developing their abilities. It is work that harms their growth, moral behavior, and social well-being.

2- International Programs Addressing Child Labor

The International Labour Organization (ILO), in collaboration with governments, employers, and workers, is fighting child labor by establishing the Global Program for the Elimination of Child Labor to address this issue. The ILO emphasizes that these programs should be based on clear policies and objectives. Similarly, UNICEF supports numerous programs to combat child labor worldwide and promotes the Convention on the Rights of the Child.

Other organizations working to combat child labor include:

- **The Global March against Child Labor**, which organizes marches worldwide involving working children themselves.
- **Save the Children**, which promotes children's rights, conducts training programs, and advocates for boycotting child-made products.
- **The World Bank**, which combats child labor by forming partnerships with relevant organizations and providing financial and technical support.
- **The Global Child Rights Network**, which serves as a communication hub for different stakeholders to exchange expertise and promote awareness of child labor's harm and possible solutions through the internet.

Additionally, international treaties and conventions, such as the United Nations Convention on the Rights of the Child (adopted by the General Assembly in 1991), play a crucial role. The European Union consistently calls for immediate and effective measures to eliminate child labor, end all forms of forced labor, abolish slavery in all its forms, combat human trafficking, and ensure the prohibition and eradication of all forms of child labor by 2025.

3- Arab Programs Addressing Child Labor

Both the **Arab Charter on the Rights of the Child (1983)** and the **Arab Plan for Childhood (1992)** emphasized fundamental requirements and rights aimed at protecting and developing Arab children and shielding them from labor.

Article 52 of the **Arab Agreement on Labor Standards No. 1 (1996)** outlines the conditions for employing children. Similarly, Article 12 of the **Arab Charter on the Rights of the Child** ensures and guarantees the child's right to state care and protection from exploitation and both physical and spiritual neglect, even when such neglect originates from the child's own family.

To this end, various **Arab programs** have been established to combat child labor, including:

Arab Organizations Addressing Child Labor

- **Arab Labour Organization:** Develops agreements regulating child labor to protect children from work and ensure safe working environments.

- **Arab Labour Office:** Has established legal frameworks concerning Arab labor legislation related to child labor and has conducted numerous theoretical and analytical studies on child labor in the Arab world.

- **Arab Council for Childhood and Development:** In 1993, it launched an action plan to combat child labor by addressing the root causes, providing alternative opportunities to improve children's conditions.

This council has also collaborated with the "International Training Center" in Turin and the International Labour Organization (ILO) to develop a comprehensive program. This initiative includes an information dossier on child labor, as well as a detailed training project for entities working to combat child labor. The goal is to equip these organizations with essential data and resources for analyzing the issue and implementing intervention programs.

A report by the Arab Council for Childhood and Development highlights that many children are forced into new forms of labor related to armed conflicts, such as carrying weapons, smuggling goods across borders or between combat zones, and collecting oil waste. These children are increasingly drawn into the worst forms of child labor, facing exploitation, abuse, mistreatment, and severe violations of their rights.

Second: The Right of the Child to Protection from Labor Under Algerian Law

Child labor violates children's legitimate rights, as early employment can pose serious risks to their psychological, mental, and physical well-being. It can lead to health problems such as delayed growth and physical deformities and deprive them of education, which is a fundamental right for every child.

Due to the negative consequences of early labor on child development, lawmakers have intervened to establish legal protections specifically for children. Many children are forced into

hazardous jobs at a time when they should be receiving care and protection. In many cases, children work to support themselves or their families.

1- Legal Regulations on Child Labor in Algeria

Article 71 of the Algerian Constitution states that the rights of the child are protected by both the state and the family, considering the child's best interests. The law criminalizes all forms of violence against children, including exploitation and neglect.

Referring to **Law No. 90-11 of April 21, 1990**, which governs labor relations, we find specific provisions related to child employment:

A- Legal Conditions Before Employing Children in Algeria

- **Minimum Age for Employment:** According to **Article 15 (Clause 1) of Law No. 90-11**, the minimum employment age is 16. However, exceptions are made for apprenticeship contracts in accordance with applicable laws and regulations. This means that students who complete basic education may transition into vocational training centers. In this case, apprenticeships may be granted to those under 16.

- **Parental Consent Requirement:** **Article 15 (Clause 2) of Law No. 90-11** stipulates that minors cannot be employed without the consent of their legal guardian. This means that even if a minor reaches the legal working age of 16, they still require written permission from their parents or legal guardian to be employed.

- **Penalties for Employing Underage Workers:** **Article 140 of Law No. 90-11** states that employing a minor below the legal age results in a fine ranging from **10,000 to 20,000 Algerian dinars**, except in the case of a valid apprenticeship contract. Repeat offenses can lead to imprisonment from **15 days to two months**, along with a possible **doubling of the fine**.

- **Protection from Hazardous Work:** **Article 15 (Clause 3) of Law No. 90-11** prohibits employing minors in dangerous jobs or workplaces lacking proper hygiene and safety measures. It also bans work that could harm their health or morals. Before hiring minors, a medical examination is required, as emphasized by the International Labour Organization.

Furthermore, the **International Labour Organization (ILO) Convention No. 182**, adopted on **June 17, 1999**, and ratified by Algeria on **November 28, 2000**, under **Presidential Decree No. 2000/387**, prohibits the worst forms of child labor and recommends their elimination.

B- Legal Conditions During Child Employment in Algeria

International and national laws, including Algerian labor law, regulate the conditions under which children can work. **Law No. 90-11** outlines specific requirements for child employment, including:

- **Work Hours:** Although **Law No. 90-11** does not specify distinct work hours for child labor, the standard working hours for adult employees apply—**40 hours per week**, distributed over at

least **five days**. According to **Ordinance No. 97-03 of January 11, 1997**, which amended Articles **22 to 26 of Law No. 90-11**, the legal work duration remains unchanged.

- **Night Work Ban:** Article 27 of Law No. 90-11 defines night work as any employment performed between **9:00 PM and 5:00 AM**, which is strictly prohibited for minors.

This period should not be used for child labor for both genders due to its health and moral hazards.

This is affirmed by **Article 28 of the Labor Law**, which prohibits employing workers under **19 years old in any night work**.

However, **Article 29 of Law No. 90-11 on labor relations** allows the **regional labor inspector** to grant special permits **if justified by the nature of the activity or the specific characteristics of the job position**.

In **Algerian Labor Law No. 90-11**, there are **few legal provisions explicitly prohibiting children from engaging in hazardous work**. However, **Clause 3 of Article 15** mentions the prohibition of employing minors in hazardous jobs but does **not specify** what these hazardous jobs are.

The **Algerian legislator**, in **Article 26 of Executive Decree No. 91-05 of January 19, 1991**, concerning general protection rules for hygiene and safety in workplaces, addressed this issue.

This decree prohibits carrying heavy objects exceeding **25 kg**, stating:

"If workers need to transport heavy or obstructive items from one place to another without mechanical assistance, the load carried by each male worker must not exceed 50 kg for short distances. However, for female workers and minor workers, the maximum allowable load is 25 kg."

The **Algerian legislator** has entrusted **labor inspection authorities** with monitoring employers to prevent the employment of minors in jobs that are hazardous to their health or morals. However, **the determination of hazardous work is left to the discretion of labor inspectors**.

Defining Rest Periods for Child Workers

The legislator mandates a **weekly rest period of 32 or 34 hours at minimum**.

Additionally, **weekly rest cannot be postponed to another day** except in cases permitted by law. **Article 37 of Labor Law No. 90-11** states that weekly rest can be postponed or observed on another day **if economic necessities or production organization require it**.

Workers are also entitled to rest on **holidays and official vacations**. According to **Article 39 of Law No. 90-11**, a worker's **waiver of their right to rest or vacation is invalid and has no legal effect**.

Wages for Child Workers

According to **Articles 80, 84, 86, and 88 of Law No. 90-11**, both **adult and minor workers** are entitled to **financial compensation** for their work. This includes:

- **Basic salary** determined by the **worker's professional classification within the employing institution.**

- **Seniority allowances** or compensation for **overtime work** under special working conditions.

- **Additional compensation for shift work, mandatory work, and night work.**

- **Regional allowances and performance-based bonuses.**

2. Legal Mechanisms for Regulating Child Labor in Algeria

The **Algerian legislator** has enacted **deterrent legal provisions** in the form of **criminal penalties to reduce violations by employers or child workers.**

Specific government agencies are designated to **carry out preventive oversight procedures** regarding child labor. These agencies monitor **child employment within workplaces** and detect **potential violations that may harm child workers.**

Additionally, **before initiating legal action, reconciliation procedures must be completed.** If reconciliation fails, the case is referred to **judicial authorities for resolution.**

A- The Role of the Labor Inspectorate in Monitoring and Regulating Child Labor

The **Labor Inspectorate** serves as an **early warning system** in cases where **worker safety and security are at risk.**

- **It has the right to conduct periodic inspections of workplaces** within employing institutions.

- **It may also conduct night visits** if the institution employs night workers.

These inspections ensure compliance with **labor laws and regulations**, including those concerning **child workers**, as stated in **Article 2 of Law No. 90-03 of February 6, 1990, concerning the Labor Inspectorate.**

If the **inspectorate** detects violations **related to child labor**, the employer is given a **maximum of 8 days to comply.** If they fail to do so, an **official violation report** is submitted to the **competent judicial authority**, which may issue a **legally enforceable judgment.**

The **Labor Inspectorate** has several responsibilities, including:

- **Medical oversight:** Employers are required to **ensure health and safety measures for workers**, including access to **occupational health services.**

- **Ensuring compliance with safety regulations:** According to **Law No. 88-07 of January 26, 1988**, concerning occupational safety, health, and labor medicine, the **occupational physician** acts as a **consultant** to employers.

The **occupational physician's responsibilities** include:

- Improving **working conditions and hygiene in workplaces.**

- Ensuring **safety in canteens and worker accommodation facilities.**

- Protecting all workers, including minors, from hazardous substances and occupational accidents.

B- The Role of the National Authority for the Protection and Promotion of Childhood

According to **Article 11 of Law No. 15-12 of July 15, 2015**, on child protection, a **National Authority for the Protection and Promotion of Childhood** was established under the **Prime Minister's Office**.

- This authority is headed by a **National Commissioner for Child Protection**.
- It has **legal personality and financial independence**.
- The **state provides all necessary human and material resources** for its operations.

According to **Article 12 of Law No. 15-12**, the **National Commissioner for Child Protection** is appointed by presidential decree from among **national figures with expertise and a demonstrated commitment to child welfare**.

The **National Commissioner's primary responsibilities** (Article 13) include:

- **Promoting research and education on child rights**, focusing on the causes of **child exploitation** and ways to protect them.

- **Providing opinions on national legislation** related to child rights.
- **Developing a national information system** on the status of children in Algeria.

Based on **Articles 14 to 20** of the same law, the Commissioner is also responsible for:

- **Visiting child protection institutions** and recommending improvements.
- **Receiving and addressing complaints** regarding violations of child rights.
- **Referring serious complaints to competent authorities for investigation and action**.
- **Reporting potential criminal offenses to the Minister of Justice**, who will **notify the Public Prosecutor** to initiate legal action.
- **Contributing to national and international reports** on child rights.
- **Submitting an annual report on child rights to the President of the Republic**, which must be **published within three months**.

Additionally, **all relevant authorities are required to assist the National Commissioner** in their duties.

According to **Articles 17 and 18 of Law No. 15-12**:

- **Public institutions and individuals responsible for child welfare** must **cooperate with the National Commissioner** and provide requested information while ensuring confidentiality.

- **Professional secrecy cannot be invoked** to withhold information from the Commissioner.

- **Individuals or organizations that report child rights violations in good faith** are **exempt from any legal liability**, even if investigations yield no results.

Gaps in the Law

The **National Authority for the Protection and Promotion of Childhood** is **not explicitly granted the power to monitor workplaces employing child workers or investigate labor-related violations affecting children.**

This highlights the need for **new legislation** to define the authority's **role in addressing child labor**, aligning its responsibilities with those of the **General Labor Inspectorate.**

Conclusions:

- The concept of economically active children is broad and encompasses the notion of child labor, which includes the worst forms of child labor.
- Childhood is a stage of human growth that deserves care and attention in terms of education and upbringing, rather than being a period of hardship and toil. Hence, laws and regulations have been established to address this issue both internationally and nationally.
- The eradication of child labor cannot be achieved without improving families' living standards through real economic development and child-specific programs that ensure psychological, cognitive, and emotional growth.
- Legal efforts have mainly focused on unacceptable forms of labor, such as hazardous work, child prostitution, and forced labor contracts, rather than addressing child labor as a whole.
- Despite the ratification of conventions and treaties on children's rights, workers' rights, and the rights of working children by many countries, including Algeria, these agreements have not been effectively implemented at the national level. No legal mechanisms have been put in place to ensure the enforcement of international legal provisions.
- International legislation does not prohibit child labor outright but rather regulates the conditions under which children work. Countries are required to establish a minimum age for employment, but legal loopholes have allowed employers to circumvent these laws, particularly regarding legal working hours, daily wages, and other aspects.
- Algerian legislation has not specifically regulated child labor for those under the age of 16 but has instead focused on those above this age.

Recommendations:

- A general and internationally unified definition of child labor should be established, along with mechanisms to protect children from labor and economic exploitation through precise legal provisions, particularly for children under 16.
- The fundamental roles that civil society organizations can play in the development process must be understood to formulate appropriate programs that reduce child labor, particularly organizations representing employers.
- A law should be enacted to criminalize child labor and penalize workplaces that employ underage children.

- Generally, by fulfilling its responsibility to eliminate poverty and improve the income of disadvantaged families, the state can gradually reduce child labor. Additionally, specific plans should be put in place to protect and care for children through school-based and extracurricular programs, particularly during holidays.

- The role of the Ministry of Solidarity and Family Affairs, along with its regional directorates across the country, should be activated in combating child labor and integrating this issue into their programs and budgets. Similarly, the role of labor inspection services and the National Authority for the Promotion of Childhood should be strengthened concerning child labor and all relevant open-environment institutions.

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The Role of Digital Transformation in Supporting the Strategy of Institutions during the COVID-19 Crisis in Algeria

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Abstract

This study aims to discuss the current challenges facing the adoption of many digital technology solutions in government institutions in Algeria to confront the COVID-19 crisis. During the pandemic, the government placed increasing emphasis on this technology and its uses as a tool for digital transformation. It was viewed as a driver for economic diversification and became a top priority on strategic agendas. Based on a structural analysis methodology, the study's results show that despite the advancements, Algeria is still lagging behind. Therefore, government institutions must provide opportunities for digital innovation by establishing favorable regulations and protective applications to ensure security for transactions, as well as addressing gaps in the information and communication technology infrastructure to accelerate the process of benefiting from digital solutions, applications, and services.

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Keywords: Digital Transformation, Government Institutions, COVID-19 Crisis.

Introduction

The global crisis caused by the COVID-19 pandemic has threatened the global economy and various vital sectors in countries, highlighting the crucial importance of digital technology. This has propelled the world toward greater growth in the direction of digital transformation to mitigate the severity of the crisis left by the pandemic, which had a strong and long-lasting impact on various types of institutions. It created an urgent need to shift their strategies towards accelerating the development and widespread use of emerging technologies and large-scale innovations, in addition to adopting multiple technologies focused on automating knowledge. This resulted in a new computing and digitization system and the emergence of an endless number of integrative possibilities for innovations and transformative models. The COVID-19 crisis represents a great opportunity for digital transformation, as well as an opportunity for institutions to reconsider their current business models, taking this environmental change into account, especially with the increasing threat of the global pandemic. This led to the implementation of precautionary measures to maintain operations in institutions.

In light of the growing need to address the COVID-19 crisis and the technological developments it has sparked, Algerian government institutions found themselves with one option: to accelerate digital transformation. This was in response to the current situation and to overcome the challenges of the reality, which is marked by the rapid spread of various media and advanced technologies, to keep pace with the technological transformations in societies. Enhancing the role of digitalization and its widespread adoption was one of the most important approaches taken by government institutions, as it is expected to facilitate transactions, reduce the transition between government institutions, achieve administrative transparency, help eliminate administrative corruption, and save overall costs. This involves reconsidering traditional work patterns and moving towards remote work to meet current and future needs, which requires the government to transition quickly and comprehensively through comprehensive reform, restructuring the organizational hierarchy, and optimizing workflow processes. Thus, Algeria has sought to accelerate the pace of digital transformation by adopting numerous strategies and future visions to direct economic policies toward supporting and enhancing this transformation and providing the necessary basic components, with the development of digital infrastructure at the forefront.

From the above, the following problem can be raised:

What is the effectiveness of accelerating the pace of digital transformation in Algerian government institutions in mitigating the COVID-19 crisis?

I.1 - Sub-questions:

- What is digital transformation for institutions, and what are its key requirements?

- What are the manifestations of digital transformation in institutions during the COVID-19 crisis?

- What is the status of digital transformation in Algerian government institutions during the COVID-19 crisis?

I.2 - Study Hypotheses:

- Digital transformation is the process of integrating digital technology into all activities of a government institution.

- The manifestations of digital transformation are evident in the creation of e-services, the issuance of digital applications and platforms, etc.

- The adoption of digital technologies by Algerian government institutions has effectively contributed to mitigating the COVID-19 crisis.

I.3 - Importance of the Study:

The importance of this study stems from the novelty of the topic it addresses. The COVID-19 crisis is a recent topic and one that is currently highly relevant. Digital transformation is also a contemporary subject that still requires further study and theorization, especially when it comes to its partial concept, i.e., at the institutional level. This is particularly relevant in light of the challenges the COVID-19 pandemic imposed on government institutions. This approach has been clouded by ambiguity due to the lack of a suitable foundation for its implementation. Furthermore, digital transformation represents a significant challenge for many institutions that are struggling to catch up with the digital revolution and make up for what they have missed. This study also draws its importance from its uniqueness in clarifying how accelerating digital transformation helped mitigate the COVID-19 crisis, focusing on this aspect in contrast to other, albeit few, studies that have explored other ways to confront this modern global crisis.

I.4 - Objectives of the Study:

This study aims to achieve the following objectives:

- Present a theoretical framework on the concept of digital transformation and its applications in government institutions.

- Highlight the importance of digital technologies in addressing crises like the COVID-19 pandemic.

- Examine the experience of Algerian government institutions in employing digital technologies to confront the COVID-19 crisis in order to draw lessons from it.

- Draw the attention of researchers in all fields to the importance of this subject and encourage further future studies on it.

I.5 - Study Themes:

1. Literature on digital transformation in institutions.
2. Manifestations of digital transformation in government institutions during the COVID-19 crisis.
3. Evaluating the status of Algerian institutions in the field of digital transformation.

II - Literature on Digital Transformation in Institutions

II.1 - The Concept of Digital Transformation in Institutions:

In the context of the knowledge economy, digital transformation has become essential for all institutions aiming to develop and improve their services. It is a comprehensive program that targets all the activities of an institution by adopting new work models and reengineering services to focus on beneficiaries, relying on digital technology to simplify procedures and make them more user-friendly. This requires support from senior leadership. This necessity has driven many institutions to adopt digital transformation as a fundamental strategy to enhance their performance, ensuring their survival, continuity, and the growth and profitability of their services.

Digital transformation refers to the ability of institutions to adapt to and respond to rapid technological changes. It is one of the most important components and drivers of growth in institutions and government sectors, which forces them to engage in a crucial race to develop innovative solutions that ensure their continued presence in the competitive sphere. It is a significant and long-term process that begins with abandoning traditional working methods and transitioning to modern electronic approaches. This shift saves time, costs, and effort, significantly improving operational efficiency and organizing it, while also enhancing quality and simplifying the procedures to access the provided services. This is achieved by leveraging technology for organizational change through the use of digital techniques to meet objectives in a dynamic competitive environment (Al-Nadawi & Al-Zuhairi, 2020).

This view is echoed by Wade, who considered digital transformation as an organizational change through the use of digital technologies and business models to improve performance (Wade, 2015, p. 3). Similarly, Samuels sees digital transformation as a process involving the use of technologies to redesign processes and activities to make them more efficient and effective (Samuels, 2015, p. 3). This transformation occurs when institutions shift to a business model that relies on digital technologies to innovate products and services, create new revenue streams, and enhance the value of their products by building a digital strategy. This can only be achieved by measuring current digital capabilities, determining the best work structure for digital marketing activities in the institution, identifying investment plan requirements, and overcoming digital integration barriers to develop a comprehensive plan under all conditions. The digital transformation process is then driven forward with change management to achieve strategic goals (Al-Barr, 2018, p. 2).

As stated by an international consulting firm, digital transformation is a continuous process that institutions undergo to adapt to the needs of their customers and markets by deploying digital capabilities to innovate new business models, products, and services that seamlessly blend digital and manual operations, enhancing customer experiences while improving operational efficiency and organizational performance (Al-Masr & Nasr Allah, 2020, p. 5).

In general, digital transformation can be defined as the process of integrating digital technology into all areas of business, changing the way products and services are delivered. It is also a cultural shift that creates new and innovative job opportunities, requiring institutions to constantly challenge the status quo. Therefore, it demands continuous investment in developments that satisfy customers. This exposes institutions to many changes resulting from the shift to digitalization, arising from advancements in the environment, such as new Internet of Things (IoT) platforms, cloud computing, big data platforms, artificial intelligence, and others.

II.2. the Importance of Digital Transformation

Digital transformation is one of the most important factors that will determine the future of institutions in the coming period. Everyone is looking to improve efficiency, reduce spending, and quickly and flexibly implement new services, thus achieving sustainable effectiveness and competitiveness through the application of digital transformation mechanisms. This will lead to a radical change in the services provided in many fields (Al-Hajilan, 2020, p. 3). The importance of digital transformation in institutions, especially government ones, lies in achieving many positive aspects related to innovation and performance development through: (Al-Masdar & Nasr Allah, 2020, p. 7)

- **Efficiency of government transactions and services**, where government institutions use digital tools to improve their dealings with beneficiaries;
- **Improving decision-making**, where government institutions benefit from big data analytics in various fields, and can employ complex algorithms and systems for data analysis that respond to real-time changes;
- **Reducing the duration of government procedures** and creating an efficient and effective informational environment linked to the implementation of financial inclusion;
- **Facilitating data exchange**, which contributes to enhancing transparency and citizens' trust in their government institutions, with equal opportunities for citizens to access information about business and available investment opportunities;
- **Digital transformation contributes to creating opportunities for offering innovative and creative services** and helps government institutions expand and reach a broader range of clients;

- **Shifting from traditional services to digital services**, eliminating bureaucracy, reducing human errors, and separating citizens from service providers, aiming to reduce corruption and rationalize spending;
- **Raising awareness among beneficiaries of government services regularly**, by increasing citizens' utilization of these services and expanding their coverage to a larger number of beneficiaries;
- **Enhancing integration and connectivity between various government entities at the national level**, aiming to transition from isolated units to a comprehensive and integrated digital government approach.
- Therefore, International Data Corporation (IDC), the world's leading provider of market intelligence, advisory services, and events related to information technology, communications technology, and consumer technology markets, predicts that global spending on technologies and services enabling digital transformation will reach \$1.97 trillion in 2022, according to the semi-annual digital transformation spending guide worldwide. It expects spending to grow exponentially, achieving a compound annual growth rate of 16.7% between 2017 and 2022 (Linkit, 2019).

II.3. Requirements for Digital Transformation in Institutions

The application of digital transformation in institutions begins with technologies using a system of devices, data, storage, and software that operate within technical environments and data centers, allowing for the efficient and uninterrupted use of all assets. It is assumed that institutions will make regular and effective efforts in managing and analyzing data to provide documented high-quality data and develop tools for statistical analysis, data mining, and future forecasting. Therefore, institutions must provide qualified human resources capable of using and analyzing data to make effective decisions. It also requires planning visions and implementing them with human competencies and scientific and practical experiences, along with a belief in change and development. Furthermore, institutions must prepare an effective technical infrastructure that allows performance development both internally and externally to ensure optimal digital transformation implementation. This includes creating a technical infrastructure with policies and procedures covering all institutional activities and processes, integrated with the necessary technologies, advanced applications, and processed data (Al-Bar, 2018, p. 4). It is worth mentioning here the most prominent models applied for digital transformation in institutions: (Ahmed Amin, 2018, pp. 58-59).

- **The Behavioral Model:** This focuses on behavioral variables at the individual, group, organizational, and environmental levels.

- **The Socio-Technical Model:** Based on the degrees of technical and organizational interaction, it focuses on business strategies and the necessary software to activate computing, databases, and communications.
- **The Strategic Transformation Model:** Relies on the strategic planning of the institution and considers information and communication technology (ICT) as one of the pillars of competitive advantage.
- **The Organizational Development Model:** Focuses on the organic transformation of institutions through learning and transformative training instead of rigid solution opportunities.
- **The Ideal Model:** Based on searching for optimal solutions for ICT applications, simulating processes before actual implementation, while attempting to reduce costs, aiming for the highest results, eliminating waste, and engaging in regular replacement with continuous software development.
- **The Cost-Benefit Model:** Some institutions compare the costs of transforming into a digital institution with the expected gains from acquiring information systems.
- **The Integrated Transformation Model:** Based on the philosophy of integrated transformation for all departments and organizational levels to build a digital organization, linking changes in business systems with updates in digital management systems.
- **The Outsourced Transformation Model:** Some institutions rely on computing and software companies to manage their ICT systems.

In this context, regardless of the model adopted, Amazon Web Services (AWS), a leader in cloud computing, provides a checklist for building strategies that enable innovation freedom and developing the appropriate working methods for achieving successful digital transformation, based on: (Al-Iqtisadiyah, 2018)

- **Transforming the Vision:** Digital transformation requires a clear vision for the starting point of this transformation, which involves rethinking the approach and how new technology can help achieve it.
- **Adopting a Culture of Change:** This refers to transforming the organizational structure from a traditional hierarchical model to smaller teams empowered to make decisions. This collaborative environment between development, IT staff, and strategic units can lead to enhanced services. Thus, transforming the institution's culture and work environment in the first stage of the transformation is considered a positive step contributing to the success and implementation of digital transformation.
- **Changing the Cost Model:** Cloud services can positively impact costs by enabling the updating of infrastructure without significant capital investments. Avoiding long purchasing

processes and upfront payments allows for more projects to be implemented through instant access to computing resources anytime, anywhere, and on any device.

- **Starting Operations in the Cloud:** Some institutions prefer to transfer licenses and individual projects to the cloud, while others prefer to start operations directly in the cloud. For example, DevOps is a system that allows institutions to provide software updates and security internally and to customers. The ultimate goal is to launch products in the market, offer software updates and security faster, and make the entire process more reliable.

- **Tracking the Implementation Process:** When the full digital transformation process is meticulously executed while respecting the transformation steps, it will contribute to improving and increasing profits. Metrics are created to track and measure the progress of the process.

The digital transformation process for both private and government institutions follows general steps for digital transformation project strategies that can be relied upon and guided. However, this requires a set of essential prerequisites that must be provided by the entities assisting in the digital transformation process, including: : (Yves Prax, 2000, pp. 13-15).

- **Assisting State Institutions in the Digital Transition Process:** This is done by building and providing the necessary information and communication technology (ICT) infrastructure in various forms and orientations, to create a suitable environment for its utilization across all sectors. Additionally, efforts should be made to develop human resources by revisiting educational strategies to include updates in curricula and integrate ICT metrics at all levels. Encouraging innovation can be achieved by providing financial facilitation for research and development projects. Furthermore, it is important to update judicial and legislative systems, especially those related to intellectual property rights, internet regulations, and digital security laws to protect consumers. Economic incentives such as exemptions and tax reductions for digital projects, as well as financial subsidies in various economic sectors, should also be provided. Additionally, reducing the cost of telecommunications services and import taxes on ICT products and services is crucial.

- **Assisting Non-Governmental Organizations (NGOs) in the Digital Transition Process:** This involves leveraging ICT to advance comprehensive development goals by improving and raising awareness across different societal segments. It is essential to ensure horizontal exchange of knowledge and experiences between various institutions on one hand, and between private sector representatives and governmental bodies on the other. Efforts should be made to amplify the voices of marginalized groups to policymakers, integrating them into policies, programs, and strategies.

- **Assisting the Private Sector in the Digital Transition Process:** This involves understanding the private sector's requirements to adopt and integrate new technologies into

management, production, marketing, and other activities of various economic institutions. Experiences from institutions such as the American CHEVRON petroleum company and the Swedish SKANDIA insurance company have demonstrated their effectiveness in managing intellectual capital through digital integration.

III- Digital Transformation of Government Institutions Amidst the COVID-19 Crisis

III.1- Digital Transformation as an Option during the COVID-19 Crisis

The COVID-19 crisis played a significant role in the immediate adoption of digital transformation to ensure business continuity. Great emphasis was placed on the use of technology as it became a cornerstone during this period, significantly accelerating the digital transformation and its practical implementation. With the rapid pace of digital transformation due to the pandemic, the digital future seems to be approaching faster than ever before, possibly even faster than anticipated. As a result, many global companies such as Webex, Microsoft Teams, and Zoom began adjusting their operational policies to allow the maximum number of users to benefit from their services, contributing to the structure of remote education and work. This shift reflects the significant role that digital technologies play in helping countries face the pandemic (Qalloul & Tahla, 2020, p. 21).

Countries that had advanced in digital transformation, such as South Korea, were able to control the spread of COVID-19. They used artificial intelligence (AI), the Internet of Things (IoT), and robots to replace human teams for providing essential medical services to patients. They also relied on big data, comprehensive surveillance systems, and facial recognition technology to detect early cases of infection or those potentially at risk. Furthermore, drones and robots were used for street disinfection and in contaminated areas, while also providing guidance to pedestrians and ensuring compliance with medical instructions (Khwilad & Bouzreb, 2020, p. 43).

Countries with advanced digital infrastructure were able to offer a near-normal life for individuals, whether for work or education, but remotely, through smart government systems and video systems that allowed many people to continue their daily activities and helped students follow their lessons and lectures. Institutions quickly adapted to leverage digital technologies. For example, in China, the "Ant Group" partnered with over 100 banks to launch contactless loan initiatives to help small and medium enterprises cope with the COVID-19 crisis. In Brazil, the Central Bank launched the PIX system, a wide-reaching instant payment system. In India, the Riskcovry company introduced insurance policies against COVID-19 for companies wishing to offer health care for employees and coverage in case of wage loss (Ngorogeh & Bazarbashoglu, 2020).

Algeria, like other countries, faced a major shock due to the COVID-19 pandemic and the rapid digital changes that came with it. This situation forced everyone to employ digital technology in line with the requirements of the phase and its economic and social consequences, through the enhancement of some digital government services, which were first introduced in 2008. At that time, Algeria developed a phased strategy known as "e.Algerie2013," aimed at expanding internet

connectivity, digitizing public services, and modernizing the legal framework (Ghazal, 2014, p. 8). The digital government services launched across various sectors made many administrative and daily transactions much easier for citizens, saving time and effort. For example, the "Citizen Portal," created by the Ministry of Interior and Local Communities, allows citizens to receive information and answers to their administrative, commercial, and even investment-related inquiries. Additionally, the Ministry of Interior's portal provides information on passports, biometric national identity cards, and procedures related to them, as well as services like obtaining a criminal record and nationality documents, and paying utility bills for landlines, mobile phones, electricity, gas, water, and Algerian Airlines tickets. Algerian banks also provide electronic payment services (e-Payment), enabling users to settle bills and services through websites that accept this method.

The state also made digitalization a cornerstone of the "Algeria Vision 2035" strategy, one of the country's main development goals before the pandemic. This goal, which has become even more crucial now, aims to diversify and develop the national economy through eight key sectors: tourism, food industries, chemicals, construction materials, automotive, electronics, electricity, renewable energy, and textiles. Algeria has also launched several projects to promote digitalization, such as the "Asratak" project, the smart city project in Sidi Abdallah, e-learning initiatives, the virtual library project, and the "Orsak" program for combating natural disasters.

In response to the demands of the COVID-19 crisis and to ensure business continuity, government institutions worked to find digital solutions during the pandemic to mitigate the effects of closures and curfews. These efforts included enhancing financial technology innovations and developing digital financial services, with doubled efforts to meet customer needs effectively and efficiently and achieve digital transformation. Electronic banking services, which gained unprecedented attention since the beginning of the pandemic, became a critical element for both banks and customers. Banks began adopting digital strategies based on solid pillars that allow new business models, help institutions address critical liquidity issues, and enable them to interact with financial service providers, withdraw from existing credit lines without delay or disruption, and access alternative financing to compensate for liquidity shortages in traditional financial operations. Digital identity, which started in Algeria in 2016, allowed financial institutions to efficiently interact with clients in compliance with anti-money laundering requirements and other "Know Your Customer" standards (Delor & Boubarn, 2021). Furthermore, developments in open application programming interfaces (APIs) allowed digital financial service providers to access data from various public and private systems, increasing speed and reducing the cost of financial services without compromising security and regularity.

However, the use of digital financial services remains extremely low due to risks for both users and the financial system, such as concerns about data privacy, unequal access to technology, the digital divide, cybersecurity, operational risks, financial safety, and challenges related to

competition authorities. All of these factors require the competent authorities to exercise a high level of regulation, supervision, and oversight.

Amid the COVID-19 pandemic, e-commerce has become a secure alternative for various commercial operations and has witnessed significant growth during this crisis. For instance, the Algeria Post office provided merchants with electronic payment devices for free, prioritizing areas under lockdown (Nafea & Chabani, 2020, p. 194). E-commerce platforms gained significant importance, with the entry of Jumia into Algeria, joining local platforms such as OuedKniss, Batolis, and Ideal Forme. Telecommunication companies also benefited from digital financial services' ability to facilitate payments and provide real-time payment services for solar energy, insurance, and lending services (Delor & Boubarn, 2021). In this regard, the Ministry of Commerce launched several projects, such as an information system to monitor imported goods, while the Ministry of Finance initiated the digitization of regional treasury systems and launched an information system that allows taxpayers to fulfill their obligations remotely.

Algeria has not yet experienced telemedicine; however, the government has started to make health information available online by providing the necessary data. Additionally, medical consultations via telemedicine platforms have been launched. The country also introduced electronic pharmacy services, digital hospitals, and the digitization of contractual relations with social security bodies. Moreover, Algeria began producing a COVID-19 vaccine on September 29, 2021. As for the judicial institutions, Algeria digitized legal files, implemented electronic notifications of judicial documents, and enabled remote submission of complaints and requests (Minister of Digitalization and Statistics).

During the COVID-19 crisis, there was significant activity in the creation of digital applications and platforms aimed at improving business efficiency, reducing the risk of virus transmission, and enhancing the use of pre-existing applications created before the pandemic. Institutional meetings, including those at the highest levels, were held through various digital platforms for remote communication of news and events. Government sessions and even presidential meetings were broadcasted live, and meetings were held via Audio/VideoConference using applications like Zoom and Microsoft Teams. There is potential for further efforts to raise awareness of their benefits and encourage their growth. By expanding access to digital platforms, Algeria will enhance economic activity and simplify daily life for its citizens, allowing them to increase their assets or inject productive investments. Most importantly, this will help mitigate the shocks caused by the COVID-19 pandemic.

III.2 - Digital Transformation as an Option Post-COVID Crisis

Technology and digital solutions have proven to be essential tools during this crisis, helping governments ensure the continued provision of essential public services and address crises and emergencies by mobilizing resources to maintain digital services infrastructure and create

new, innovative digital solutions. This is evident in government initiatives to quickly launch a range of services aimed at providing vital industries and citizens with the necessary resources. Strengthening and expanding digitalization has become one of the main strategies adopted by government institutions, which have reconsidered traditional work patterns, moving toward remote work, electronic payments, and digital management, among other things.

The rapid transition to everything digital after the COVID-19 crisis has led to significant changes across all sectors and resulted in profound social transformations, altering traditional habits and responses to events and issues. Undoubtedly, the pandemic has left some positive impacts regarding the use of digital tools in daily life. Although digital technology was rarely used continuously by individuals before the crisis for various reasons, such as lack of awareness or disinterest, the pandemic forced societies to adopt these tools due to full and partial lockdowns. There is no going back now; this change is permanent and will deepen in the future. It is crucial for the state and institutions to think about how to leverage this transformation to enhance the efficiency of their operations. Institutions must develop their digital skills to adapt to this phase. Those institutions that quickly adapted to digital transformation in their work have succeeded in managing the crisis. Therefore, institutions must embrace digital work methods to survive and continue, which is inevitable, especially since remote work is one of the changes imposed by digital transformations during the pandemic, and this will continue in the future. While remote work faced many challenges, varying from one institution to another and one region to another depending on the readiness of the necessary infrastructure, such as required internet bandwidth, the applications used, and employees' ability to handle these applications, countries that made significant progress in digital transformation were the most capable in managing remote work.

Algerian government institutions were affected by the pandemic, experiencing both negative and positive consequences. As part of efforts to ensure the sustainability of operations with high efficiency across all sectors, digital mechanisms were developed to ensure the continuity of work in all circumstances and to develop new business models that employ emerging technologies while innovating new solutions. In this context, the need to accelerate the pace of digital transformation during and after the COVID-19 crisis, and to address various types of crises, became evident. This was confirmed by the former Minister of Digitalization and Statistics, Mounir Brahim, on December 28, 2020, who stated that developing a digital ecosystem that includes economic and social actors would speed up the digital transformation process. On April 1, 2021, the current Minister of Digitalization and Statistics, Hussein Sharhabil, also emphasized that his ministry was working on preparing a national digital transformation strategy, which would serve as a reference in the country's digital development efforts (Algerian News Agency, 2021).

The First President of the Supreme Court, Abdel Rashid Tabi, on Monday, June 14, 2021, highlighted Algeria's efforts in adopting electronic governance tools and accelerating their

widespread use, particularly in recent times due to the urgent necessity imposed by the COVID-19 pandemic. The pandemic underscored the need for international cooperation to ensure mutual safety. On March 23, 2021, Minister Hussein Sharhabil met with Li Jiguan, the Vice President of Huawei for North Africa, where they exchanged views regarding Algeria's digital transformation project (Algerian News Agency, 2021). Moreover, over 2,000 remote trials were conducted due to the COVID-19 crisis, which prompted Minister of Justice Belkacem Zghamti to announce the establishment of an electronic prosecution system. This system would allow citizens to file complaints and prevent any abuse, ensuring easy access to the public prosecutor and facilitating the progress of legal cases (Ghorari, 2020, p. 389).

Technology has become a driving force for radical digital transformations, contributing to creativity and innovation, and translating these efforts into applications capable of capturing commercial markets and dominating the new world. In this regard, Minister of Higher Education and Scientific Research Abdelbaki Ben Zian presented on January 18, 2021, the national strategy for research and innovation in artificial intelligence for the period 2020-2030. The strategy aims to enhance Algeria's capabilities in artificial intelligence through education, training, and research. It also seeks to support capacity building as a tool for development, enabling various economic and social sectors to overcome obstacles to the ongoing digital transformation. This will accelerate the implementation of developmental programs and projects, improve performance, create an innovative working environment, and support initiatives to increase productivity (Algerian News Agency, 2021).

I.V. Assessment of the Status of Algerian Institutions in Digital Transformation

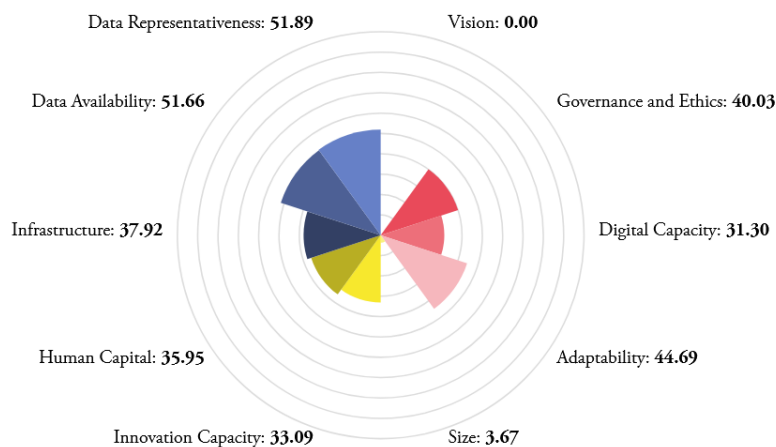
I.V.1. Government Readiness for Artificial Intelligence

Amid the COVID-19 crisis, the strategic importance of artificial intelligence (AI) for governments around the world became clearer than ever. With the onset of the pandemic, AI helped pharmaceutical companies develop new drugs and treatments. AI was also used in managing the pandemic and played a role in economic recovery by assisting in sectors ranging from healthcare to education and transportation, improving the delivery of public services.

The readiness of a government to apply and benefit from AI technologies is one of the most critical factors in promoting these technologies within institutions. According to the results of the 2020 Government AI Readiness Index, Algeria ranks 118th out of 172 countries, indicating a significant gap between Algeria and the leading countries in this index. This suggests that greater efforts are required to create a conducive environment for supporting AI technologies, particularly as Algeria adopts a digital transformation strategy. The development of a government strategy is considered one of the key global indicators that assess the progress of AI in a country. This is currently the case for Algeria, as global indicators show that despite the large number of AI research labs spread across universities in the country, Algeria still ranks low. This was confirmed

by Ahmed Kssoum, Director of the AI Research Lab at Bab Ezzouar University, who stated that there are 116 AI-related research labs in Algeria, spread across 40 universities nationwide. Despite the growing number of these labs, their output remains modest (Al-Fajr, 2021). Therefore, what the country urgently needs is a government strategy that sets national objectives, action plans, and provides funding over the coming years.

Figure 1: Government Readiness for Artificial Intelligence in Algeria



Source: Oxford Insights and International Development Center, (2020). “Government AI Readiness Index?” Available at: <https://www.oxfordinsights.com/government-ai-readiness-index-2020>.

From the figure, it is clear that Algeria faces challenges in benefiting from artificial intelligence (AI) technologies, primarily due to the country's technical infrastructure levels and human capital. One of the main obstacles is the low levels of human capital, which are crucial for making substantial progress in AI. Additionally, there are issues related to providing fast internet, simplifying the construction of data centers, and building supercomputing capacities. The country also faces challenges related to entrepreneurship, as well as regulating and controlling the activities of multinational companies like Facebook and Google in Algeria, particularly in terms of protecting information and the privacy of Algerians. A clear and strict policy regarding the localization of data centers and information, similar to those created abroad, is needed. These technologies could contribute to increasing the added value to economic sectors that support diversification, such as industries, public services, and professional services. Therefore, Algeria must intensify its efforts to make significant strides in several areas that support AI development.

I.V.2. Network Readiness Indicators

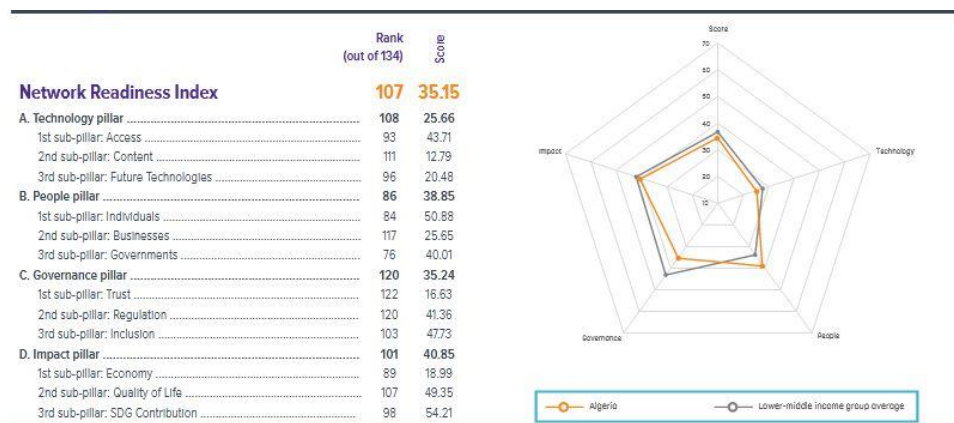
To assess the digital transformation status of any country, technical committees from the United Nations and other organizations have continuously developed shared indicators that help determine the digital gap across various sectors and guide countries in formulating appropriate strategies. One of the key indicators is the Network Readiness Index (NRI), created to assess

whether the network is ready and whether the world is prepared for a unified network. Initially developed by experts from the World Economic Forum in 2000, it was later handed over to the Portulans Institute in the United States in 2019. This index, also known as the Digital Network Readiness Index, evaluates countries' economies based on their ability to utilize Information and Communication Technologies (ICT) across four main areas, each with three sub-factors, totaling 62 indicators. These areas and sub-factors include:

1. **ICT Infrastructure:** Access, content, and future technologies.
2. **ICT Usage:** By governments, businesses, and individuals.
3. **Governance and Business Environment:** Regulatory framework, trust, and inclusiveness.
4. **Impact of ICT Use:** On economic, social, and sustainable development.

According to the 2020 annual report by the Portulans Institute, which includes 134 countries, Algeria ranks 107th with a total score of 35.15. This ranking reflects the significant digital gap faced by Algeria. The figure below shows the results specific to Algeria.

Figure 2: Network Readiness Index for Algeria, 2020



Source: The Network Readiness Index, 2020, p. 65 (PORTULANS Institute)

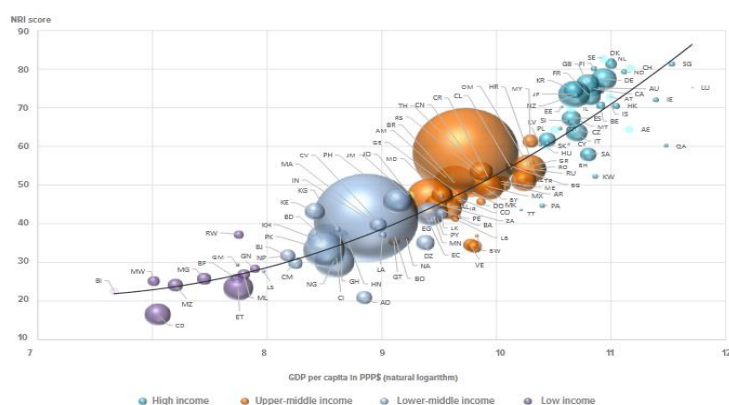
The figure demonstrates that Algeria ranks poorly across various areas and has not even reached the level of middle-income countries. Looking at the recorded numbers and scores, there is a notable lag in terms of ICT infrastructure as well as governance and the business environment. The digital gap in Algeria is particularly evident in the delay of e-government development, the weakness of e-commerce, and the lack of access to modern technologies, emerging technologies, and investment in them (such as AI, robotics, and IoT). Additionally, there is an absence of smart applications and digital platforms, coupled with weak geographic connectivity to high-speed internet, despite recent investments in infrastructure and internet services. This highlights the inadequacy of these investments in covering all regions and providing services to all Algerian institutions, regardless of their nature and legal status. There are also issues with cybersecurity,

organizational challenges, and outdated legislation. Furthermore, Algeria faces a lack of high-quality goods and services in the ICT sector, indicating the significant deterioration in the use and spread of technology. This is also reflected in the lack of trust in electronic transactions and the related administrative procedures, which reduces the willingness to adopt digital technologies and hinders the development of the economy in an environment hostile to anything intangible.

- I.V.3. Measuring Performance by Income Group and the Global Innovation Index

The adoption of multi-dimensional strategies to enhance network readiness in various countries has a significant impact on efforts to expand access to ICT, regulate it, and invest in emerging technologies. This is often closely tied to high levels of trust and security, as these countries are at the forefront of future technologies, which directly correlates with performance in the Network Readiness Index (NRI) for their economies. The income level of a country is one of the strongest indicators of performance, reflecting the extent of its digital transformation. The following figure illustrates this relationship by plotting points against GDP per capita in terms of purchasing power parity (PPP). As seen, the score increases with income level. Therefore, higher-performing countries are generally high-income economies, while lower-performing countries are predominantly low-income economies. Countries with lower-middle-income and upper-middle-income fall into the expected ranking.

Figure 3: Performance Measurement of Countries by Income Group



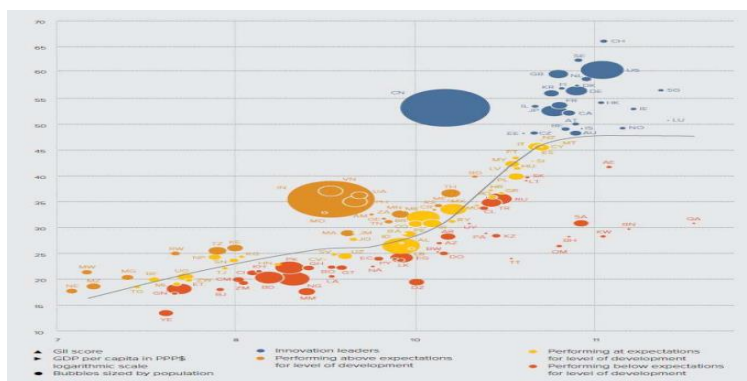
Source: The Network Readiness Index 2020, p. 39 (PORTULANS Institute)

Note: GDP per capita is calculated based on purchasing power parity (PPP) in dollars (natural logarithms). Data on GDP per capita and population (represented by bubble size) is from 2019 or the most recent available year. The data is sourced from the World Bank's World Development Indicators database. The trend line is a second-degree polynomial ($R^2 = 0.86$).

The results indicate a slow pace of digital transformation in Algeria when compared to the significant leaps made by many other countries, which could have a substantial impact on efforts toward effective digital transformation, especially during the COVID-19 crisis. It is also worth

noting that some lower-income countries, such as Vietnam, rank higher than Algeria. This suggests issues with the strategy being followed and the structure of the economy in Algeria.

Figure 4: Global Innovation Index 2020 and its Relationship with Development Performance of Each Country



Source: World Intellectual Property Organization (WIPO), 2020, p. 20

In 2020, Algeria ranked 121 out of 131 countries on the Global Innovation Index, as published by the World Intellectual Property Organization (WIPO). This low ranking is attributed to an unsupportive scientific environment for innovation in Algeria, the obstacles faced by local innovators, a lack of funding and follow-up for innovation projects, and the nature of research activities in various fields. Additionally, the absence of laws and regulations to protect innovative works has been a significant barrier. However, Algeria improved its ranking in 2021, moving up to 120 out of 132 countries, largely due to the accelerated adoption of digital solutions, applications, and services, which was driven by the COVID-19 crisis. Despite having resources and potential for higher scores in the Global Innovation Index, Algeria failed to capitalize on them due to ineffective government policies, lack of strategic direction, and insufficient national plans to develop infrastructure that would allow genuine access to the world of innovations. This situation calls for a reevaluation of national strategies to adapt to the changing national and global economic environment, especially in the field of scientific research.

V.

Conclusion:

The COVID-19 crisis has significantly compressed the timeline for digital transformation, forcing countries to quickly lay the foundations for this transition. The crisis has pushed everyone to adopt digital solutions to manage everyday tasks and operations within administrations and institutions. Many countries have sought to heavily invest in digital technologies, utilizing them not only for communication but also to ensure the continuity of vital sectors. Therefore, accelerating digital transformation has become a strategic choice that must be embraced by all nations. Algeria, too, must reconsider its approach to government digitalization, as it was an inevitable option in light of

the pandemic. The country faced various challenges, notably in government digitalization, funding, and human resources. The biggest hurdle was providing the necessary communication infrastructure, especially fast internet, which is essential for fostering innovation and technological advancement. While Algeria has made progress in adopting technology, this is just the beginning. There is still a significant gap in the necessary regulations to address this new type of transformation, as well as a lack of digital literacy among the population and a shortage of experts in smart software for dealing with the digital economy.

V.1 Key Conclusions

- Algerian government institutions were unable to manage the COVID-19 crisis effectively due to the lack of clear strategies to manage various crises successfully.
- The COVID-19 crisis was largely caused by the inability of institutions to anticipate a pandemic, which is expected to occur once every century and poses a significant threat, especially as geographic borders disappear and the world becomes a global village.
- The crisis has highlighted the critical importance of communication and information technology, which became the primary tool and foundational pillar in combating the pandemic's consequences and reshaping the rules of the game.
- Technology and smart applications have the potential to improve services and address challenges and crises effectively.
- The COVID-19 crisis demonstrated the urgent need for comprehensive digital transformation, which can only be achieved by integrating advanced technologies such as 5G and 6G. These technologies offer users full freedom to employ secure technology, with features like Network Slicing and a focus on cybersecurity. It is also essential to train personnel in network security and develop electronic protection features to accelerate the digital transformation process, strengthen national strategies for ICT development, and support smart policies to encourage investments, collaboration, and partnerships. This approach will improve operational efficiency in institutions, enhance service quality, streamline processes, and reduce costs.
- The expansion of online work due to lockdowns has accelerated the pace of digitization, as well as boosted efforts for technological innovation. However, performing all functions online is difficult, and there is a significant disparity in access to high-speed internet. This means that the Covid-19 crisis has deepened the digital divide.
- The Covid-19 crisis has highlighted the need for government institutions in Algeria to accelerate their digital transformation in delivering digital services. In particular, to stay in line with the times and its changes, and to stay ahead of potential future disruptions, they need to adjust business models for both front-end and back-end operations. Adopting the latest technologies,

including 3D printing, blockchain, the Internet of Things (IoT), digital solutions, digital currencies, artificial intelligence, and cloud computing, is the foundation of digital services.

- Although some digital services were provided by most government institutions in Algeria, they were not used in the way required by the global digital development and transformation. Therefore, it is essential to establish an efficient and effective digital administration by offering secure services with high added value, in general, to enhance modernization, transparency, and public performance, as well as to contribute to improving the business environment. This would allow for the creation of a suitable space for creativity and innovation, helping to expand and spread further, not to mention contributing to completing transactions.

- Government institutions faced major challenges regarding the increasing demand for digital services, which require a broad scope of high flexibility and immediate responses. Given the complexity of the pandemic, there are many reasons to believe that the response phase to the Covid-19 crisis will require unprecedented levels of coordination, communication, and policy changes, and this will take time.

- The crisis has demonstrated the positive potential of digital transformation, mastering new tools, and introducing new practices and business models. This calls for swift and new actions to support this transformation in Algeria, which still lacks the necessary infrastructure and equipment to deploy electronic solutions. There is a need to prioritize digitization.

V.2 - Recommendations and Study Suggestions:

- Establish the necessary infrastructure, including technology, communication networks, equipment, and devices, as well as training for all employees in government institutions;
- Allocate the budget for necessary measures for digital transformation, particularly in research, development, and digital innovation;
- Develop comprehensive awareness programs suitable for all administrative levels to reduce the resistance of some employees to digitization;
- Provide all necessary information systems and organizational preparations within the government;
- Change the business model at all levels of the institution and business structures by adopting a digital approach based on emerging technologies;
- Raise awareness among transaction users about digital dealings, the importance of accessing electronic services, and enhancing the use of digital technologies;
- Provide appropriate legislation to regulate electronic transactions;
- Learn from successful and pioneering countries in this field.

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Research Article

**“COVID-19 Crisis in Algeria - Bensid Brahim , Azizi Asma ,
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The Illocutionary Purposes of Speech Acts in Rached Ghannouchi's
Discourse – A Pragmatic Study Based on Searle's Classification.

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Abstract

This article seeks to apply a pragmatic approach by utilizing one of the most essential procedural mechanisms of pragmatic research, namely Speech Act Theory. This theory is considered one of the key pillars of pragmatic linguistics, initially associated with the efforts of the linguistic philosopher Austin and later refined by his student Searle. Accordingly, this research aims to apply Searle's fivefold classification to the discourse of the former leader of Tunisia's Ennahda Movement, Rached Ghannouchi, by analyzing and categorizing the speech acts contained in his discourse. The study then highlights the illocutionary purpose and perlocutionary effect resulting from these acts.

Keywords: pragmatic study, classification, categorizing.

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Introduction

Pragmatic research primarily focuses on studying language in use and its application in communicative contexts. Pragmatics is founded on several key concepts, most notably Speech Act Theory, which emerged from Austin's analytical philosophical works before reaching maturity and development through his student Searle. Searle provided its final model, making it a central component of linguistic pragmatic research.

The significance of this study lies in its attempt to uncover the intentionality behind the discourse of the former leader of the Ennahda Movement, Rached Ghannouchi, starting from linguistic phenomena manifested in the interconnected textual units governed by agreed-upon linguistic rules. The study further examines the various contextual factors influencing the discourse, from the speaker to the audience.

To achieve the objectives of this discourse and its intended meaning, Speech Act Theory was adopted as a research tool to analyze its pragmatic effects on the audience. Consequently, this research seeks to answer the following key question:

Can this discourse contain illocutionary effects of speech acts according to Searle's classification?

This research hypothesizes, based on the general contexts of the discourse, that it is rich in linguistic features indicating speech acts, as classified by Searle. These acts are expected to exert a significant illocutionary impact on the audience, given that the discourse was a formal speech delivered on a media channel in London and directed at the Tunisian people during a period of popular mobilization aimed at reforming the governance system.

To confirm or refute this hypothesis, the research follows a structured plan that includes the following elements:

1. Defining and clarifying the key theoretical concepts underlying the study.

2. Presenting the full text of the speech without modification.
3. Analyzing the discourse by identifying speech act indicators in each segment, linking them to the broader context, and determining the illocutionary purpose and perlocutionary effect of each speech act.
4. Concluding with the research findings.

Concept of Pragmatics:

In **Al-Zamakhshari's** dictionary *Asas al-Balagha*, the root "**DWL**" is defined as: *"The days turned in favor, believers triumphed over polytheists at Badr, and God alternates days among people—sometimes in their favor, sometimes against them. The days rotate, and fate shifts from one state to another."*

Similarly, **Al-Firouzabadi** explains in *Al-Qamous Al-Muhit*: *"Adalah and Tadawul refer to succession, alternation, and turnover in different matters... The days rotate, shifting from one condition to another."*

From these definitions, it is evident that Arabic dictionaries agree that the root "**DWL**" signifies transformation, change, and alternation. It conveys the idea of transition from one state to another, much like how the term is commonly used in daily speech—for example, "The brothers took turns riding the bicycle," meaning they alternated in using it. Thus, pragmatics, linguistically, derives from interaction, exchange, and shared language use.

From a terminological perspective, **Françoise Armingaud** defines pragmatics as a *"phenomenon of discourse and communication."* This definition aligns with the perspectives of **Anne-Marie Diller** and **François Récanati**, who describe pragmatics as *"the study of language use in discourse, demonstrating its rhetorical capabilities."*

Among Arab scholars, the concept of pragmatics has varied, much like other linguistic terms, depending on each scholar's intellectual orientation. **Taha Abdelrahman**, one of the first Arab scholars to introduce the term, bases his definition on traditional Arabic scholarship. He states:

"In our tradition, pragmatics relates to heritage practice, encompassing the entire intellectual legacy of both the general public and scholars. The field of

pragmatics in heritage experience refers to the domain of communication and interaction."

Thus, in **Taha Abdelrahman's** view, pragmatics is inherently tied to the process of communication and interaction between language users.

As for "Hafid Ismail Alawi," he sees "pragmatics" as a field of knowledge shared between linguistics, communication science, and many other sciences that have an influence on and interaction with it, whether directly or indirectly. He states:

"The closest field of knowledge to pragmatics (La pragmatique), in our view, is linguistics. If that is the case, then it is legitimate to investigate the connection of this new communicative science with linguistics and other fields of knowledge, either because they are close to it or because they share some scientific foundations with it, whether theoretical or procedural."

As for "Massoud Sahraoui," his perspective and concept of pragmatics were different, as he considered it a linguistic doctrine based on observing the universal laws of language use and searching for factors that contribute to the success of communicative discourse. He states in this regard: **"It is a linguistic doctrine that studies the relationship between linguistic activity and its users, the ways and means of successfully using linguistic signs, the contexts and situational layers in which discourse is produced, and the factors that make discourse a clear and successful communicative message, as well as the reasons for failure in communication in natural languages, etc."**

From the previous definitions, we can conclude that "pragmatics" (Pragmatique) is a broad field of knowledge concerned with studying language in use—that is, analyzing it in a communicative situation. The goal is to uncover the intentions behind discourse based on a set of principles, which will be discussed later.

Accordingly, pragmatics, according to these two definitions, is the study of language in use or communication. Meaning is not confined to the speaker or the

addressee, nor is it inherent in words alone; rather, it includes all aspects of communication, encompassing both the sender and receiver during the use of language in a specific context.

The Concept of Discourse

If the term "discourse" was previously used to denote the formal structuring of addressed speech, it has acquired new meanings over the last decades of the twentieth century, despite the differences in perspectives, research, and analysis.

For "Benveniste," discourse is any utterance in which both a speaker and an addressee participate in a communicative process where the primary goal of the speaker is to influence the addressee in some way. "Jean-Michel Adam" (J. Michel Adam) supported this view, stating: **"When we speak, we seek, on the one hand, to make the addressee share our opinions or representations concerning a specific topic, and on the other hand, to encourage others to adopt as many of our views as possible."**

"Mikhail Bakhtin" (Mikail Baktine) considers that

"discourse means language embodied in its entirety and completeness. It is connected to spoken words, which are based on dialogic relationships within or outside the language. These dialogic relationships exist in the realm of the word because the word is necessarily dialogic in nature."

On the other hand, "Michel Foucault" (M. Foucault) had a distinctive view of discourse, focusing on its specificity and strong connection to power. However, he did not see it as merely a tool for planning and organizing by authority; rather, he considered it a relationship between language and patterns of social domination within a specific ideology. He states: **"Discourse has an internal logic and institutional connections; it is not necessarily the product of an individual subject expressing meaning or referring to it. Instead, it may be the discourse of an institution, a time period, or a specific field of knowledge."**

Based on the above concepts, it can be said that discourse is not merely a means of conveying and directing information; rather, it expresses the ideological content attached to it. For instance, political discourse represents a specific ideology and orientation, just as religious, philosophical, and historical discourses do. Discourse is a refined and structured system of expression, serving as an intellectual construct that conveys a particular point of view. It is formulated with a coherent structure to achieve persuasion and influence, occurring between a sender and a receiver in a direct communicative process.

The Concept of Speech Act Theory

"Speech Act Theory" is one of the most fundamental foundations of pragmatic linguistics in contemporary Arabic linguistic research. It was initially linked to the efforts of the philosopher "Austin" as a philosophical-linguistic approach. This was evident in the lectures he gave at the University of "Oxford" in England in the third decade of the twentieth century, and later in the "twelve lectures" he delivered at "Harvard University" in 1955, which were compiled—similar to how "De Saussure's" lectures were compiled—and published posthumously in 1962 in a book titled:

How to do things with words

"Searle" benefited from his teacher "Austin's" ideas, developing "Speech Act Theory" and introducing some modifications and additions. What his teacher presented was not sufficient to establish a comprehensive theory of speech acts but rather served as a starting point. Through it, he defined a set of key concepts, particularly the "illocutionary act," which became a central concept in this theory.

"What he presented about the illocutionary act and illocutionary force was sufficient for researchers to discuss his speech act theory as a fundamental stage following Austin's initial approach."

Types of Speech Acts According to "Searle"

1. Assertives:

"The illocutionary purpose here is to convey a fact by the speaker with varying degrees of certainty through a proposition that expresses this fact.

All acts of this category can be either true or false, with the direction of fit being from words to the world."

These are also called "declaratives and judgmental acts," including acts of reporting and inferring.

2. Directives:

"Their illocutionary purpose is to attempt to get the listener to act in a way that aligns with the informative content of the directive. Examples include orders, prohibitions, and requests. The direction of fit is always from the world to words, and the expressed sincerity condition is always a desire. Every directive is an expression of a desire that the listener performs the requested action. Directives such as orders and requests cannot be true or false, but they can be obeyed, ignored, accepted, or rejected."

These are also called "commands" as they compel the addressee to take a specific action.

3. Commissives:

"Promises"

They are also called **commissives**, and their performative purpose is for the speaker to commit themselves to an action in the future. "The direction of fit in commissives is always from the world to words, and the expressed sincerity condition is always intention. For example, every promise or threat is an expression of intent to do something" (). They are also referred to as "commitment acts."

4. Expressives:

Their purpose is "to express a psychological state, provided that there is genuine intention, and where there is no correspondence between the world and words, and where the content assigns a property either to the speaker or to the addressee" (). This category includes acts of thanking, congratulating, apologizing, condoling, and welcoming, all of which express an emotional state.

5. Declarations:

Also known as **performatives** or **pronouncements**, these occur when the utterance itself enacts a change, and the sincerity condition is not required in this case. **"They are acts that bring about immediate changes in conventional event patterns, which often depend on social rituals"** (). The direction of fit in these acts **"may be from words to the world or from the world to words, and they do not require a sincerity condition."** ()

This is a fundamental stage following the **initial phase** in Austin's theory.

Speech Text:

Sheikh Rached Ghannouchi explicitly calls for the overthrow of Ben Ali's rule – January 14, 2011

I see it as my duty, dear brothers and sisters, honorable gentlemen, in these great historical days that our free and noble people of Tunisia are experiencing, I see it as my duty to issue these calls on this great day, on which the revolution of the Tunisian people and its historical epic is about to be crowned with a great victory.

First, I pay tribute to the souls of the martyrs who fell at the hands of the tyrants, who fell following in the path of Tunisia's martyrs—martyrs of the labor movement, the national movement, and the Islamic movement. These individuals did not fall but rather ascended as martyrs in the sight of Allah Almighty. They are the crown of the Tunisian people and a source of honor for them and their families. We ask Allah to grant them mercy and to reward their families and the people of Tunisia with something better in return.

My **first call** is to these masses gathered today from one end of the country to the other, from its east to its west, and those gathered to besiege **the fortresses of oppression**, such as the Ministry of Interior, and those heading to besiege the **palace of tyranny and corruption**—the Carthage Palace—and all other centers of repression. I salute these masses and call upon them to **stand firm and not return to their homes**, for they are in the **final moments** of achieving their victory and their historical triumph. They must not leave before **the tyrant**

falls, before Tunisia opens up to a **new era**, new policies, and new leaders—leaders who are free and honorable and who respect the people.

So **stand firm, stand firm, brothers and sisters**, for you are in **the last fifteen minutes**, if not the **final five minutes**. The tyrant today is **on his last breath**, so **tighten your grip on him and do not let him escape in this final moment**.

Yesterday, he looked miserable—the same man who was once a ferocious wolf **now looked like a frightened rabbit**, groveling before the people while his hands remain stained with **the blood of trade unionists** since **1978**, the **blood of protesters** in **1984**, and the **oppression of the leftist, Islamic, and liberal movements**. His hands are soaked in blood, and yet yesterday he was begging the people. **Do not let this tyrant escape**, do not allow him to change his skin, for beneath it, he remains the same **wild beast**.

My first call is for the masses to remain steadfast, to **occupy the streets and public squares**, to **surround government buildings**, and to **march on centers of oppression and authoritarianism** until they expel the tyrants and despots.

I urge them to **protect the property of the Tunisian people** and to **avoid any acts of destruction or corruption**, for this is a **pure and blessed revolution** that should not be tainted by any form of **vandalism or oppression**.

Application:

The **assertive speech acts** in this speech by **Rached Ghannouchi** appear in several places. We will identify them all, specifying in each instance their **performative function** and their **effect on the audience**. After that, we will mention the other categories of **Searle's speech acts**.

- **"They fell following in the path of Tunisia's martyrs—the martyrs of the cultural movement, the national movement, and the Islamic movement."**
- **"These individuals did not fall but rather ascended as martyrs in the sight of Allah Almighty."**

In these **two assertive statements**, Ghannouchi highlights **the great sacrifices** made by the **heroes of Tunisia** who called for freedom during what became known as the **"Jasmine Revolution."** They **followed in the footsteps of those before them**, choosing the **path of martyrdom**.

Ghannouchi first states: **"They fell following in the path of Tunisia's martyrs."** He then **clarifies and specifies** exactly **who these martyrs were**: **"the martyrs of the labor movement, the national movement, and the Islamic movement."**

By using these **two assertive statements**, Ghannouchi **establishes a connection** with his audience, conveying his **intended message** and **performative function**: that **the Tunisian revolution, the sacrifices made, and the martyrs who fell are an extension of past struggles**. He suggests that this revolution is **a continuation of previous sacrifices**, undertaken for the same ultimate goal: **defending the nation and preserving its values**.

The **intended effect** of these statements is **to inspire and encourage** the audience to **continue defending the homeland**, because **even if this revolution fails, the honor of martyrdom remains the highest reward**—and what **greater honor than sacrificing for one's homeland?**

"The direction of fit in these two statements, as is known, is from words to the world (Word to World), and the sincerity condition is the truthful transmission and faithful expression of reality." This condition, as we have seen, has been met through references to past **historical events**.

- **"The tyrant today is on his last breath."**
- **"Yesterday, he looked miserable—once a ferocious wolf, now a frightened rabbit, groveling before the people."**

The first statement, **"The tyrant today is on his last breath,"** is an **assertive speech act**, where Ghannouchi employs **Quranic intertextuality** to **illustrate the state of President Zine El Abidine Ben Ali**, who **appeared on television in a final attempt to save himself**, speaking in **Tunisian dialect for the first time**, offering **promises of freedom, accountability, and prosperity** ().

During this speech, Ben Ali famously uttered the phrase **"I understand you"**, which later became a **symbol across the Arab world**—used to mock leaders who were **blind to their people's demands** or **slow to grasp their plight**. It even turned into a **dark joke**, repeated by **intellectuals and ordinary people alike**.

Ghannouchi, in this verbal informative sentence, invoked intertextuality with the Quran, referring to the words of Allah in Surah Al-Waqi'ah: **"Then why, when it (the soul) reaches the throat, And you are at that time looking on – And We are nearer to him than you, but you do not see – Then why, if you are not to be recompensed, Bring it back, if you should be truthful?"** (*Surah Al-Waqi'ah, Verses: 83-87*)

These verses describe the state of a person at the moment of death, when the soul reaches the throat, and none of those present can do anything to help, but can only look on helplessly. The person himself is unable to prevent what is happening, nor can anyone else assist him.

Ghannouchi referenced this Quranic intertextuality to describe the state of the president in his final moments of power, as his rule was nearing its end and his regime was on the verge of collapse. He used this intertext to metaphorically convey the president's condition—his speech reflected hesitation, fear, immense weakness, and inability to control the unfolding events in his country. This was likened to the soul reaching its final moment before departing from the body, a state where neither the person nor the observers can intervene.

Thus, the sentence indirectly conveyed the president's complete helplessness in finding a solution to the popular uprising. Instead of explicitly stating his incapacity, it was subtly suggested through a Quranic reference.

Use of Rhetorical Devices

Ghannouchi then employed another rhetorical device, namely "explicit simile" and "detailed simile," in his statement: **"He appeared miserable yesterday, though he was the ferocious wolf,"** which is an **explicit simile**, and in:

"He appeared like a rabbit yesterday, fawning over people," which is a **detailed simile**.

These similes were deliberate in this verbal informative sentence, used by Ghannouchi to emphasize the president's state. He resorted to clarification through comparison, which is in essence a descriptive simile.

In the first part of the sentence, the president was compared to a ferocious wolf, which is an **explicit, detailed simile** because the simile tool was omitted, leaving only the subject (the president) and the object of comparison (the wolf), with the common trait being ferocity, persecution, and oppression of his people.

The omission of the simile tool in this explicit comparison strengthened the impact and meaning of the sentence, making it more forceful. Rhetoric scholars affirm this by stating: *"The explicit simile is more concise, more powerful, and has a stronger effect on the soul."*

It is considered more concise because it lacks the simile tool, and more powerful because it gives the impression that the subject is identical to the object of comparison.

In the second part of the sentence, the type of simile used is a **detailed simile**, in which the simile tool is mentioned, but the common trait is omitted. This allows the audience to infer the shared characteristic by examining the context.

For instance, in: "He appeared like a rabbit yesterday, fawning over people," the subject is the president, the object of comparison is the rabbit, the simile tool is "like," and the omitted common trait, inferred from the context, is meekness, cowardice, and panic. This signifies the fear and distress the president felt as his political cards were exposed.

Purpose of These Informative Sentences

The purpose of these informative sentences was to highlight the state of the Tunisian president, Zine El Abidine Ben Ali, by portraying his deterioration and humiliation. Ghannouchi illustrated how the president, once seated on his throne

and blind to his people's suffering, had now reached an unparalleled level of weakness. Previously, he had deprived his citizens of their freedoms, boasting of a hollow democracy amidst rampant corruption, lack of transparency, and suppression of justice. Now, in a desperate turn, he was making promises of sweeping reforms!

Through these statements, Ghannouchi urged the Tunisian people to recognize this critical moment and not be deceived by the president's pledges. He warned against sympathizing with or believing his speech, which, for the first time, was filled with vague and ambiguous expressions. Ghannouchi understood that this was a popular revolution led by the people themselves, without political parties or organizations.

These two sentences had a profound emotional impact on the Tunisian people, fueling their determination and reinforcing their spirit of bravery and sacrifice. They signaled that the moment of the president's downfall was imminent, emphasizing the need for persistence and unity. The message was clear: the people must remain steadfast in their demand to overthrow the president and his authoritarian regime.

What distinguished these two sentences was their accurate depiction of the president's state during his speech and their faithful transmission of reality. The ultimate proof of their truthfulness was the president's subsequent escape, seeking political asylum in Saudi Arabia. This was the ultimate evidence of his complete failure, aligning exactly with Ghannouchi's portrayal of his utter helplessness.

The Use of Directive Speech Acts

Throughout his speech, Ghannouchi used various directive speech acts, which took different grammatical forms—some appearing as present verbs preceded by the infinitive particle "أن" (to), others as past verbs. Despite this structural variation, they all served the primary **illocutionary function of guidance, instruction, and exhortation**.

His speech acts included invocations, commands, and prohibitions, with a complete absence of interrogatives—an intentional choice by Ghannouchi. He was not appealing to reason; the events unfolding in Tunisia had already exposed the truth. The distinction between right and wrong was now clear, leaving no room for questioning. Thus, his speech was dominated by **directive speech acts** because the people were already primed for action. They had endured enough oppression following the protests that erupted after Mohamed Bouazizi set himself on fire on **December 17, 2010**.

One example of a **directive speech act** in his speech is: **"We ask Allah to have mercy on them and to grant their families and the Tunisian people goodness in their stead."**

This sentence takes the form of a **supplication**, which is a type of **imperative request**. The speech act here is structured as a **request and invocation** for God's mercy upon the martyrs of the popular uprising, known as the "Jasmine Revolution."

Ghannouchi deliberately used supplication instead of direct commands, demonstrating politeness in the context. The renowned rhetorical scholar in *Jawahir* *Al-Balagha* explains: *"Imperative speech acts can take various forms: direct orders, requests, or invocations, depending on the context. An imperative with an inferior subject is an order; with a superior subject, it is a supplication; and among equals, it is a request."*

Impact of the Directive Speech Acts

The **illocutionary purpose** of this directive speech act was to express **Ghannouchi's deep empathy** for the Tunisian people and their suffering. He began his speech by praising the martyrs, describing them as the pride of Tunisia, before immediately offering prayers for them.

The **perlocutionary effect** of this speech act was to reinforce the people's commitment to the revolution. It encouraged them to follow the martyrs' path and to remain resolute in their fight for the nation's liberation. This was further reinforced by the subsequent directive speech acts in his speech.

Prohibitive Speech Acts

Another example of **directive speech acts** is:

"Do not return unless you have been crowned with victory, unless the tyrant has fallen, unless Tunisia has entered a new era with new leaders and free, dignified policies that respect the people."

These speech acts are **prohibitive directives**, expressed using the imperative negation particle "لا" (**do not**). The prohibition aimed to reinforce the necessity of persistence in these crucial times.

The **prohibitive speech act** conveys a **command to abstain from returning without achieving the goal**—the fall of the president. The repetition of "إلا وقد" (**unless it has happened**) emphasized this point. Ghannouchi thus urged the people to persevere, warning against retreating at the final stretch of their struggle.

The ultimate **perlocutionary effect** of these prohibitive speech acts was to instill determination among the revolutionaries, ensuring they remained steadfast until they had secured their victory—overthrowing the president and ushering in true democracy based on justice and respect for freedoms.

And so, the illocutionary purpose of the directive sentences that "Ghannouchi" seeks to achieve with every speech act is to ignite the accumulated anger of the Tunisian masses throughout President "Ben Ali's" rule due to the absence of social justice, the exacerbation of corruption within the regime, as well as the suppression of freedoms and the violation of rights in the name of a false democracy. Undoubtedly, the perlocutionary effect resulting from these directives was the expansion of the revolution across the entire country and the refusal to grant President "Ben Ali" a chance for redemption. This was effectively realized after his famous speech on January 13, which failed to save him despite his dismissal of several ministers, including the Minister of Interior, "Rafiq Haj Kacem," known for his harsh handling of popular protests. He also made promises to address the issues that the demonstrators demanded solutions for.

As for the correspondence direction in directives, it always moves from the world to words, and the sincerity condition here is the desire to change the Tunisian situation.

- "Do not let him find a way to change his skin while the wolf remains deep inside him, and the savagery remains deep inside him."

Ghannouchi's speech in this verbal sentence took the form of prohibition in his phrase: "Do not let him find a way." Through this directive speech act, he was able to generate an immediate illocutionary force related to preventing the forbidden action—namely, not allowing the president an opportunity to change his skin. The prohibition was expressed in the plural form, associated with the collective "wa" (و), reinforcing the idea that this prohibition does not concern an individual alone but is directed at the entire Tunisian population across its various social strata.

In this directive sentence, Ghannouchi presented his message in a rhetorical form, utilizing figurative speech to strengthen and clarify the intended meaning for the listener. His phrase: "Do not let him find a way to change his skin" contains a metonymy referring to the characteristic of change. However, the change Ghannouchi refers to here is not a positive one. He employs a metonymy related to a snake shedding its skin, known scientifically as "Ecdysis." This process occurs periodically, depending on the type of snake; as the outer layer deteriorates, the shedding takes place, leaving a fresher and more vibrant skin. Likewise, the president's change is merely a superficial one that does not alter his malicious nature. He is like a cunning snake that, once it regains its strength, becomes an even greater danger to the Tunisian people, similar to the threat of a venomous snake. This is the message Ghannouchi sought to convey to the Tunisian people.

As for his phrase: "While the wolf remains deep inside him," it is an explicit metaphor where the mentioned element (the metaphorical term) is "the wolf," while the likened element is omitted. This is an analogy in which the likened term (deception, cunning, and savagery) is removed, leaving only the likened-to

term (the wolf), making it an explicit metaphor. His phrase: "And the savagery remains deep inside him" is also an implicit metaphor, as it personifies savagery as though it is a tangible entity residing within President "Ben Ali."

Ghannouchi utilized the people's authority as a means of pressure against President "Ben Ali," recognizing the critical nature of this phase in determining the president's fate. Especially after the latter's final speech, where all signs of tension and fear were apparent, Ghannouchi turned this moment into a winning card, stirring the Tunisian people by addressing their collective conscience. He declared that the time had come for retribution and for the oppressor to pay for his actions. His phrase: "Do not let him find a way" signaled that the path to forgiveness and reconciliation had been completely blocked. This was the illocutionary purpose of this directive sentence, and through it, Ghannouchi aimed to achieve the perlocutionary effect of escalating tension, igniting feelings of revenge, and intensifying the people's drive to overthrow and humiliate the president as a form of justice and catharsis.

- "The masses must stand firm and remain in the streets, public squares, and around official buildings."
- "They must march towards the centers of oppression and tyranny to drive out the tyrants and oppressors."

These two sentences fall under the category of directives according to Searle's classification. Their verbs are all in the present tense: "must stand firm," "must remain," "must march," "to drive out," indicating what should be done in the present moment. In the first directive sentence, Ghannouchi specifies the locations where change can be sparked and attention drawn to the cause: "in the streets, public squares, and around official buildings." These places serve as gathering points for various segments of society. Additionally, the media typically focuses its cameras on public squares and official buildings to capture events and monitor developments. These locations do not represent any particular faction or party but rather provide a collective image of the people as a whole, ensuring their voices are heard. This was the illocutionary purpose of the directive sentence. The

perlocutionary effect was evident, as thousands of protesters took to the streets in large numbers, chanting slogans calling for the fall of the president and his regime, demonstrating unwavering commitment to their cause.

The second directive sentence emphasized the symbolism of the locations mentioned by Ghannouchi—"centers of oppression and tyranny"—as symbols of the dictatorship and injustice inflicted upon the Tunisian people. These places were controlled by tyrants who used them as tools of oppression and civilian intimidation while ensuring their own security. Ghannouchi, therefore, called upon the people to march towards these centers, describing them as places of oppression and tyranny, in order to expel the tyrants from their dark hiding places. This was the illocutionary goal he sought to achieve. The perlocutionary effect was encouraging the audience to move towards these locations, as their fall symbolized the collapse of the oppressive regime.

- "I call upon them to protect Tunisia's properties and to avoid all forms of destruction and corruption."

This statement by Ghannouchi falls under Searle's category of directives and conveys advice and guidance. There is a complete absence of past tense verbs, with only present-tense verbs appearing, such as "I call upon them," which carries the meaning of direction, as well as verbs preceded by "to," such as "to protect" and "to avoid." The purpose here is for the sender (Ghannouchi) to direct the recipient towards either performing an action, as in "to protect," or avoiding an action, as in "to avoid." This directive aligns with ethical and social responsibilities that every citizen must uphold as a patriotic duty. Patriotism, as a fundamental Islamic principle, includes the preservation of public property. The illocutionary purpose of this directive sentence was to present a civilized image of the revolution, which Ghannouchi frequently described as a "blessed and virtuous" uprising.

The goal of this statement was to prevent the revolution's objectives from being undermined by riots, which could lead to lost rights, insecurity, and heightened fear and disorder. Such chaos would be a strategic advantage for Ben

Ali's regime, as it could be used to discredit the uprising. The perlocutionary effect of this directive sentence was to encourage the preservation of public property and adherence to civilized behavior, steering clear of rioting, vandalism, and destruction.

Promissives:

Every speech that contains promises increases the audience's anticipation and motivates them to persevere in expectation of the promised outcome, especially when the promise pertains to a matter as invaluable as freedom, victory, and the restoration of dignity. This is evident in Ghannouchi's statement:

- "You are in the last quarter-hour, rather, the last five minutes."

This statement belongs to the category of "promissives" in speech acts, as Ghannouchi addressed the Tunisian people, promising them that they were on the verge of victory. All of the president's attempts to contain the situation had failed. What Ghannouchi observed on social media and news channels, particularly Al Jazeera, showed the Tunisian people's resilience and continued pressure—strong indicators that victory was near. This was the foundation for his promise, which he asserted unequivocally with his phrase: "You are in the last quarter-hour, rather, the last five minutes."

These two sentences fall under "expressives," which, according to "Searle's" criterion, are speech acts that express a psychological state and specific emotions toward reality. The addressee in the first sentence is the people of Tunisia, and "Ghannouchi" expressed his admiration for them through expressive speech acts that highlighted his satisfaction with their deeds and his appreciation for their efforts, sacrifices, and contributions. He began his praise by referring to the days the Tunisian people were living, describing them as great historical days. Undoubtedly, while this primarily reflects the speaker's psychological stance, its impact extends beyond Ghannouchi, making it more profound for the audience. The praise of the people followed the glorification of these days, using a style that positioned the people as the central figure and the hero of this ordeal. This is evident in Ghannouchi's repeated mention of "the people," as in his words: "Our

free and noble people, the people of Tunisia." He then transitioned to praying for the martyrs of this revolution, asking for mercy for them and their families, describing them in another expressive sentence as "the crown of the Tunisian people and the emblem of their honor and their families." This reaffirmed their merit in this revolution—a tremendous merit, for they sacrificed their lives for the sake of this nation, thereby earning the right to be the crown of the Tunisian people and the emblem of their honor. Ghannouchi employed this tangible analogy to bring the meaning closer and affirm the reality of their sacrifice, emphasizing that it was no trivial matter. This expressive, performative speech act indicated an acknowledgment of their sacrifices and a rejection of ingratitude, even in their absence. It also conveyed comfort and support to their families in their grief and offered a hopeful prayer for the best recompense for them, recognizing their contributions to the people. This is the overall performative purpose of these two sentences, in which Ghannouchi did not forget either the living or the martyrs in his gratitude and praise for their deeds.

- "I salute these crowds."
- "This is a good and blessed revolution that must not be tainted."

Ghannouchi began this expressive sentence by saluting the Tunisian people, specifically the crowds that took to the squares, saying: "I salute these crowds," as "large masses of demonstrators gathered in Bourguiba Street, expressing their anger against the regime and chanting 'Leave!'" Despite all this anger, the Tunisian people did not engage in any acts of rioting, which earned them the salute of the entire world, not just Ghannouchi.

Undoubtedly, the "performative purpose" of this expressive sentence is fundamentally to convey pride and gratitude to the Tunisian people for their deeds, heroism, and patience throughout the revolution. This results in a positive effect that encourages individuals to adopt a unified goal and destiny: preserving this revolution and further resisting corruption and attempts to distort or sabotage it by certain agents and supporters of the regime.

Ghannouchi followed this expressive sentence with another in which he praised the revolution, describing it as a "good and blessed" revolution, emphasizing the need to protect it from being tainted. Accordingly, the full credit for safeguarding the revolution from corruption and loss goes to the Tunisian people, who demonstrated great awareness of the unfolding events, despite the repression, restrictions, and confiscations imposed on them by the regime. The performative purpose of this expressive sentence, which contained praise and commendation for the revolution, was to affirm the necessity of preserving its image from distortion. The effect of this praise was to boost morale and accelerate the momentum of victory. The purpose of "expressive sentences" as a whole is to convey a psychological stance, and this type does not adhere to a principle of factual correspondence. The speaker does not seek to align words with external reality, nor does external reality conform to words.

Declarations:

This speech also contained the "declarative" speech act, exemplified in "I direct," where Ghannouchi declared that it was his duty to make statements on this day, which he described as great. He stated: "I see it as my duty to direct these statements on this great day."

The "declarative speech act" in this speech was expressed through the word "I direct," with its performative purpose being to effect change in the Tunisian reality. Based on the context of the speech, these statements took the form of incitement and agitation against President Ben Ali and his regime. It is no surprise that this declaration, framed as calls to the Tunisian people, had a significant impact and resonated strongly with them. Indeed, most revolutions in history are extensions of ideas, or rather, they are the product of ideas and words that influenced minds.

Conclusion:

- This speech demonstrated varying degrees of performative force in speech acts, depending on their impact. The directive category of speech acts dominated this discourse, as the primary goal of such acts is to prompt the

audience to act according to the directed instructions. This led Ghannouchi to carefully select directive expressions to achieve their intended effect on the audience, as his foremost objective was to bring about change and guidance.

- The classification of sentences based on speech act theory into directive and assertive statements closely aligns with the traditional Arab classification of speech into declarative and imperative categories, based on the principle of truthfulness and falsehood. This is particularly evident in their reliance on pragmatic logic, which focuses on the effect on the audience and the speaker's intent.

- Speech acts, in general, contained performative purposes understood through the speech context and the circumstances in which they were spoken. Thus, analysis cannot rely solely on syntactic structure but must also consider the communicative context.

- According to the pragmatic approach, discourse goes beyond being merely a tool for expression and communication; it serves as a means of action, influence, and transformation. This is evident in Ghannouchi's passionate speech, which primarily aimed at political change and reform.

- The success and effectiveness of a speech depend on the speaker's linguistic and rhetorical skills. In this regard, Ghannouchi's intellectual background is noteworthy, as he holds a significant scholarly position in authorship and writing on various philosophical and political topics. Additionally, his experience in politics and his tenure in high-ranking positions, most notably as the leader of the Ennahda Movement, further contribute to the effectiveness of his discourse.

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Strategies for E-Learning for Gifted Students

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Abstract

This study aims to review the appropriate e-learning strategies for gifted students, with a focus on how to utilize technology to enhance their creative and intellectual abilities. It also seeks to provide an educational vision that helps in designing educational programs that meet the needs of this distinguished group. The importance of this research lies in addressing gifted students, who represent a valuable human resource requiring special care to develop their latent abilities. It also highlights the role of e-learning in improving the quality of education for this group, especially in light of rapid technological developments that offer new opportunities for interactive and flexible learning. The research problem centers on the main question: How can e-learning be employed to develop effective educational strategies for gifted students? The study adopts a descriptive-analytical approach to address this issue. It also reviews some supporting strategies such as problem-solving, critical thinking, creative thinking, and electronic projects, concluding that the success of these strategies requires qualified teachers and a learning environment rich in technological resources.

Keywords: E-learning, gifted students, creative thinking, critical thinking, teaching strategies, electronic projects.

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Introduction:

Teaching gifted students at all educational stages holds special significance in scientifically and technologically advanced societies. These students are provided with numerous educational resources and opportunities that focus on achieving results that contribute to scientific and technological progress across various economic and medical sectors, benefiting society and ensuring prosperity. Teaching gifted students does not only involve a set of skills and knowledge through high-level practical methods, but the educational process targeting them expands to stimulate their creative potential and provide opportunities for innovation in all fields of science. This drives improvements in the quality of education in gifted classrooms by focusing on problem-solving methods, learning through action and thought, constructivist learning applications, and teamwork.

Teaching gifted students must be suited to their specific psychological and intellectual nature. It should rely on conceptual teaching frameworks, developing higher-order thinking skills, focusing on inquiry and problem-solving, using technological tools in learning, and applying scientific processes and experimental procedures.

Definition of Gifted Students:

Educational institutions in Arab countries pay great attention to gifted students, as evidenced by the various excellence awards and programs managed by different institutions. But who is a gifted student, and how are they identified and selected?

In recent decades, many concepts and definitions of giftedness have emerged due to various debates, discussions, and theories. Many academics still believe that intelligence can be measured through IQ tests, but in the last two decades, a broader and more comprehensive definition of giftedness has become more widespread. This definition is based on comprehensive cognitive intelligence theories, such as the Theory of Multiple Intelligences, which identifies multiple types of intelligence, including linguistic intelligence, spatial intelligence, musical intelligence, bodily-kinesthetic intelligence, logical-mathematical intelligence, interpersonal intelligence, emotional intelligence, and environmental intelligence. Thus, intelligence and giftedness are no longer confined to IQ tests or academic achievement alone.

The Theory of Multiple Intelligences has gained great popularity in educational and scientific circles because it changed the concept of giftedness from a single-source to a multi-source concept. The idea of multiple giftedness is now widely recognized and adopted in most countries focused on developing different forms of intelligence. It specifically concerns children with exceptional abilities in one or more areas of creativity, and this creativity does not necessarily manifest in academic achievement. It is not mandatory for a gifted student to excel academically and achieve the highest grades in tests. A gifted student may not necessarily be outstanding in their academic performance but could possess abilities and talents that go unnoticed or undetected through conventional tests,

making it difficult for an unqualified teacher to recognize gifted students among their pupils. A gifted student is one who demonstrates any of the following abilities or potentialities, either individually or in combination: general intellectual ability, specific academic readiness, productive or creative thinking, exceptional leadership ability, visual or performance artistic talent, or sensory-motor ability.

Characteristics of the Gifted:

Gifted students possess exceptional educational abilities due to their unique psychological and intellectual nature. A gifted student is characterized by the following traits:

- Curious, inquisitive, and always asking questions.
- Has a good memory and the ability to process a vast amount of information.
- Learns quickly and retains knowledge for a long time.
- Mastery of reading skills earlier than their peers.
- Has strong and evident athletic abilities.
- Often excels academically.
- Completes classroom tasks quickly.
- Tends to participate in various activities.
- Motivated to try new things.
- Enjoys challenges.
- Self-driven and motivated.
- Independent in their thinking.
- Uses higher-order thinking skills.
- Approaches problems with unconventional methods.
- Generates original and unconventional ideas.
- Has the ability to develop and elaborate on ideas.
- Possesses analytical, evaluative, summarizing, and conceptualization skills.
- Has multiple experiential skills.
- Sensitive, emotional, highly energetic, and connected to their family and community. There are several reasons that have led to an increased focus on mentally gifted students,

one of the most important being the way advanced societies manage their needs for such human potential. The rise in living standards, the complexity of life, and the competition between various philosophies and social systems—especially in the field of science—has pushed these societies to reassess their available resources to withstand these competitions. This, in turn, has prompted psychologists to study the phenomenon of excellence, developing specialized programs for the intellectually gifted to identify the factors that lead to their success and provide the best services

for them. These services aim to develop their abilities and modify their educational programs to ensure that they receive the appropriate support to help maximize their potential.

Foundations for Teaching Gifted Students:

Given the characteristics of gifted students, their education must address their needs and abilities according to their speed of learning and intellectual potential. Teaching gifted students must be distinguished by specific traits, focusing on the following:

- Reinforcing creative and critical thinking skills.
- Offering problem-solving activities and learning through action and thought.
- Integrating them into research activities.
- Providing complex tasks of a high level.
- Presenting activities that align with their interests and inclinations.
- Focusing on open-ended questions.
- Diversifying independent tasks and non-traditional assignments.
- Reinforcing authentic and realistic assessments.
- Integrating them into team activities.
- Incorporating them into homogeneous cooperative groups for sports activities and

comprehension tasks.

- Including them in heterogeneous cooperative groups for critical thinking activities and open-ended questions.

To complete the triad (student - curriculum - teacher), teachers of gifted students must possess a set of specific qualities, such as: deep and advanced knowledge in their field of specialization, intellectual courage in saying "I don't know," a strong sense of personal security, acceptance of strangeness, originality, and diversity, good organization and preparation, proactive communication and diplomacy, and fearlessness in teaching. Additionally, teachers of gifted students must possess competencies that address the unique needs of gifted students, which distinguish them from regular students. There are other skills, abilities, and characteristics that should be present in a gifted student's teacher, including:

- The ability to help gifted students discover their intellectual, skill-based, and conceptual abilities.
- Being outstanding in their profession.
- Understanding the meaning of giftedness and being trained in methods for identifying gifted students in the classroom.
- Creating an innovative, flexible, and tolerant learning environment.

- Possessing leadership and mentoring skills.
- Being able to provide opportunities for gifted students to hypothesize, question, experiment, explore, and think divergently.
- Understanding the strengths and weaknesses of various organizational models for educating gifted students.
- Paying attention to the moods, motivations, and weaknesses that gifted students may experience.
- Having the skill to develop and prepare curricula and instructional materials.
- Being highly skilled in preparing and teaching different types of intellectual abilities, with an emphasis on creativity and problem-solving.
- Encouraging gifted students to present creative ideas and using various approaches such as problem-solving or brainstorming to discover new solutions.
- Stimulating gifted students' ability to recognize problems.
- Building gifted students' confidence in their own perceptions and personal ideas.
- Encouraging gifted students to become aware of the value of information and its relevance to real-life situations.
- Being knowledgeable about educational and psychological studies related to different age stages.
- Demonstrating organization and a strong work ethic tied to achievement.

In summary, this distinguished group of students requires a distinguished curriculum, a distinguished teacher, a distinguished educational environment, and a distinguished educational management system.

Teaching Strategies for Gifted Students:

It should be noted that there is a clear distinction between teaching methods, teaching styles, and teaching strategies. A teaching style refers to the teacher's preferred approach and patterns of teaching, which are closely tied to the teacher's personal characteristics. Teaching methods, on the other hand, are the ways in which a teacher conveys the content of the curriculum to students during the learning process. Methods are more general than strategies, which typically focus on a specific objective. For example, a teacher may use one method throughout a lesson but employ different strategies for different goals. In education, a strategy is an action plan designed to achieve specific objectives. For instance, if a teacher wants to teach three goals during a lesson, each goal would require a specific strategy.

From the characteristics of gifted students mentioned earlier, it is evident that they require strategies that differ from those applied to general students.

The strategies for gifted students represent higher levels of Bloom's taxonomy, such as evaluation, synthesis, and analysis. Modern literature continues to emphasize the use of complex thinking strategies, such as problem-based learning, critical thinking, and creative problem-solving, which are suitable strategies for use in gifted student programs. These strategies require complex responses from learners and involve the use of various cognitive skills. They are widely applied when dealing with real-world problems and issues. Below are some examples:

Problem-Solving Strategy:

Problem-centered learning is a core focus in teaching gifted students. It aims to stimulate students' ability to solve problems through scientific applications and learning activities that rely on teacher-directed questions, dialogue, collaborative discussions, and individual explorations, allowing students to develop habits of mind, including skepticism, objectivity, and curiosity.

It is recommended to begin learning with an open-ended problem that requires students to find diverse solutions based on real-life problems they encounter. The teacher selects problems that require effort from students, as they are less familiar with them and do not know the solutions. The teacher encourages students to work in groups, gather information and data, assign roles, and present results in various ways.

This approach involves presenting students with a problem and then asking them to research information on their own to find a solution using the relationships between the factors involved in the problem. Students generate hypotheses that explain the problem and lead to its resolution. Afterward, they generalize the validity of the hypotheses and attempt to apply them to real-life situations.

Steps in problem-solving include:

- Identifying a meaningful problem.
- Defining the problem.
- Formulating hypotheses.
- Testing the hypotheses.
- Selecting the most suitable hypothesis.
- Reaching conclusions.
- Generalizing results to new situations

Critical Thinking Strategy:

Critical thinking is defined as examining and evaluating presented solutions. It involves solving problems, verifying, and evaluating something based on pre-agreed standards. It is reflective and rational thinking focused on deciding what to believe, what to do, or what to accept.

Critical thinking requires using the higher cognitive levels in Bloom's taxonomy (analysis, synthesis, and evaluation).

Critical thinking is used to perform various tasks, including identifying flaws and errors, questioning everything, analytical thinking, and reflective thinking. It encompasses all higher-order thinking skills in Bloom's taxonomy.

Critical thinking strategies provide gifted students with the opportunity to assess information and opinions in a systematic, effective, and meaningful way. They assist in solving complex problems and finding diverse solutions, stimulate understanding, analysis, and synthesis of information, predict outcomes, and foster self-evaluation. This requires supporting discussions between students, self-assessment, and solving real-world problems.

- **Critical Thinking Skills:**

Some researchers have summarized critical thinking skills as follows:

- Distinguishing between verifiable facts.
- Differentiating between information and claims.
- Identifying the level of accuracy of a statement.
- Determining the credibility of a source of information.
- Recognizing claims and arguments.
- Identifying unspoken assumptions.
- Evaluating the strength of evidence.
- Predicting the consequences of a decision or solution.

Creative Thinking Strategy: Creative thinking is a complex and purposeful mental activity driven by a strong desire to search for solutions or reach original results that were previously unknown. Creative thinking is characterized by its comprehensiveness and complexity, as it involves intertwined cognitive, emotional, and ethical elements, forming a unique mental state.

- **Creative Thinking Skills:**

The skills of creative thinking are as follows:

- **First: Fluency:** The ability to generate a large number of alternatives or ideas when responding to a specific stimulus, and the speed and ease with which they are generated. At its core, fluency is a process of recalling and retrieving previously learned information, experiences, or concepts.

- **Second: Flexibility:** The ability to generate diverse ideas that are not the typical, expected ones. It involves directing or shifting the course of thinking as the stimulus or the situation changes. Flexibility contrasts with mental rigidity, which means adopting fixed, predetermined thinking patterns that cannot change according to the situation's needs.

- **Third: Originality:** This refers to novelty and uniqueness, which is a common factor in most definitions that focus on creative outcomes as a measure of creativity.

- **Fourth: Elaboration:** The ability to add new and diverse details to an idea or problem-solving approach.

- **Fifth: Sensitivity to Problems:** This refers to the awareness of existing problems, needs, or weaknesses in the environment or situation.

Thus, creativity is the production of something new, rare, and useful, whether through thought or action. It relies on tangible achievement.

5. E-learning for Gifted Students: Educational institutions often rely on traditional methods of teaching, which emphasize memorization and rote learning, neglecting the practical, hands-on aspects of education. This is due to several factors, including limited resources, lack of professional development training for teachers, and strict adherence to rules and regulations that have transformed the educational process into a race for memorization and regurgitation.

Therefore, experts believe that it is time to focus on the practical aspects of the educational process. One such strategy is e-projects, which are considered one of the most important strategies that bridge theoretical knowledge with practical aspects, under the guidance of the teacher. This strategy helps in identifying students' abilities, interests, and tendencies, discovering the gifted ones, and helping them advance and develop.

E-projects also involve using interactive tools available in e-learning environments and allowing access to various electronic resources. This approach shifts the responsibility of learning onto the student.

Definition of the E-project Strategy: The concepts and terms related to e-projects vary, but they all agree that the project is carried out by the student independently under the teacher's guidance and supervision. This strategy is based on self-directed learning. An e-project is defined as a set of specific goals and steps arranged in a sequence that helps students go through specific experiences and execute them to reach a final product in the form of an e-project, all under the teacher's supervision and direction.

Advantages of the E-project Strategy: The advantages of the e-project strategy are numerous, and they can be summarized as follows:

- Improves learners' attitudes toward learning.
- The e-learning environment helps capture learners' attention and provides e-learning opportunities, contributing to the enhancement of the learning process.
- It gives learners more freedom to express their opinions and fosters electronic collaboration between them and their peers.
- Encourages organized research for information using network and internet technologies.

- Promotes collaborative work.
- It is one of the best strategies that consider individual differences, allowing each learner to progress with their project according to their personal abilities.
- Fosters curiosity and experimentation within the bounds of pre-established educational objectives.
- Enhances learners' sense of self-confidence and independence.
- Helps students link theoretical knowledge with practical skills related to specific educational goals.

Characteristics of E-project-based Learning: The main characteristics of e-project-based learning are as follows:

- **Meeting Students' Needs:** The project should align with the students' desires and needs.
- **Promotes Integration:** It helps link different subjects together and connects cognitive aspects with practical skills in a given subject.
- **Integration with Self-organization of Knowledge and Experiences:** This strategy aids students in organizing and sequencing the achievement of objectives through prior experiences and theoretical knowledge, aligning with the development of self-organization skills.

Types of E-projects Based on the Number of Learners: E-projects can be classified based on the number of learners involved as follows:

- **Individual Projects:** In this type of project, students work individually, preparing their own unique project or working on the same project where each student is responsible for a part. For example, each student may create an animated image for a specific lesson.
- **Group Projects:** These are projects that cannot be done individually, such as producing an educational play or creating a school radio program. In this case, the teacher can assign projects to groups of students, making it easier to track and assess the projects accurately.

Steps for Implementing the E-project Strategy:

To implement the e-project strategy, the following steps should be followed:

- **Classifying Educational Objectives:** Classify the educational objectives into individual and group projects.
- **Defining the Goal of Each Project:** Clearly define the goal of each project.
- **Assigning Projects to Students:** Distribute the projects to students based on their abilities and needs.
- **Creating a Plan for Project Implementation:** Develop a detailed plan for the implementation of the projects, with the help of the learners, and determine the duration required for each phase of the project.

- **Defining the Purpose of the Project:** Students identify the purpose of the project and introduce themselves to their peers.
- **Initiating the Project:** Each student begins working on their project individually.
- **Project Presentation:** After completing the project, each student presents their project to their peers and the teacher to exchange experiences.
- **Project Evaluation:** The teacher evaluates each project individually, based on the pre-defined educational objectives.

The strategies discussed in this article represent a sample of common strategies that are suitable for gifted students. These strategies can be easily implemented by teachers during regular lessons without requiring excessive effort. However, some strategies may demand additional effort from teachers, and there are others that are only applied when gifted students are grouped in a single class. As we have seen, most of the mentioned strategies are essentially thought patterns that have been adapted for gifted students.

Conclusion: The study emphasizes the importance of developing innovative teaching strategies that meet the needs of gifted students, particularly in light of rapid technological advancements. These strategies are characterized by their ability to foster research and collaboration skills, improve students' attitudes toward learning, and connect theoretical knowledge with practical applications. Moreover, e-learning offers significant opportunities to enhance the abilities of this group by providing interactive learning environments based on self-directed learning and teamwork. However, the success of these strategies requires well-trained teachers who can effectively utilize technology and a supportive educational environment that encourages creativity and innovation.

Recommendations: The research recommends the following:

1. **Teacher Training:** Teachers should be trained on how to effectively use e-learning strategies, focusing on their application with gifted students.
2. **Curriculum Development:** Educational curricula should be designed to address the individual differences of gifted students and integrate technology into the learning process.
3. **Resource Provision:** Necessary technological tools and educational resources should be provided to implement e-learning strategies effectively.
4. **Encouraging Scientific Research:** Further studies should be encouraged to assess the effectiveness of e-learning strategies for gifted students and identify best practices in this field.
5. **Fostering Collaboration:** Collaboration between educational institutions and research organizations should be enhanced to develop specialized educational programs for gifted students.

6. **Continuous Evaluation:** Regular assessments of e-learning programs should be conducted to ensure the achievement of educational goals and the fulfillment of the needs of gifted students.

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Digital Islamic Banking Financial Inclusion Mechanism for Digital Financial Empowerment Reading the UAE Experience

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Abstract

Islamic banks have not been immune to the development of financial technology services and start-ups that provide innovative financial solutions; they have experienced a radical transformation over the past years, driven by the growth of digital technologies, the adoption of a digital transformation strategy, as well as the growing demand by the youth for banking products based on the latest innovations, to provide a better customer experience. This highlights the urgent need at the present time for Islamic banking to move towards creating advanced digital services. This study aims to shed light on the reality of digital financial inclusion in the United Arab Emirates, by clarifying the role of digital financial services in financial empowerment through which financial inclusion is achieved. The analytical approach was relied upon to analyze the development of the

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use of digital technology in the United Arab Emirates and its impact on financial inclusion. This study concluded that the use of digital technology and financial services in the United Arab Emirates has increased as a result of the availability of communications infrastructure and high-speed internet, which has had a positive impact on the levels of financial inclusion in it, through extrapolation of secondary data and statistics issued by the "World Bank", for the period extending from 2017 to 2028 expectations.

Keywords: Digital transformation, financial technology, Islamic banks, digital banking services; financial inclusion; United Arab Emirates.

JEL Classification: G21 ; O33 ;O16 .

Introduction

Digital transformation is one of the key pillars of the future of the financial and banking sector, as customers are increasingly turning to conducting their banking transactions through electronic applications and smart solutions. In this context, both Artificial Intelligence (AI) and Financial Technology (Fintech) have a real potential to reshape the structure of traditional financial services. Fintech has the capability to make financial services faster, cheaper, safer, more transparent, and more accessible, especially for the large segment of the population that does not engage with the banking sector.

The rapid development of financial technology services and the emergence of startups providing innovative financial solutions have significantly transformed the industry. The integration of AI in financial and banking services reduces operational costs, improves the performance of financial institutions, and enhances profitability. As a result, most institutions seek to invest in modern Fintech applications and tools, as well as in "financial AI."

Financial inclusion is considered a crucial factor in achieving the Millennium Development Goals, particularly those related to poverty eradication. It ensures that financial services are accessible to all segments of society at affordable prices while offering a diverse range of products and services, including lending, saving, and insurance.

Today, financial inclusion plays a vital role in enhancing the accessibility of financial services to individuals wherever they are in a seamless manner. This enables them to

utilize their surplus savings or invest their funds in socially beneficial projects without the need for extensive travel and searching, which is a goal that most countries worldwide strive to achieve.

The United Arab Emirates (UAE) is among the Arab nations that have made significant efforts to adopt digital transformation strategies to provide necessary financial resources to meet the needs of individuals and institutions, particularly those who are financially excluded. Financial inclusion has become an essential approach to supporting the security and efficiency of payments, given its importance in ensuring the well-being of citizens. It allows unbanked segments of society to transition from cash transactions to digital payments, thereby integrating them into the financial system.

The COVID-19 pandemic has further emphasized the need for financial inclusion. Amid the crisis and its severe social and economic impacts, digital financial services have become increasingly vital in mitigating its negative effects on individuals. Digital technology and the internet have played a crucial role in enabling access to financial services. The pandemic shifted the perception of the information and communications technology (ICT) sector from being merely a tool to an absolute necessity that requires continuous adaptation to keep pace with evolving global trends.

In the UAE, the pandemic has particularly reinforced digital financial inclusion, as the country is among the Arab nations with the highest smartphone penetration rates and widespread internet usage. This has enabled significant progress in financial inclusion, empowering adult women to access financial services, which has contributed to reducing the gender gap.

Based on the above, the following research question arises:

How do digital banking services in the UAE contribute as a mechanism for financial inclusion in empowering individuals financially in the digital realm?

1-1 Importance of the Topic

Both the digital environment and various applications of Islamic financial technology represent a significant breakthrough in the era we live in. Their importance lies

in highlighting various applications in the financial industry, encouraging banks to keep pace with them, and their role in stimulating investment activities. Financial inclusion is one of the key criteria that enable low-income segments of society to access digital banking services and facilitate the transition from a traditional economy to a digital economy while managing its associated risks.

1-2 Objectives of the Study

- Provide an overview and concepts related to digital transformation and Islamic financial technology.
- Highlight various applications of Islamic financial technology and artificial intelligence in Islamic banks.
- Understand financial inclusion and digital financial services.
- Shed light on the digital infrastructure in the United Arab Emirates (UAE).
- Examine the state of financial inclusion in the UAE.
- Identify how individuals benefit from and are empowered by financial services.

1-3 Literature Review

- Kshetri Nir (2021): The Role of Artificial Intelligence in Financial Inclusion in Developing Countries, published in the Journal of Global Information Technology Management. The study aimed to determine how AI contributes to enhancing and activating digital financial inclusion by performing analyses that human workers cannot, leading to improved efficiency of financial institutions and an increase in customer numbers.

- Omarini (2017): The Digital Transformation in Banking and the Role of FinTechs in the New Financial Intermediation Scenario. The study examined digital transformation as a major shift in the banking industry, significantly altering banking operations. The findings indicated that digital transformation has substantially changed how banks operate,

requiring them to restructure their processes to adapt to modern technology in terms of products, services, and customer interactions.

- Votintseva et al. (2019): Russian Banking Digital Transformation Institutions: Assessments and Prospects. This study evaluated the capabilities of local banks in their digital transformation journey. The findings revealed that digital transformation helps financial institutions focus on providing innovative services, invest in AI technologies, and positively impact banking product markets, services, tools, and customer relations. Additionally, the study emphasized that developing modern banking innovations contributes to improving the efficiency of credit institutions and expanding their digital customer base.

- Aziz (2021): Bibliographic Analysis of Studies on Digital Banking and Financial Inclusion from 2014 to 2020. This study explored the relationship between digital banking, financial inclusion, and economic development. It concluded that there is a positive correlation between financial inclusion and digital banking, where the advancement of digital banking services contributes to higher economic development rates. The study also highlighted that mobile banking services significantly enhance financial inclusion for individuals without access to traditional banking services. Although the study primarily focused on general banking, its findings are relevant to Islamic finance as it seeks to establish its role in sustainable development.

Research Outline

The study will cover the following stages:

1. Concepts of Financial Inclusion and Digital Transformation
2. Theoretical Framework of Digital Banking Services
3. Digital Infrastructure Supporting Financial Inclusion in the UAE

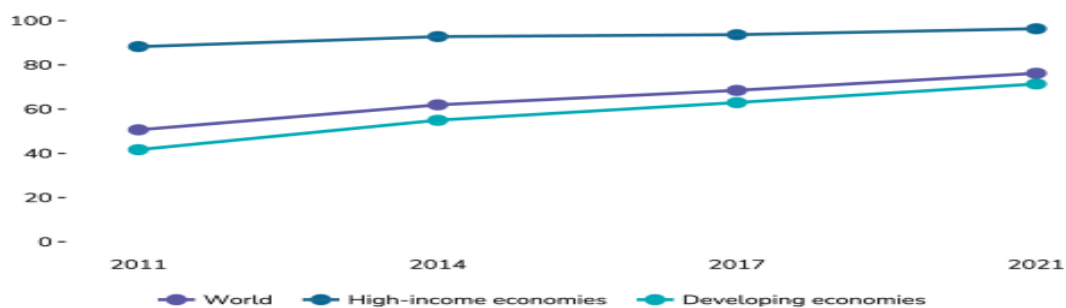
2- Concepts of Financial Inclusion and Digital Transformation

2-1 Concepts of Financial Inclusion

As of 2021, 76% of adults worldwide had an account at a bank or financial institution, up from 68% in 2017. More importantly, the growth in account ownership was evenly distributed across multiple countries. Over the past decade, Global Findex surveys indicated that most of the growth in financial inclusion was concentrated in India and China.

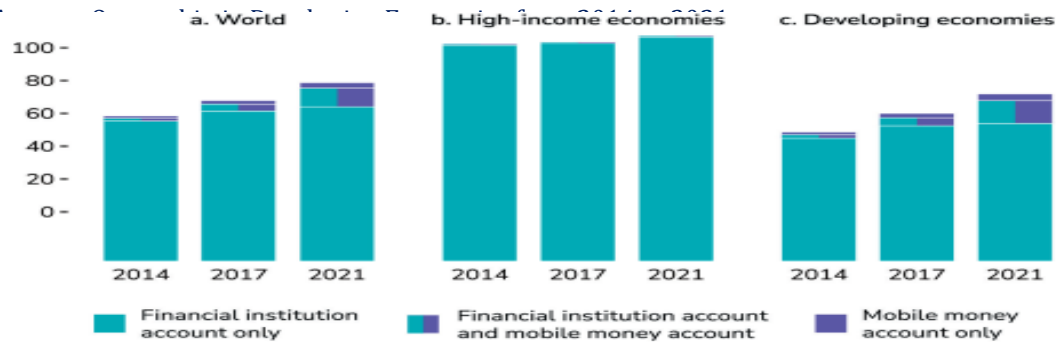
The COVID-19 pandemic also played a significant role in increasing the use of digital payments. In low- and middle-income countries (excluding China), over 40% of adults who made in-store or online payments for the first time during the pandemic used digital methods such as debit cards, mobile phones, or online banking. This shift underscores the growing importance of digital financial services in enhancing financial inclusion globally.

Figure 01: Global Account Ownership from 51% to 76% between 2011 and 2021.



Source :global findex database 2021,<https://www.worldbank.org>

Figure 02: Contribution of Mobile Money Accounts to an 8 Percentage Point Increase in



Source :global finindex database 2021,<https://www.worldbank.org>

Financial inclusion: According to the World Bank's "Global Findex Database" report, there are approximately 1.7 billion people worldwide who do not engage with banks and could be potential customers for banking services. Additionally, more than 200 million small and medium-sized startups and enterprises require financial assistance, guidance, and consulting. This represents an important business opportunity for Islamic fintech companies. The report also mentioned that unbanked populations are predominantly located in Muslim-majority countries or regions, which account for nearly 50% of the unbanked global population. Many of these populations are spread across the poorer regions of North Africa and Asia, so the recent advancements in telecommunications and mobile networks in these areas should help fintech in reaching economically remote populations. (World Bank, 2020).

It is the process of enhancing access to a wide range of regulated formal financial products and services at reasonable times and prices and in sufficient amounts, as per both OECD and the International Financial Education Network. (Council of Arab Banking Governors, 2015)

The process of ensuring the availability and access to financial products and services needed by all segments of society, especially the vulnerable groups, is governed by cost. (Zoheir Mohamed, 2019)

According to the International Monetary Fund, it is the provision of access to all financial products for various segments of society, both institutions and individuals, especially marginalized groups, through official channels, including bank accounts, savings, payment and transfer services, insurance, and credit services. (Bank of Algeria, 2020)

2-1-1 Importance of Digital Financial Inclusion on a Global and Arab Level:

Research shows that countries with deeper levels of financial inclusion experience stronger GDP growth rates and less income inequality, as illustrated in the following figure:

Figure 03: The Impact of Digital Financial Inclusion on Growth (% of GDP Growth).



Source: International Monetary Fund.

It is the result of digital access to formal financial services and their use by previously excluded or deprived individuals. These services must be designed according to customer needs, according to CGAP. (CGAP, 2021)

2-1-2 Principles of Digital Financial Inclusion:

- In 2020, the G20 issued high-level guidelines on digital financial inclusion policies for youth, women, and small businesses. The principles are distributed as follows:
- Support the development of a secure and responsible digital infrastructure that is widely accessible.

– Encourage the provision of digital financial products that meet needs and are affordable, while ensuring compliance with international requirements for anti-money laundering, customer due diligence, and digital identity systems.

– Improve the availability and accuracy of data regarding access to digital financial products.

– Do not adopt policies that aim to increase financial inclusion levels in national strategies.

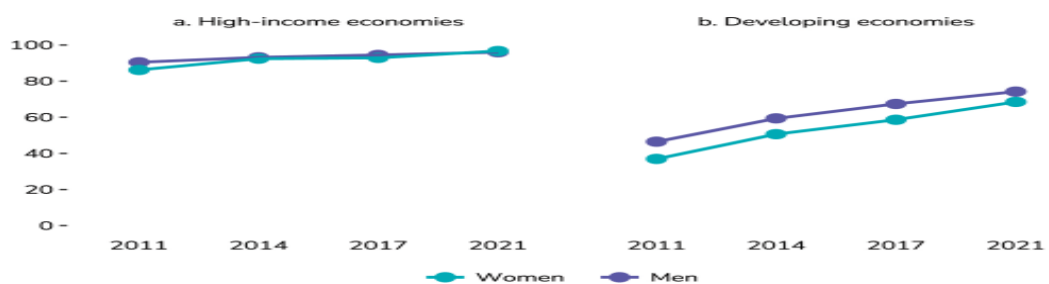
– Support regulatory and legal reforms that reduce inequalities in access to digital financial services, which result in social and economic inequalities.

– Promote financial, business, and digital literacy and build capacity through interventions that support digital financial inclusion by leveraging the spread of technology.

– Support financial customer protection measures, including data protection, that meet the needs of youth, women, and small and medium-sized enterprises.

– Consider developing a regulatory framework that supports digital innovation in both the public and private sectors. (Arab Monetary Fund, 2021)

Figure 04: Efforts to Narrow the Gender Gap and Their Results Since 2017.



Source :global finindex database 2021,<https://www.worldbank.org>

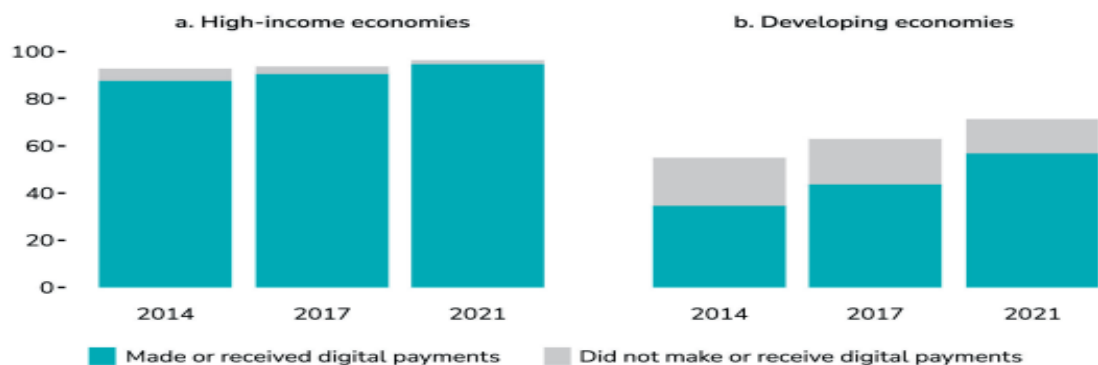
The report noted that the Middle East and North Africa region made progress in narrowing the gender gap in account ownership, reducing it from 17% in 2017 to 13%. In the Sub-Saharan Africa region, for example, the lack of an identity document remains one of the main obstacles

preventing 30% of people without bank accounts from owning a mobile money account. (World Bank, 2020)

The shift towards formal saving methods also represents another opportunity, as around 14 million adults in the region, including 7 million women, saved using semi-formal methods, despite not having a bank account.

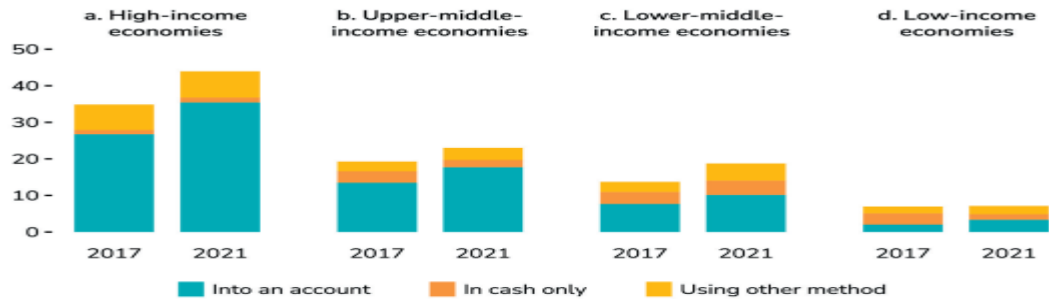
For the first time since the creation of the Global Findex Database in 2011, the survey found that the gender gap in account ownership had decreased, helping women gain more privacy, security, and control over their money. The gap reduced from 7 percentage points to 4 percentage points globally, and from 9 to 6 percentage points in low- and middle-income countries. (CGAP, 2021)

Figure 05: In Developing Economies, Rapid Growth in the Percentage of Account Holders Using Digital Payments.



Source :global findex database 2021,<https://www.worldbank.org>

Figure 06: Adults Who Received Government Transfers or Pension Payments in the Last Year (%) in 2017 and 2021.



Source :global finindex database 2021,<https://www.worldbank.org>

2-2 Digital Transformation

2-2-1 What is Digital Transformation?

Before discussing the importance of digital transformation in Qatar and Saudi Arabia, we must first have a quick look at its definition. Digital transformation is the process in which companies use digital technology to improve and develop all aspects of their operations, resulting in a fundamental change in the way the organization works and delivers value to customers by adopting modern technologies such as Artificial Intelligence (AI), cloud computing, and others. This helps companies grow, become more efficient and innovative, and respond better to changing market demands and customer needs.

2-2-2 Importance of Digital Transformation

Digital transformation is crucial for improving efficiency, fostering innovation, and enhancing the customer experience. It helps companies stay competitive by integrating digital technologies into their processes, automating operations, and adapting to changing market demands. The importance of digital transformation is highlighted in the following areas:

- Increased Efficiency and Productivity: It contributes to improving the efficiency of production processes within companies by speeding up performance and reducing dependence on human intervention. This reduces human errors, helps manage resources more effectively, reduces waste, and increases operational effectiveness.

- Improved Customer Experience: It allows companies to offer personalized services that meet customer needs precisely and helps customers access and interact with services

online, enhancing the customer experience and increasing satisfaction. This builds strong, long-term relationships with clients.

– Enhanced Competitiveness: It assists companies in developing new products and services that meet the rapidly changing market needs. Technology strengthens a company's ability to adapt and respond quickly to changes in the competitive environment, giving them a significant competitive edge.

– Data Analysis and Decision Making: It enables the collection and analysis of large volumes of data quickly and accurately, providing valuable insights into operations, market requirements, and customer needs. This contributes to informed decision-making and future planning to achieve business objectives.

– Improved Communication and Collaboration: It enhances collaboration among teams within the company, allowing employees to work together efficiently, whether in the office or remotely. Improved internal and external communication boosts teamwork effectiveness and increases productivity.

– Supporting Innovation: Digital transformation encourages creative thinking and continuous development within companies. The adoption of modern technologies helps discover new opportunities and develop innovative solutions. A work environment that fosters innovation contributes to achieving sustainable growth and excellence in the market.

– Cost Reduction: Digital transformation helps reduce operational costs, including maintenance and updating expenses, enabling companies to use their resources more effectively and boosting profitability.

In summary, the importance of digital transformation lies in enhancing companies' ability to achieve sustainable growth and continuous innovation, making it essential for any organization aiming for success in the digital age.

3- Theoretical Framework of Digital Banking Services

Digital banking services are defined as: "Managing digital banking services for customers through a variety of dedicated and available channels, such as ATMs, smartphones, and online platforms. These channels provide opportunities for banks worldwide to offer banking services to

their clients through digital banking, enabling customers to meet their banking needs easily without the need to visit physical bank branches." (Egala, 2021)

3-1 Types of Digital Banking Services:

Digital banking services often include the following operations and activities:

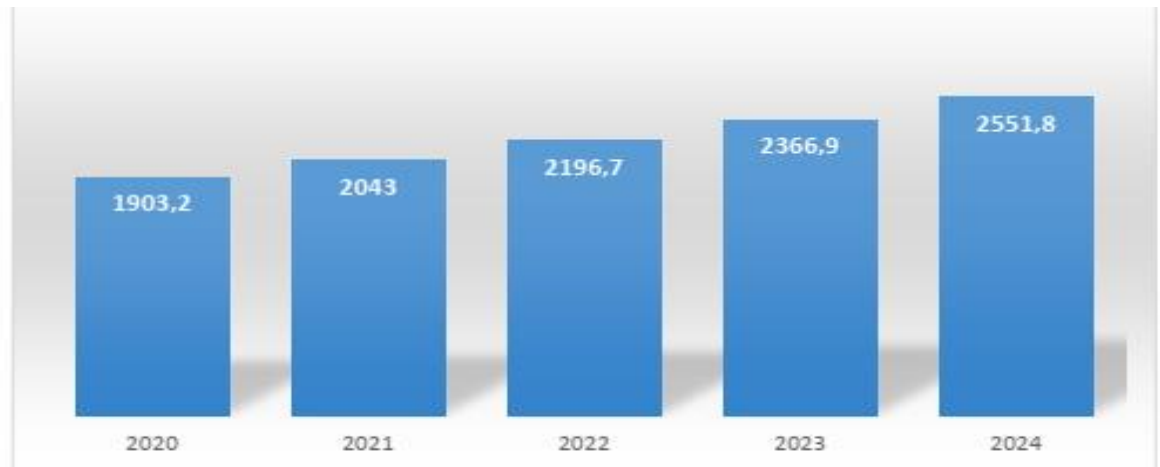
- Bank Cards: Debit cards, credit cards, and gift cards.
- Point of Sale (PoS) Devices: Portable PoS devices that read bank cards for payment approval and completion.
- Mobile Wallets: Google Pay, Apple Pay, Samsung Pay.
- Mobile Payment Applications: Zelle, Venmo, PayPal.
- Online Electronic Payment Systems: Bank transfers, electronic checks, and buy-now-pay-later solutions. (Kazim, 2023)

3-2 Difference Between Digital Banking and Traditional Banking:

The main difference between digital and traditional banking lies in the fact that traditional services require customers to visit bank branches or ATMs in person to conduct banking transactions, and fees are usually charged for those transactions. On the other hand, digital banking relies on modern technologies such as cloud computing, providing an easily accessible platform for all customers, and these services are typically available for free. (Washija Kazim, 2023)

The number of digital banking service users has been growing globally, and the digital banking market is expected to generate benefits exceeding \$800 billion, considering the increasing demand for its services. (Digital Banks, 2023)

Figure 07: Evolution of Digital Bank Membership from 2020 to 2024.

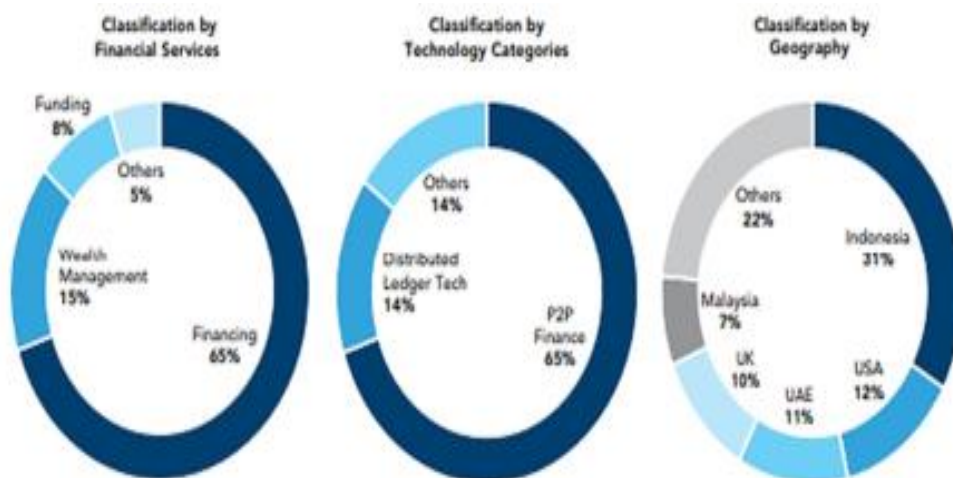


:source :Statista2023

3-3 Opportunities for Expansion in the Use of Islamic Financial Technology:

Approximately 93 Islamic fintech companies primarily operate in financing services, with 65% of them being funded by Peer-to-Peer (P2P) platforms. It is no surprise that P2P platforms are the most common in Islamic fintech due to their embodiment of the essence of Islamic finance. This industry is expected to grow and surpass \$3.472 trillion by 2024. (ICD, 2019)

Figure 08: Distribution of Islamic Financial Technology Worldwide.



Source: (World Bank Group, 2020, p. 29)

3-3 Distribution of the Use of Islamic Financial Technology Worldwide by Main Area:

We find that Islamic financial technology primarily relies on business and consumer financing, as well as international money transfers, with 62 companies in this field. This is a result of the digital economic trends in the economies of Islamic countries.

Table 01: Distribution of Islamic Financial Technology Usage Worldwide by Main Area.

Sector	Number of Companies
1. Blockchain and Cryptocurrencies	22
2. Payments, Money Transfers, and Forex	20
3. Peer-to-Peer (P2P) Financing	20
4. Trading and Investment	18
5. Crowdfunding Platforms	17
6. Digital Challenger Banks	10
7. Alternative Financing	9
8. Personal Finance Management	7
9. Knowledge Infrastructure for the Islamic Economy	7
10. Data	6

Analytics	
11. Robo-Advisors	5
12. Takaful (Islamic Insurance) Technology	2
Total Number of Islamic FinTech Companies Worldwide	142

Source: (IFN Fintech Landscape, 2020)

It is expected that the banking sector will benefit even more from artificial intelligence systems, as specialized reports indicate its anticipated role in enabling the banking community to achieve savings exceeding 1 trillion dollars by 2030. The global AI market was valued at approximately 7.91 billion USD in 2020, and it is expected to reach 26.67 billion USD by 2026. The market is also expected to witness a compound annual growth rate of 23.17% during the forecast period (2021-2026). (IfnFintech, 2019)

Figure 09: Market Value of Assets Managed by Robo-Advisors from 2018 to 2023 (Trillion USD).

Personal and Domestic Service Robot Shipments, in Million Units, Global, 2018-2023



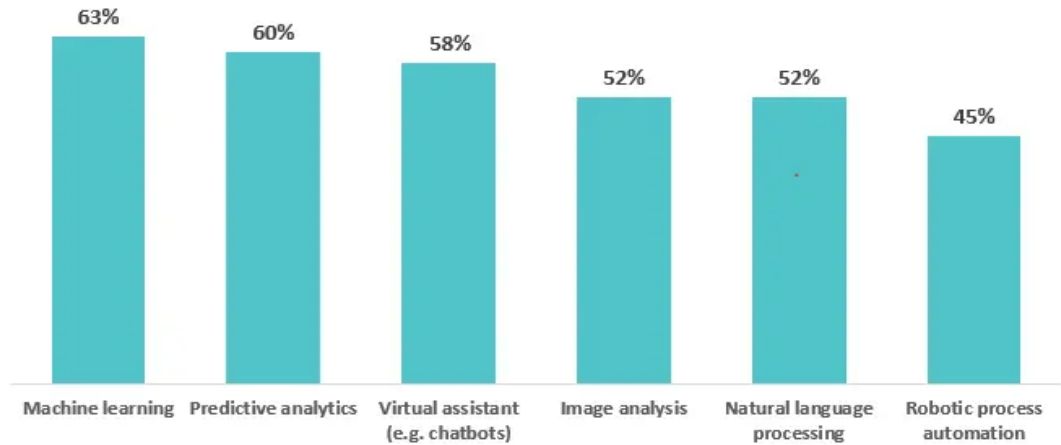
Source: IFR



source :business insider

Artificial intelligence is used in the finance industry to examine cash accounts, credit accounts, and investment accounts to assess an individual's overall financial health, keep up with real-time changes, and generate customized advice based on incoming new data. AI and machine learning have benefited banks and fintech by allowing them to process vast amounts of information about customers. This data and information are then compared to obtain results regarding the appropriate services/products customers want, which has greatly helped in developing relationships with clients.

Figure 09: Share of Investment Banks Worldwide Using AI by Application Types.



Source :worldwide ; <https://www.economistgroup.com>

Process automation is one of the key drivers of artificial intelligence in financial institutions. However, it is further evolving into cognitive process automation, where AI systems can perform more complex automation processes. For example, in May 2020, Traydstream, a FinTech company that scans commercial documents using artificial intelligence (AI), partnered with Infosys Finacle to implement blockchain technology and increase automation in trade finance. This partnership may allow Finacle’s blockchain technology, called Finacle TradeConnect, to integrate with the Traydstream platform, which uses AI to scan documents and reduce the time required for verifying rules or regulations in trade.

4- Digital Infrastructure Supporting Financial Inclusion in the UAE

4-1: Strengthening the Digital Financial System

One of the main trends in the digital banking market in the United Arab Emirates is the focus on personalized and seamless customer experiences. Digital banks are leveraging advanced technologies such as artificial intelligence and machine learning to offer customized financial solutions and enhance customer engagement. Furthermore, partnerships between traditional banking institutions and fintech companies have become more common, leading to the introduction of innovative digital banking products and services in the market. The following figure illustrates the percentages of certain digital banking services in the UAE for 2023.

In 1971, the UAE adopted continuous modernization and development by considering the latest technological updates and developments. It was one of the first Arab countries to launch the e-government project and continued to lead in all stages, eventually reaching the digital government, which aligns with the Fourth Industrial Revolution and the era of data and technologies based on artificial intelligence. The different stages it has gone through are outlined below:

Table 02: Stages of Digital Transformation in the United Arab Emirates.

Year	Strategies
1982	Establishment of the General Information Authority.
1985	Introduction of internet access in the UAE.
1995	Establishment of Dubai Internet City.
1999	Launch of the first e-Government initiative in the region (<i>Dubai e-Government</i>).
2000	Introduction of the first electronic payment service (<i>e-Dirham</i>).
2001	Establishment of the Telecommunications Regulatory Authority (TRA).
2003	TRA assigned to oversee digital transformation.
2009	Launch of the UAE government portal (<i>uae.gov</i>).
2010	Launch of the Mohammed bin Rashid Smart Learning Program.
2011	Launch of the Smart Government Initiative (<i>Mobile Government</i>).

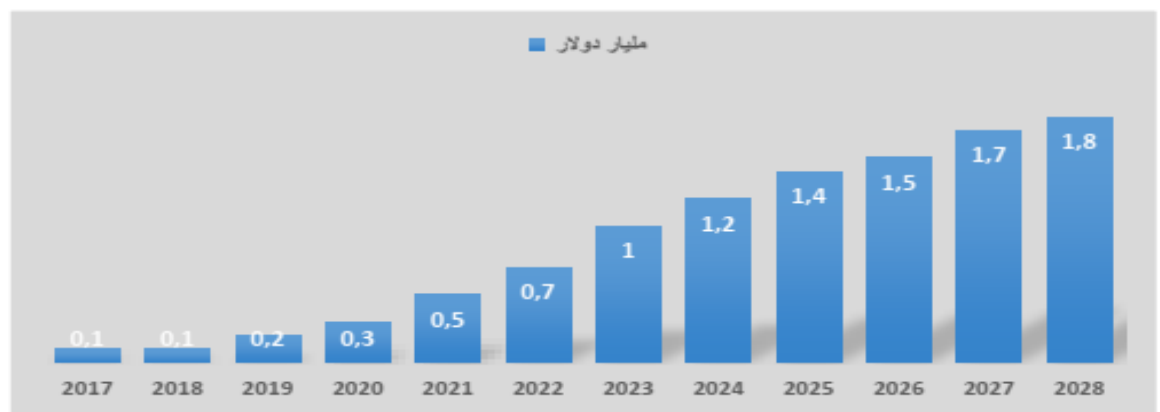
013	Launch of the Federal Electronic Network (<i>Fed Net</i>).
015	Introduction of the Smart ID system.
016	Launch of the Digital Identity System (<i>UAE Pass</i>).
018	Launch of the Digital Wallet on the Blockchain platform.
019	Preparation for the next 50 years of the UAE Union.
020	Decree announcing the Telecommunications and Digital Government Regulatory Authority (<i>TDRA</i>), marking the Digital Government era.
021	Official transition to Digital Government Strategy.

Source: (Telecommunications Regulatory Authority and Digital Government, 2021,
Page 7)

The United Arab Emirates (UAE) has the requirements for digital transformation, ranking 21st globally in 2021 across three pillars: smart services, telecommunications and information technology infrastructure, and human capital. This represents an improvement of eight places compared to 2016. Regarding the Smart Services Index within the e-Government Development Index (United Nations, 2020), the UAE ranked 8th globally. In the broadband wireless index, it ranked first globally, and in cybersecurity, it ranked 4th globally, according to the Global Digital Competitiveness rankings. The UAE was also ranked first in the Arab world across all of the above indicators.

The digital banking market in the UAE is experiencing significant growth and development, driven by various factors that shape the financial landscape in the region. These factors can be explained in the following points: (Statista, 2024)

Figure 10: Evolution of Digital Banking Deposits in the UAE from 2017 to 2028.



Source: Statista, 2024

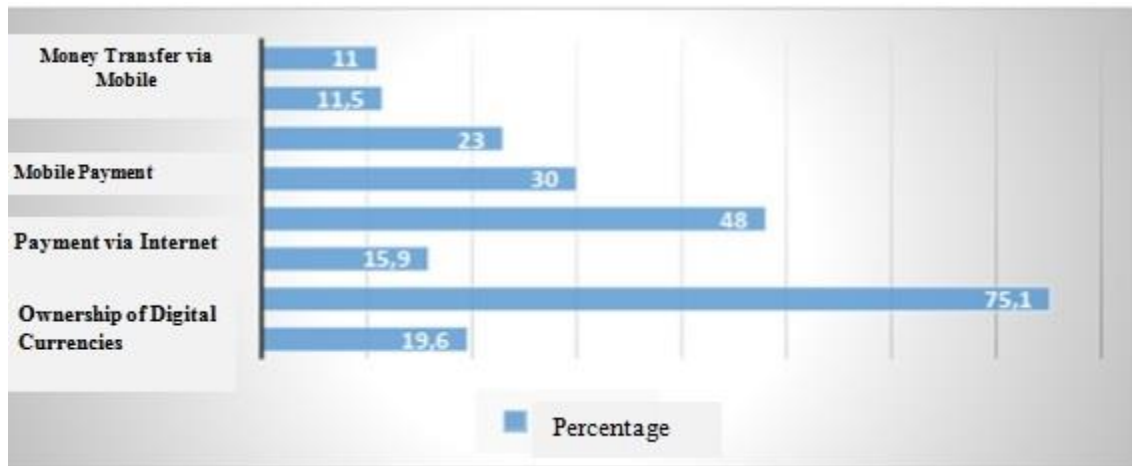
4-2 Market Trends:

One of the main trends in the digital banking market in the United Arab Emirates is the focus on personalized and seamless customer experiences. Digital banks are leveraging advanced technologies such as artificial intelligence and machine learning to offer customized financial solutions and enhance customer engagement.

Furthermore, partnerships between traditional banking institutions and fintech companies have become more common, leading to the introduction of innovative digital banking products and services in the market.

The following figure illustrates the percentage distribution of various digital banking services in the UAE for 2023.

Figure 11: Percentage of Digital Banking Services in the UAE for 2023.



Source: (Telecommunications Regulatory Authority and Digital Government, 2023, Pages 18-36)

4-3 The State of the Internet in the UAE

The following table illustrates the development of the percentage of internet users in the UAE in 2023.

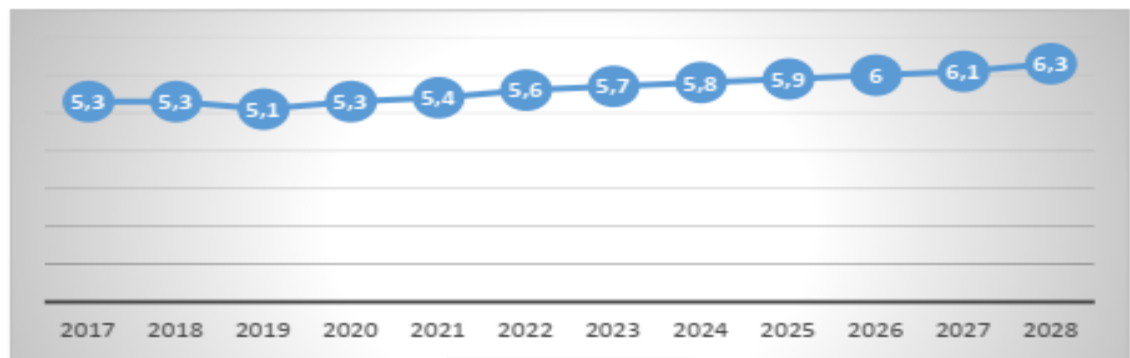
Table 03: Evolution of Internet User Percentage in the UAE (2023).

Individual monthly share internet volume (gigabit)	Download speed on smart phones (MB/s)	The percentage of internet users
19.6	179.6	100 %

Source: (World Bank, 2023, p. 173)

The United Arab Emirates (UAE) has a high smartphone penetration rate, allowing a significant portion of the population to access mobile devices. This widespread smartphone adoption has created a favorable environment for the growth of digital banking services. Additionally, government initiatives aimed at promoting a cashless economy and digital transformation have accelerated the adoption of digital banking solutions in the country.

Figure 12: Evolution of the Number of ATMs in the UAE from 2017 to 2028.

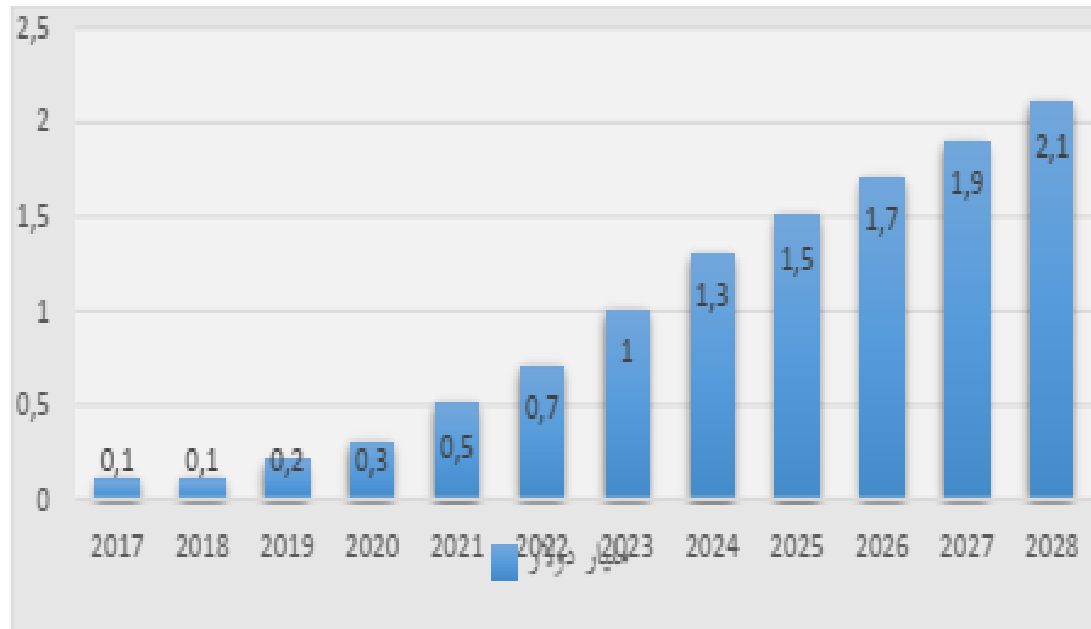


Source: (Statista, 2024)

The expansion of digital banking services in the UAE has led to a gradual increase in the number of ATMs, as part of the country's efforts to improve access to financial services and enhance financial inclusion.

The following figure represents the actual and projected evolution of the number of ATMs in the United Arab Emirates from 2017 to 2028.

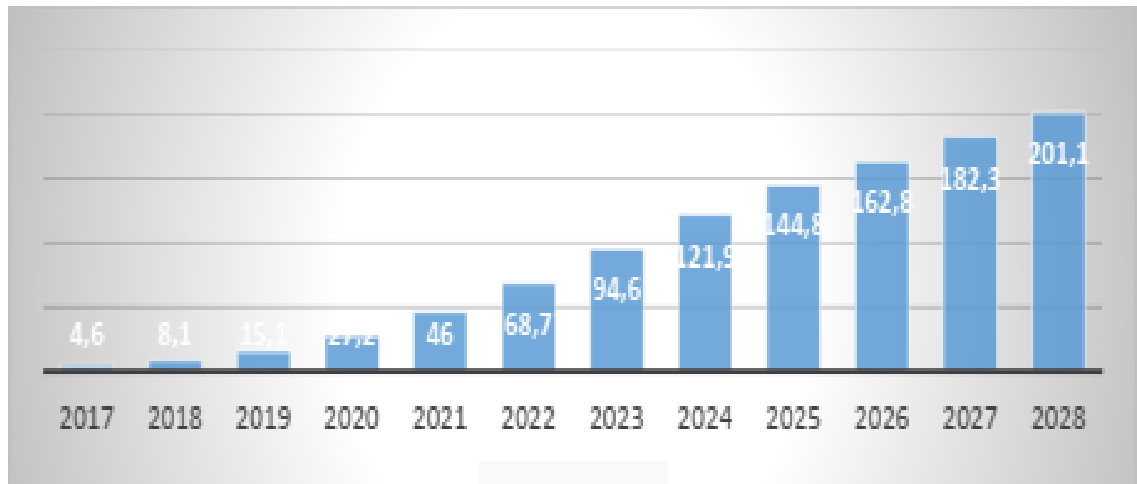
Figure 13: Value of Granted and Projected Loans from UAE Digital Banks Between 2017 and 2028.



Source: (Statista, 2024)

Regarding the value of loans provided by UAE digital banks, it reached \$1 billion in 2023, marking a 30% increase compared to the previous year. It is expected to reach \$2.1 billion by 2028.

Figure 14: Actual and Projected Profits of UAE Digital Banks Between 2017 and 2028.

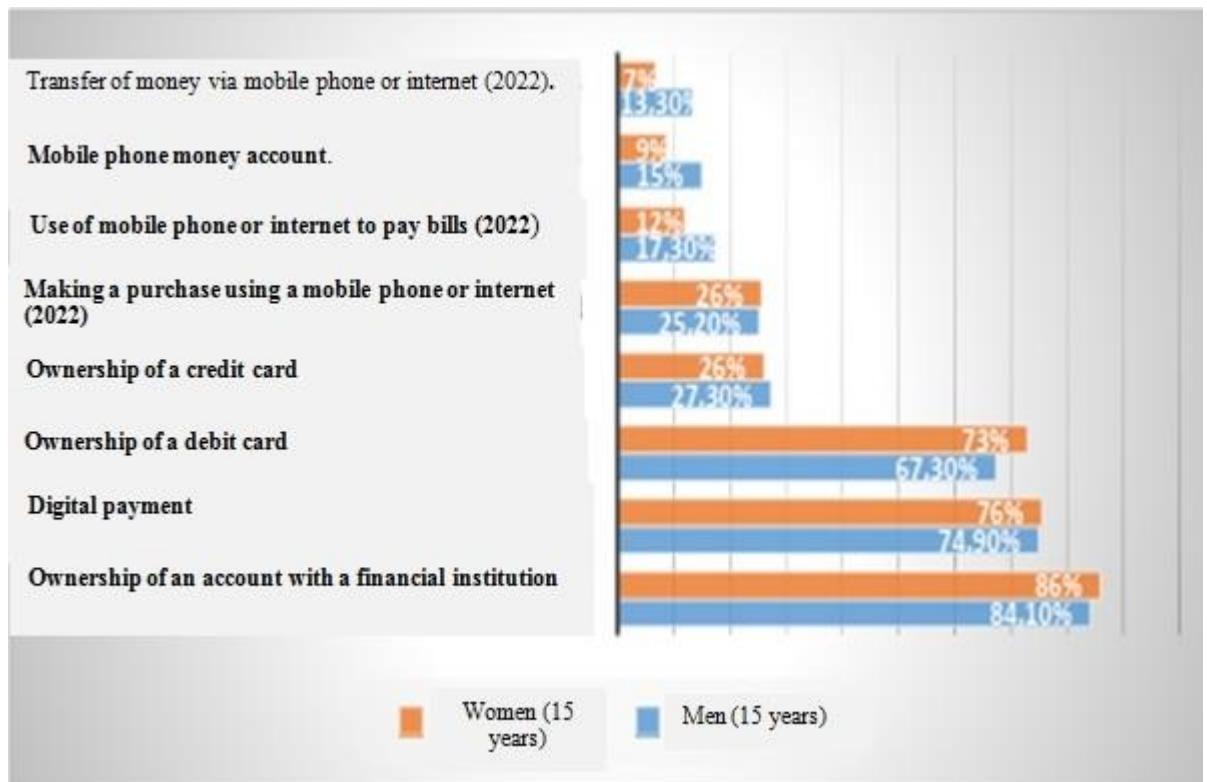


Source: (Statista, 2024)

The United Arab Emirates (UAE) has achieved significant profits following the digitization of its banking sector. In 2023, its profits reached \$94.6 million, and they are expected to exceed \$200 million by the end of 2028. The following figure illustrates the growth of UAE digital banks' profits between 2017 and 2028.

The UAE ranked first in the Arab world and 24th globally in the 2023 Global Financial Inclusion Index issued by Principal Financial Group, surpassing several countries, including France, Japan, and Spain. (Al Khaleej, 2023)

Figure 15: Financial Inclusion Rate of Adults in the UAE as of January 2023.



Source: (Statista, 2023)

The increasing awareness of the importance of financial services, the adoption of financial technology, and the shift towards cashless transactions reflect a growing trend. Additionally, data indicates an opportunity to further increase the use of credit cards and mobile or online purchases (Statista, 2023), suggesting room for growth in these segments of the financial market. Given the progress the UAE is making in financial inclusion, these rates are expected to rise over time with increasing awareness and improved access to these services.

5- Conclusion

The United Arab Emirates (UAE) has achieved an advanced status in financial inclusion indicators, making it a leader in this field within the Arab world. The country has taken significant steps that have demonstrated the benefits and opportunities of digital technologies in enhancing access to secure, transparent, and low-cost financial services. As

part of its strategy to strengthen financial inclusion, the UAE has seen improvements in financial accessibility.

The Central Bank of the UAE's 2022 strategy supports this leadership by focusing on the security and efficiency of digital payment systems and the integration of technology in the banking sector. This expands the range of banking services and provides individuals with more diverse, secure, and transparent financial products, making the UAE a model for achieving financial inclusion through digital banking. This brings us to a set of key findings and recommendations.

Findings:

- The UAE has recorded significant growth in financial inclusion indicators through the use of advanced digital technologies.
- The country has a highly developed internet network, enabling institutions and individuals to easily access financial services.
- Mobile phone ownership in the UAE has reached 97.6%, while smartphone penetration is nearly 98%.
- The use of artificial intelligence and cloud computing in UAE digital banks has driven innovation in digital banking services.
- Digital banking services have contributed to increased profits for UAE digital banks.

Recommendations:

Based on our study, we propose the following:

- Develop regulations and policies to improve the expansion of digital financial services.

– Enhance transparency in digital financial transactions by leveraging the expertise of leading global economies in this field.

– Strengthen digital and technological competencies to ensure the effective use of financial software.

– Provide incentives for digital payment users to encourage widespread adoption.

– The UAE authorities should increase investment in financial sector infrastructure.

– Revise educational curricula to incorporate skills required for new financial technologies.

– Innovate new financial products to expand access to digital insurance services.

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The Stages of Establishing Investment Freedom in Algerian Legislation

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Abstract:

Foreign investment is one of the most significant concerns for countries worldwide, whether developed or developing, as it serves as the primary driver of economic growth. Like other nations, Algeria has sought to attract as many foreign investments as possible by adopting a legislative policy that ensures adequate protection for foreign investors. This is reflected in the country's legal framework, which recognizes a set of principles guiding foreign investors in making investment decisions in a particular country. Among the most prominent of these principles is the **principle of investment freedom**, which serves as a foundation for other principles that guarantee investor protection. However, what distinguishes this principle within Algerian legislation is that it has gone through two contrasting phases: marginalization and recognition.

Keywords: Investment freedom, investment attraction, foreign investor, investment incentives

Introduction:

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Foreign investment, which was undesirable in the 1970s in most developing and some developed countries, has now become one of the key features of the modern era. The economic landscape has shifted significantly, with international economic relations evolving rapidly due to globalization, which has reduced the influence of political borders as barriers to the movement of capital, goods, and services. Countries are now in fierce competition to attract private foreign investments due to fundamental shifts in prevailing political concepts and the growing need for external financing, at a time when global savings rates and financing sources are declining.

In response to this, Algeria, like many other nations, has worked to attract foreign investments by establishing a set of fundamental principles designed to encourage and facilitate foreign capital inflows while protecting the legal relationships that arise between the state and foreign investors. One of the most notable principles in this regard is **investment freedom**, which serves as a fundamental factor for investors choosing to operate in a particular country. This principle allows investors to engage in various economic activities that align with their business interests and expected returns, motivating them to move to the host country.

Algeria has introduced several investment laws over successive periods to institutionalize **investment freedom**, with legal frameworks that have evolved in terms of regulations and objectives, adapting to the specific characteristics of each stage. These stages have been marked by two distinct periods:

1. **The marginalization of the principle of investment freedom**, particularly during the post-independence era when Algeria adopted a socialist economic model.
2. **The formal recognition of investment freedom**, which emerged during the economic reforms associated with a liberal economic orientation.

This contrast leads us to the following key research question:
What are the main stages that Algerian legislation has gone through, from marginalizing the principle of investment freedom to its full legal recognition?

To answer this question, our study is divided into two main sections:

- **Section One:** The phase of marginalizing investment freedom in Algeria (pre-reform period).
- **Section Two:** The phase of establishing investment freedom in Algeria (reform period).

First Axis: The Phase of Marginalizing the Principle of Investment Freedom (Pre-Reform Period)

An examination of the investment laws issued after independence reveals that they lacked a clear, goal-oriented strategy. Instead, they consisted of scattered and contradictory legal provisions, as the fundamentals of investment and the factors contributing to its success conflicted with the exclusion of the private sector. During this period, the state maintained control over all economic activities and sectors, which were considered state-owned and not open to competition. Strategic and vital sectors were

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monopolized, preventing private investment. Consequently, there was a disconnect from the principle of investment freedom due to the policies adopted from the 1960s until the late 1980s.

First Section: Investment Laws of the 1990s (Socialist Approach)

During this period, Algeria enacted Investment Law No. 63-277 and Law No. 66-284, both of which reinforced the socialist policies adopted by the Algerian state post-independence. These laws were based on the belief that anything foreign posed a potential threat to the nation's internal stability. Consequently, applying the principle of investment freedom in Algeria was difficult.

First Subsection: Marginalization of Investment Freedom under Law No. 63-277 on Investment

Immediately after independence, Algeria faced a legal vacuum, which led to the temporary application of French legislation, except for provisions conflicting with national sovereignty, as per Law No. 31/12/1962. The Algerian state then embarked on economic, social, and political reforms to address the major imbalances left by the French colonial regime. Among the most notable laws enacted during this period was **Law No. 63-277, issued on July 26, 1963**, followed by **Law No. 66-284, issued on September 15, 1966**.

The issuance of **Law No. 63-277** was primarily driven by Algeria's urgent need for foreign capital, its limited internal resources, and the scarcity of local investment funds. This law granted investment freedom to both **foreign natural and legal persons**, in accordance with **economic agreements between states**. However, the acceptance of foreign investors was contingent upon their alignment with the objectives of the Algerian state, particularly in sectors critical to the national economy and essential for achieving a socialist economic model.

This law consisted of **30 articles divided into six chapters**, focusing primarily on **four key guarantees** for foreign investors:

1. **Freedom of investment** for both foreign individuals and legal entities.
2. **Freedom of movement and residence** for employees and managers of enterprises.
3. **Equality before the law**, particularly regarding taxation.
4. **Protection against expropriation**.

Upon reviewing **Chapter Four of this law**, it is evident that the Algerian legislator **restricted public investment to the creation of national companies or mixed-economy companies** with contributions from national or foreign capital. This approach aimed to create the necessary conditions for achieving a socialist economy in sectors crucial to the national economy. The law also defined the organization, operation, and supervision of mixed-economy companies, while ensuring that **the state retained the right to purchase shares held by foreign or national investors at any time**.

However, analyzing the provisions of this law reveals **contradictions**. While there was a strong desire to attract capital and promote economic openness, the state simultaneously leaned toward socialism. This contradiction is evident in:

- **Article 23**, which emphasized state intervention in investments.

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- **Article 24**, which allowed the state or its affiliated institutions to acquire shares in private companies whenever necessary.
- The **limitation on capital transfer abroad**, which was restricted to **50% of profits**, as the state required these funds for its own economic needs.

Thus, **investment freedom under Law No. 63-277 was not absolute**; rather, it was subject to specific conditions and constraints. These included **compliance with public order, adherence to investment regulations, and obtaining approval from the National Investment Committee**. This law attempted to balance the guarantees, incentives, and rights granted to foreign investors with **state intervention in investment activities**, all while lacking a clear strategic vision regarding the role of national capital in economic development.

Second Subsection: Marginalization of Investment Freedom under Law No. 66-284 on Investments

Law No. 66-284 introduced several principles governing private capital, whether national or foreign. One of the most significant principles was that **private investments could not be carried out freely in Algeria**. Article 2 stipulated that **the initiative for investment projects in vital sectors of the national economy belonged exclusively to the state and its affiliated institutions**. Private investors were allowed to invest in other sectors **only after obtaining prior authorization from administrative authorities**.

Both **national and foreign private capital** could invest in **non-vital sectors** only with prior approval from administrative authorities. This was reinforced by **Article 4**, which explicitly stated:

"Algerian and foreign natural and legal persons may establish industrial enterprises, provided they obtain the prior authorization specified in Articles 20 to 27 of this ordinance."

The provisions of this law were particularly **restrictive for foreign investors**, as it **prohibited them from freely choosing the sectors in which to invest**. This restriction reflected **the state's continued apprehension toward foreign investments**, particularly in strategic sectors, which remained under state control.

The legislator's intention was to **limit private capital involvement in critical economic sectors**, considering that allowing foreign investments **with extensive benefits and incentives** could **jeopardize long-term state control**. Consequently, the law maintained a **system of prior approval for foreign investments in non-strategic sectors** while preserving the **state's right to reclaim these investments whenever national economic interests required**.

Furthermore, **foreign capital transfers abroad were heavily restricted**, with a **limit of only 15% of the foreign contribution amount**, as stipulated in **Article 15**.

Like previous laws, **this legislation failed** due to its **harsh restrictions on foreign investors**. Algeria **strongly adhered to the socialist model during this period**, in which the **state maintained dominance over key economic sectors**. The contradiction between **encouraging investment and state intervention** further **deterred both private and foreign investors**. The **severe limitations on**

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investment freedom, coupled with nationalization policies that targeted key economic sectors, significantly reduced investor confidence.

Additionally, legal disputes were subject to Algerian courts, a provision that clashed with foreign investors' expectations. Many foreign investors feared that national courts would favor state interests, making them reluctant to engage in long-term investments in Algeria.

Second Section: Investment Laws of the 1980s

This period was marked by the enactment of Law No. 82-11 and Law No. 86-13, both of which reflected Algeria's continued restrictive stance on investment freedom.

First Subsection: Law No. 82-11 on National Economic Investment

This law imposed multiple restrictions on private investment. Article 2 set limits on the size of national private investments, specifying that project costs could not exceed 30 million Algerian dinars. Additionally, private investors were prohibited from engaging in multiple activities, whether directly or indirectly.

The legislator not only restricted private investment to marginal sectors and imposed financial limitations, but also introduced a mandatory approval process before launching any investment project. Article 13 stated:

"No investment project, whether for establishment or expansion, may be undertaken under this law without prior mandatory approval granted in accordance with the prescribed conditions and procedures."

This law primarily targeted national private economic investment rather than foreign investment. Consequently, Law No. 82-13 was later enacted to regulate the establishment and operation of mixed-economy companies. However, this law also included significant restrictions on investment freedom.

For the first time, it introduced a new principle:

Foreign investments could only be carried out within mixed-economy companies.

The process of establishing these companies was lengthy and complex, further discouraging investment. Additionally, Article 22 imposed a foreign ownership cap of 49%, ensuring that the Algerian side retained a majority stake of 51% in any joint venture.

These restrictive measures further discouraged foreign investors and reinforced the state's dominance over the economy, maintaining a socialist-inspired investment model that prioritized public sector control over private capital participation.

However, during that period, private investors were still apprehensive about the nationalization process. Additionally, they tended to engage in commercial activities that generated quick profits, which rendered this law ineffective, serving merely as an incentive for the initial awakening of the Algerian private sector.

Section Two: Law No. 86-13 on the Establishment and Management of Mixed Economic Companies

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This law introduced a set of provisions aimed at easing the obligations imposed by Law No. 82-13 on foreign investors. It repealed Article 6, which previously required prior authorization from the supervisory authority for the conclusion of protocol agreements between socialist enterprises and foreign partners. The new amendments also granted additional management powers by abolishing Article 13, which had given the Algerian party the right to direct and oversee joint investment activities.

Furthermore, this amendment allowed foreign investors to transfer a portion of their undistributed profits, convertible portions of wages for foreign employees in joint ventures, proceeds from the sale of shares in the event of a company sale or dissolution, and compensation in case of nationalization.

The Algerian government's approach to adopting a partnership system through mixed economic companies became more flexible and transparent. This time, the legislature sought to increase the inflow of foreign capital into the country by introducing relatively greater incentives compared to the previous law. For example, foreign partners entering into agreements with Algerian public enterprises based on a protocol agreement were granted the ability to participate in defining the company's objectives, operational domains, obligations, and duties of the parties throughout the company's duration.

However, despite the amendments introduced through Law No. 86-13, there was still no real institutionalization of investment freedom. This was mainly due to the dual nature of the government's official discourse at the time: publicly, it emphasized the importance of the private sector in national development, while privately, it harbored suspicions about the patriotism of the private sector and remained wary of foreign investment.

Chapter Two: Institutionalizing Investment Freedom in Algeria (The Reform Era)

Following the failure of the socialist economic model to drive national development, the Algerian legislature initiated a series of profound reforms in the early 1990s to transition towards a market economy. The 1990s and early 2000s marked the shift from a centrally planned economy to a free-market system through the enactment of various laws recognizing investment freedom, aimed at attracting foreign investment, as outlined below:

Section One: Laws Promoting Investment Freedom in the 1990s

This period was characterized by the enactment of several laws that sought to institutionalize and recognize investment freedom. The legislature went even further by enshrining this principle in the Algerian Constitution of 1996.

Subsection One: Law No. 90-10 on Currency and Credit (April 14, 1990)

The initial steps towards institutionalizing this principle were reflected in early indicators and measures, including the liberalization of foreign trade. This was exemplified by Law No. 90-10 on Currency and Credit, issued on April 14, 1990, which became one of the most significant legislative reforms of this period. It served as a foundational step toward freeing the economy from state-imposed constraints.

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This law represented a shift in the Algerian legislature's approach, moving away from subordinating economic development to sovereignty concerns and prioritizing economic factors over political considerations. It also marked the beginning of financial sector revitalization (including banks and financial institutions), which had previously been a state-controlled strategic sector. The law granted significant autonomy to Algeria's banking system by increasing the operational freedom of commercial banks and centralizing monetary authority within the Bank of Algeria and the Monetary and Credit Council.

Moreover, this law signaled the beginning of Algeria's transition from a centrally planned economy to a free-market system by opening up investment opportunities for non-residents. For the first time, it explicitly recognized the right of foreign investors to transfer capital into Algeria to finance economic activities not exclusively reserved for the state, its subsidiaries, or any other legally designated entity. This was codified in Article 183, which states:

"Non-residents are authorized to transfer capital into Algeria to finance economic activities that are not explicitly designated for the state, its subsidiaries, or any other legally defined entity."

Despite its significance, Law No. 90-10 on Currency and Credit faced criticism for being primarily a regulatory framework for banking and financial transactions rather than an independent investment law. It only addressed investment issues tangentially, which limited its effectiveness in fostering investment in Algeria. For example, it did not include crucial provisions for attracting foreign capital, such as specific incentives or facilitations beyond the ability to transfer capital and profits.

Additionally, Regulation No. 91/03, issued by the Bank of Algeria, specified conditions for conducting and financing the importation of goods into Algeria.

Subsection Two: Legislative Decree No. 93-12 on Investment Promotion

This decree is considered one of the most effective investment laws in Algeria compared to previous legislation. Its significance lies in its focus on encouraging both domestic and foreign private investment in sectors dedicated to goods and services production, excluding those explicitly reserved for the state, its subsidiaries, or other designated entities by law.

The law represented a major leap forward in opening up to foreign investment by introducing a set of tax, customs, and fiscal incentives aimed at attracting capital. Comprising 50 articles spread across seven chapters, it formally and explicitly institutionalized investment freedom in Algeria for the first time. This was part of a broader strategy to liberalize the national economy, shift towards a market-based system, and transition from an anti-investment policy to one that actively welcomed private capital—both domestic and foreign.

Investment freedom was explicitly enshrined in Article 3 of Legislative Decree No. 93-12, which states:

"Investments are carried out freely, subject to the legislation and regulations governing regulated activities. Before implementation, these investments must be declared to the agency mentioned below."

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This provision clearly illustrates the Algerian legislature’s commitment to institutionalizing investment freedom. Several measures reinforced this commitment, including the elimination of restrictions previously imposed on private domestic and foreign investors. One of the most significant reforms was the abolition of the prior administrative authorization requirement, replacing it with a simple declaration system as the only general condition for investment freedom. This reform stripped the administration of its authority to intervene in investment procedures or grant approvals.

The prior authorization requirement had been one of the main barriers discouraging investors from engaging in countries that upheld such mechanisms, as it contradicted the principle of investment freedom.

In addition to ensuring equal treatment for both local and foreign investors (Article 37), the law guarantees the freedom to transfer invested capital and repatriate it abroad, even if these transfers exceed the original capital (Article 12). It also provides for the possibility of international commercial arbitration to resolve disputes (Article 41). Any dispute between a foreign investor and the Algerian state, whether initiated by the investor or resulting from an action taken by the state against them, is referred to the competent courts unless there is a bilateral or multilateral agreement concluded by Algeria concerning conciliation or arbitration, or a special agreement stipulating an arbitration clause or allowing the parties to agree on conciliation through private arbitration.

Additionally, new administrative bodies have been established to simplify procedures and remove obstacles, including the National Agency for Investment Promotion, Support, and Monitoring (APSI) (Article 07).

Investments have also been granted various incentives depending on the system to which they belong. A distinction has been made between several systems: the general system, the special zones system, and the free zones system. Unlike pre-reform laws, this classification aligns with a capitalist approach and keeps pace with global developments aimed at activating free zones worldwide to boost the global economy. The law defines the conditions and procedures for designating free zones, determining their boundaries, privileges, and management. Notably, a free zone was established in Bellara, Jijel, for the iron and steel industry.

All these measures reflect the Algerian legislator’s commitment, through Decree 93/12, to promoting investment freedom by implementing the most effective incentives and advantages to attract and entice foreign investors and their capital, alongside national investors, to stimulate economic development.

However, several factors contributed to the failure of Legislative Decree 93/12, including security, economic, legal, and administrative reasons. The security situation in Algeria at the time negatively impacted both domestic and foreign investment, leading to investor hesitation and reluctance to commit to projects in Algeria. Other contributing factors included weak infrastructure, the absence of basic export structures, the spread of the informal economy, poor financial infrastructure, and weak funding banks. Additionally, bureaucracy and the single-window system centralized investment processes

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within the National Agency for Investment Promotion and Support, ultimately delaying economic projects and hindering investment-related interests.

Subsection Three: Investment Freedom under the 1996 Constitution

To reinforce the liberal approach and enhance economic freedom, the Algerian constitutional legislator affirmed in Article 37 of the 1996 Constitution: “Freedom of trade and industry is guaranteed and exercised within the framework of the law.” Although this provision is indirect, it carries clear implications for Algeria’s new economic orientations, which are based on free industry, trade, investment, and the encouragement of individual and collective initiatives across various fields. This, in turn, fosters an environment conducive to unrestricted investment.

This principle aims to open the private sector to engage freely in commercial activities. Several specific freedoms stem from this overarching freedom, primarily the principle of investment freedom. The 1996 Constitution was the first to constitutionally enshrine this principle, reinforcing its legal recognition. However, the state has not entirely withdrawn from the economic sphere but has transitioned from an interventionist role to a regulatory one, allowing for greater economic freedom.

The constitutional recognition of investment freedom highlights its importance in attracting foreign capital for economic development. It ensures legal protection for investments and obliges public authorities not to impose obstacles to foreign projects. The constitutionalization of this principle also marks a shift away from the state’s long-standing monopoly under previous constitutions.

section Two: Laws Upholding Investment Freedom in the Post-1990s Period

From the 1990s to the present, Algeria has enacted several investment-related laws, including Law 01-03 and Law 16-09, in addition to the 2016 Constitution, the 2020 Constitution, and, most recently, Investment Law 22-18. These laws collectively integrate various internationally recognized principles and guarantees in the investment sector to attract foreign investors, with one of the most notable principles being investment freedom.

Subsection One: Ordinance 01-03 on Investment Development

To address the shortcomings identified during implementation, the legislator repealed Legislative Decree No. 93/12 through Ordinance 01/03 on investment development. This move was particularly motivated by the adoption of the 1996 Algerian Constitution, which established a fundamental rule in Article 37 affirming that freedom of trade and industry is guaranteed.

Article 4 of Ordinance 01-03 explicitly affirms investment freedom, aligning with Article 4 of Legislative Decree 93/12 and reinforcing Article 183 of the Monetary and Credit Law issued on April 14, 1990. This law states: “Investments are carried out with complete freedom, subject to legislation and regulations governing regulated activities and environmental protection. These investments shall, by law, benefit from the protections and guarantees provided in applicable laws and regulations.”

Investments that benefit from advantages before being completed are subject to an investment declaration with the National Agency.

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This ordinance provided a new boost by reinforcing incentives and encouraging further investments. It contained 36 articles distributed across six sections, focusing on fundamental principles such as subjecting all national private, public, and foreign investments directly to the provisions of the Investment Law. Under Legislative Decree 93/12, national private and public investments were indirectly subject to the Investment Law through regulations. This ordinance eliminated any distinction between investments within Algeria, whether national or foreign, private or mixed.

Additionally, it did not restrict investment to specific economic sectors, nor did it grant the state the right to intervene in certain vital sectors of the national economy. Unlike the previous Legislative Decree 93/12, this law contained no explicit provisions reserving sectors for the state, indicating a broader opening of investment opportunities.

Ordinance 01/03 further reinforced the principle of investment freedom by expanding its scope and decentralizing the one-stop-shop system to simplify and facilitate investment procedures. Article 23 states: "A one-stop-shop shall be established within the agency, bringing together the administrations and entities involved in investment..." The legislator's intent with this system was to encourage investors, particularly to attract foreign direct investment. Consequently, the law introduced various mechanisms to facilitate the establishment and execution of investment projects in Algeria with full freedom.

However, despite these improvements, the law still suffered from deficiencies similar to previous laws. Its implementation was slow, with the establishment of the National Agency for Investment Development taking nearly a year. The regulations regarding the transfer of investment profits were delayed until July 2005. Additionally, requirements such as mandatory registration with the National Agency for Investment Development (ANDI), prior review by the National Investment Council (CNI), restrictions on foreign exchange and capital movements, and the compulsory partnership rule for foreign investments introduced by the Supplementary Finance Law of 2009, all posed constraints that limited investment freedom.

Subsection Two: Investment Freedom under the 2016 Constitution

Given these obstacles hindering the establishment of an attractive investment climate—particularly for foreign investors—it became necessary to amend the highest legal authority in the country. This was done by constitutionally reinforcing the guarantee of investment freedom. The Algerian legislator redefined this principle with precise and explicit language in the constitutional amendment of 2016. Article 43 states:

"Investment and trade freedom are recognized and exercised within the framework of the law. The state works to improve the business climate and encourages the prosperity of enterprises without discrimination, in service of national economic development. The state regulates the market, and the law protects consumer rights. The law prohibits monopolies and unfair competition."

A notable change in this amendment was the replacement of the term "industry" with "investment" and "guaranteed freedom" with "recognized freedom." This reflects the state's commitment

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to further advancing the market economy within a framework of guaranteed and recognized freedom under the law.

Moreover, Article 43 expanded the scope of this freedom to all economic activities, incorporating the key legal principles governing them. The state is responsible for regulating business activities in the market by ensuring free competition while protecting consumers. Thus, investment and trade freedom inherently include competition freedom, which is an integral part of the constitutional principle. Consequently, the state must improve the business environment to foster investment.

Subsection Three: Law 16-09 on Investment Promotion

In response to the severe economic challenges caused by declining revenues and growth due to the global drop in oil prices—where crude oil lost approximately 50% of its value within six months starting in mid-2014—Algeria found itself compelled to consume a large portion of its foreign currency reserves. This raised concerns about potential external debt unless economic diversification efforts were accelerated. To address this, the government introduced Law 16-09 on August 3, 2016, aimed at attracting foreign capital as a supplement to limited domestic investments, thereby creating liquidity and enhancing economic competitiveness and flexibility.

The law contains 39 articles divided into seven chapters, introducing significant and substantive reforms to attract foreign capital by providing more facilities and reducing investment constraints and bureaucratic barriers. Some of the key reforms include:

- Eliminating certain outdated provisions that were no longer effective or relevant to Algeria’s evolving economic environment, particularly those limiting foreign capital’s role.
- Removing the mandatory requirement for internal financing.
- Excluding the 51/49% ownership rule from the Investment Law itself, instead regulating it through annual Finance Laws.

Additionally, Law 16-09 restructured the system of investment incentives in Algeria, as outlined in Article 07. These incentives were categorized into three levels:

1. **General Advantages** available to all eligible investments, including tax and customs exemptions and VAT exemptions. These were further subdivided based on investment location:
 - Highlands and Sahara investments
 - Northern region investments
2. **Additional Advantages** for priority sectors or job-creating activities, such as industry, agriculture, and tourism.
3. **Exceptional Advantages** for investments deemed strategically significant to the national economy.

General advantages are granted automatically without requiring approval from the National Investment Council. However, for projects exceeding **5 billion dinars**, approval from the council is mandatory.

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The law also introduced **10-year tax exemptions** for investments in the southern regions, where land was made available at **symbolic prices**. Articles 12 and 13 specify numerous fiscal, tax, and customs exemptions, including:

- A **10-year exemption from property tax** during the investment's construction phase.
- A **3-year exemption from corporate profits tax** and the **professional activity tax** during the initial operational phase.
- A **50% reduction in annual fees** determined by state property services during the operational phase.

However, despite the numerous advantages and new incentives, including the establishment of the principle of investment freedom, introduced by this law in an attempt to effectively protect investors and attract them to invest in the country, it has proven insufficient due to the low recorded investment results. Additionally, it contains a set of restrictions that have negatively impacted investors.

Subsection Four: Investment Freedom Under the 2020 Constitution

The current 2020 Constitution does not differ from its predecessor regarding the recognition of the principle of investment freedom. This is reaffirmed in Article 61, which states: "Freedom of investment and entrepreneurship is guaranteed and exercised within the framework of the law." This article provides explicit recognition of the principle of investment freedom, which has become one of the fundamental and essential principles. It is impossible to discuss the pillars of investment in host countries without acknowledging that investment freedom is the cornerstone of all subsequent components.

Subsection Five : Law 22-18 on Investment

The Algerian legislator, through the new investment law, reaffirmed the principle of investment freedom and considered it one of the established principles of this law. It granted every investor, whether natural or legal, local or foreign, the freedom to choose the investment they deem appropriate, while ensuring compliance with the relevant legislation and regulations. This was emphasized in the first paragraph of Article 3, which states:

_"This law establishes the following principles:

- Investment freedom: Every natural or legal person, whether national or foreign, resident or non-resident, who wishes to invest is free to choose their investment, provided it complies with the applicable legislation and regulations."_

Conclusion

In conclusion, investment freedom in Algeria has gone through several legislative phases. In the period following independence until the 1980s, this principle was marginalized, and the Algerian state dominated the economic sector, relying on a monopoly policy due to the adoption of a socialist system. However, it gradually abandoned this approach through economic reforms introduced by the state, which were reflected in subsequent legislation aimed at opening the economic sphere. This could not have been achieved without recognizing the principle of investment freedom, particularly after its constitutional

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acknowledgment, which directly influenced the country's economic transition, notably by opening all sectors to investment.

Nevertheless, despite the establishment of this freedom, the Algerian legislator has restricted numerous activities, preventing unrestricted investment in all sectors. Additionally, the well-known bureaucratic nature of the Algerian administration burdens investors and exacerbates their difficulties, discouraging many from taking the risk of investing in Algeria. This remains the case despite the guarantees provided and enshrined in various laws, which have proven to be ineffective.

Results:

1. The continuous amendments to laws in Algeria's legislative policy create a sense of legislative instability, which is one of the main factors affecting investment attraction.
2. Law 16-09 on investment promotion introduced several amendments, guarantees, and incentives aimed at consolidating the principle of investment freedom in Algeria. However, these remain insufficient and contain certain shortcomings.
3. Despite the efforts made by the Algerian state to encourage investment within its territory, the volume of registered investments has not met expectations, as confirmed by experts and specialists in the field.
4. The public sector still dominates key investments, leaving limited opportunities for the private sector due to restrictive measures and a traditional administrative system.

Recommendations:

1. Open investment in certain sectors currently restricted to foreign investors to attract a larger number of investors.
2. Improve the legal environment to attract investments by ensuring effective protection for investors and avoiding frequent legal changes and instability.
3. Eliminate bureaucratic obstacles, excessive procedures, and administrative complexities to create a more favorable investment climate.
4. Develop a strong economy by reducing dependence on the hydrocarbons sector and promoting investments in non-oil sectors.
5. Appoint a team of economic and legal experts to provide consultation and improve investment legislation.

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