

# The Reality of Social Activism in Algerian Society (Factors, Obstacles, Perspectives)

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Received: 05/2023; Published: 12/2023

## Abstract:

Many societies today are witnessing a range of changes that affect various aspects related to individuals and communities. This has led many researchers to delve into the topic of social activism, which is considered an important and common subject at the same time. It has sparked significant debate among social researchers, coinciding with the emergence of several theoretical perspectives on this topic, such as conflict, struggle, revolution, and many other designations.

In this regard, the current study addresses the reality of social activism in Algerian society. It attempts to highlight the key elements related to the topic, including specific definitions of social activism and its forms. Additionally, it sheds light on the main factors, obstacles, and various perspectives for future social activism.

**Keywords:** Social Activism, Factors, Perspectives.

*Tob Regul Sci.*<sup>™</sup> 20 - -,9(2): 2157 - 2174

DOI: [doi.org/10.18001/TRS.9.2.140](https://doi.org/10.18001/TRS.9.2.140)

## 1. Introduction

Human societies undergo political, economic, social, cultural, and temporal changes and developments. These changes have an impact on the social condition of individuals within these societies, which can give rise to their social activism. The individual can also play a role in determining their own fate and social status through their efforts and work, which can accelerate their activism. Therefore, Algerian society, like other human societies, has experienced social, economic, cultural, and political changes and developments that have affected its members across various spectrums and social statuses. The following is an overview of the important issues and concepts that will be addressed in this study: Introduction, Definitions of Social Activism,

Society and Social Activism, Forms of Social Activism and its Nature, Obstacles to Social Activism, Perspectives on Social Activism, Conclusion.

## 2. Definitions of Social Activism

Social activism is a social phenomenon through which an individual or a group moves from one social or economic class or level to another. This movement is accompanied by a change in the individual's level of function and income. The transition can be upward or downward. Social activism reflects global conditions and ongoing circumstances resulting from changes in social relationships, varying by time and place. In this process, the individual or group moves from a specific social position to another social position.

There have been various definitions of social activism, but they generally agree that it involves the movement of individuals between different classes, professional groups, and the available opportunities for them to participate in this movement. Social activism is not merely the movement of an individual or a group; it also encompasses the opportunities available to the individual or group for mobility. Therefore, the phenomenon of social activism allows individuals the freedom to move within the social hierarchy based on their capabilities and experiences, regardless of their inherited social status (Al-Saeed, 2016).

Social activism is about creating an enabling environment that allows individuals to develop their abilities and potentials. It is based on opportunities that are determined by individuals' capabilities, talents, and self-effort to achieve a prestigious social and occupational status within society. Consequently, the community becomes a fertile ground for competition among its members.

A. Giddens argues that the study of social stratification is not limited to examining individuals' economic or occupational positions. It also addresses what can happen within the context of the social structure. The term social activism refers to the movement of individuals and groups between different economic and social positions. Vertical activism refers to individuals' upward or downward movement on the social and economic ladder. Those who gain in terms of ownership, income, or status are described as achieving upward mobility, while those who experience a decline in these gains are considered to have downward mobility. Giddens also observes that the phenomenon of lateral activism has spread in modern societies, indicating geographical movements between neighborhoods, cities, and regions.

Vertical and lateral activism can intersect, for example, when a person is transferred from their current institution to one of its branches in another city or country while being promoted to a higher position. There are two approaches to studying social activism: the study of intergenerational mobility, which refers to an individual's upward or downward movement on the social ladder throughout their life, and the study of mobility between generations, which exemplifies such upward or downward movement between a person and their parents, for

example (Al-Tabib, 2016).

Social activism becomes ideal when society surpasses its traditional limited view that assesses individuals solely based on their inherited social status. Instead, it starts to appreciate individuals based on their acquired status resulting from their efforts to develop their capabilities, enhance their skills, and accumulate experiences. As a result, individuals rise within the social hierarchy. Hence, the significance of social activism becomes evident as it is the effective and secure means through which individuals achieve self-realization and their aspirations.

Generally, others view social activism as a form of social change that affects individuals in their social position. This change can be upward or downward, representing a type of revolution within social classes and the social ladder. The concept of social activism was formulated within the framework of Western functionalist thought, during the early 20th century, by the renowned sociologist Sorokin. He sees social activism as a transformation that affects an individual, a social subject, or a value. In broader terms, it refers to anything that transforms an individual's social status into another social status.

Shepard defines social activism as the movement of individuals or groups from one social class to another, or their movement within the same social class across different segments. It also encompasses the majority of class members transitioning to another productive social position, whether it is upward or downward, within the social structure of society.

On the other hand, Horton defines social activism as the process of movement from one social position to another within the social structure, signifying a change in the class structure. This movement can occur at the level of individuals, groups, or the entire social class. Therefore, activism is simply a social process that indicates movement within the social structure (El-Tahawy, 2016).

### 3. Society and Social Mobility

"The degree of upward social mobility (vertical) is considered an indicator of the openness of a society, as it reflects the extent to which talented individuals born into lower social strata can ascend the social hierarchy" (El-Tahawy, 2016).

The intensity of social mobility varies depending on the society and its economic factors, natural resources, political system, stability, educational system development, social awareness, the percentage of educated individuals, their control over modern technology and industrial means of production, as well as allowing individuals with scientific and cultural competence, talents, and experiences to move and improve their position in the social hierarchy.

"In modern societies where democracy prevails, social mobility takes its place and faces no obstacles. Positions are not restricted to anyone or a specific family, but it is the right of every person who meets certain conditions" (Giddens, 2009, p. 365). In contrast, in dictatorial and

underdeveloped societies, there are boundaries between social classes that cannot be crossed (Rashwan, 1993, p. 39).

It is evident that there are societies where individuals have the opportunity for upward social mobility and social mobility due to the presence of necessary factors such as widespread education and its accessibility, availability of job positions, and the establishment of the principle of equal opportunities. On the other hand, there are other societies where individuals do not have the freedom and opportunity to occupy job positions or social positions due to their non-affiliation to specific families, tribes, political parties, or religions. Based on this, there are two types of societies:

- **Open Society:** An open society is a society where there are no barriers or restrictions hindering the movement of individuals or groups and the change in social status based on their qualifications, knowledge, efforts, and work. In an open society, the principle of equal opportunities is acknowledged, and personal effort is recognized, as social status is acquired through effort and work.

Open societies open their doors to social mobility for their members, as there are no racial, religious, political, or tribal barriers preventing it. The individual's ambition and desire to improve their living standards, acquire educational and technical levels, secure a job position, and participate in specific economic and political activities may allow them to ascend socially without being limited by their family status, beliefs, or social background.

Even in open societies, the intensity of social mobility varies depending on the size, development, and progress of the society. Social mobility often flourishes and intensifies in industrial urban areas compared to villages, remote areas, and rural urban areas.

- **Closed Society:** A closed society is a society filled with political, economic, racial, and religious barriers and obstacles, where individuals have no say in their social status within the society. Social status in such a society is usually inherited through one's parents.

This society does not recognize personal effort and work because social status is inherited rather than acquired.

#### 4. Forms of Social Mobility and their Nature

Social scientists distinguish between various forms of social mobility within the social structure of contemporary society. Among the most important forms is the distinction between upward social mobility, which refers to an individual's movement from a lower social class to a higher one, and downward social mobility, which refers to a decline from a higher social class to a lower one. For example, when a person moves from an upper-class to a middle-class position, such as the deterioration of wealth and prosperity for some due to a specific economic crisis, leading to a lower social class. Some sociologists have identified several general foundations for vertical social mobility, including (Wikipedia, 2019):

- Rarely does a society exist where social classes are tightly closed or where there is no economic, demographic, or professional mobility.
- It is impossible for a society to have purely unrestricted vertical mobility, where individuals move from one class to another without obstacles.
- The depth and comprehensiveness of vertical social mobility vary from one society to another.
- The depth and comprehensiveness of vertical social mobility within a society also vary over time.
- There is no permanent and defined trend towards increasing or decreasing the depth of social mobility.

Sociologists explain the nature of social mobility based on the movement and mobility of individuals rather than groups. This highlights the difference between individual social mobility and collective mobility, known as "class mobility."

Horizontal social mobility refers to the movement of individuals or groups from one social position to another without a difference in status between the two positions. For example, when someone leaves an electrical profession to work as a mechanic, it represents horizontal mobility since both professions require similar effort, work, and earn a similar income within the social structure of society.

Sociologists also distinguish between two other patterns of mobility: intergenerational social mobility, which occurs when comparing the social class of children with that of their parents or ancestors. If children achieve a higher social class than their parents, it indicates upward social mobility across generations. The same applies to downward social mobility across generations. The second pattern is intergenerational social mobility, which compares the social positions occupied by individuals in their professional lives and the achievements they make within those positions.

Prominent sociologist Peter M. Blau identified four basic patterns of social mobility as follows (Rashwan H. A.-H., 1993, pp. 39-40):

#### 4.1 Professional Mobility

It refers to individuals changing their occupation from that of their family and children switching their fathers' professions due to increased specialization and the availability of job opportunities. Professional mobility helps individuals move socially and economically beyond their social and economic status within their families. Advancement in the professional hierarchy and changing one's professional status from the original family position can lead to changes in residence, acquaintances, and friends with whom they grew up, and interaction with new individuals who have different interests and orientations than the environment in which they were raised. It also leads to changes in lifestyle and social status, which affects their familial relationships.

In contemporary society, the inheritance of professions from parents to children has become a rare phenomenon. It is now common to see family members working in diverse professions that are unrelated and disconnected. For example, one family member may work in commerce, another in teaching, a third in medicine, while a relative may engage in a manual craft such as carpentry or weaving.

#### 4.2 Spatial Mobility

This is one of the most prevalent forms of social mobility in industrial urban society. It has become common for individuals to move from one region to another or from one neighborhood to another. Spatial mobility was limited in traditional societies, where individuals owed loyalty to the land on which they were born and conducted their social and economic activities. However, advancements in transportation and the emergence of new high-paying professions in different locations have increased individuals' spatial mobility, leading them to migrate from their original regions with their families to new work locations.

Sociologists have observed that individuals in urban society have become less attached to the land they inhabit. There has been an increase in individuals moving from one country to another, changing residential units, swapping neighbors, and covering longer distances in their transitions from one community to another in modern society. These changes impact their loyalty to their families and their connections with relatives.

#### 4.3 Economic Mobility

It refers to the shift in economic positions of children compared to their parents and grandparents. Changes in property ownership systems, growth of individual ownership, the establishment of wage systems, and the evaluation of work based on individual productivity and effort have led to shifts in individuals' economic positions. It is now natural for the economic statuses of children to differ from those of their parents due to changes in their respective professions. Economic mobility implies that social class formation has become flexible and variable. It has become easier for individuals to ascend to higher social classes than their families if they exert effort, work actively in their professions, and engage in productive activities. Conversely, if they fail in their professions, their economic status may decline compared to that of their families.

#### 4.4 Intellectual Mobility

It refers to the degree and strength of an individual's connection to newly established values and ideas. The increased availability of communication channels such as radio, cinema, television, newspapers, books, magazines, and advancements in scientific and artistic inventions have contributed to increased opportunities for intellectual mobility. They have presented new intellectual and social models in novel behavioral patterns. The transformation of traditional

values inherited from parents and ancestors has also contributed to weaker attachment to old values and a tendency to accept innovative ideas and principles.

Furthermore, Rokkan categorizes social mobility into three forms: economic, professional, and political. Social mobility can occur vertically or horizontally through the ranks of the professional hierarchy or the political ladder (Rashwan, *The development of social systems and their impact on the individual and society*, 1993, p. 39).

According to "Rokkan" it is evident that the way to change the situation and social status of an individual or a group of individuals is through resorting to different channels and avenues that vary among human societies. For example, there are societies that enable individuals to advance and have social mobility through the professional ladder. These societies often recognize personal effort, work, and dedication. There are also societies that have a political ladder for advancement through affiliation with a specific political party or association with ruling families, or during political disturbances or changes in the governing system.

Additionally, there are societies that have a tribal or familial ladder, and there are societies that have a religious and ideological ladder, with these societies often being religious. "Bourgeois sociologists have also clarified the existence of social elevators, which allow upward movement to higher social classes. They mention six elevators that exist through the economic, political, military, religious, scientific, and marital aspects" (Al-Faidi, 1992, p. 62).

Based on the insights provided by sociologists, it becomes apparent that social mobility has channels through which individuals or groups can either join higher social classes or regress and descend to lower classes. Among these channels, the following can be summarized:

- **The educational and training channel:** Acquiring educational and technical qualifications and specialized professional training can allow individuals to advance and have social mobility based on the professional and social position they hold, regardless of their social origin or class.
- **The economic channel:** The profession an individual pursues and its status in society, along with its material returns (wages) and economic projects undertaken by the individual, can enable social mobility regardless of their social origin or class.
- **The political channel:** Some societies limit high positions and prestigious social positions to a certain group of individuals who belong to a ruling royal family or a specific political party. This makes affiliation with royal families and ruling political parties a means for individuals to achieve social mobility and advancement.
- **The social channel:** There are societies where social classes are closed and inherited. Despite an individual's efforts for advancement and social mobility, their social class and position within it are predetermined at birth. Marriage can also play an important role in social mobility by connecting individuals from different social classes. For example, when someone from the

middle class marries someone from the upper class, it may lead to an improvement in the social status of the former.

"And this is what Rokkan focused on, suggesting that marriage between individuals from different social classes inevitably leads to a change in social status for one of the parties. It can either elevate them or diminish their status, and this is the path taken by some people to shape their lives. In the past, marrying a slave or someone from a lower class would lead to a decrease in high status" (Jedour, 2005, p. 94).

## 5. Factors of Social Movement

The facilitating and supporting factors of social movement vary depending on the society, its level of development, technological advancements, industrialization, and the degree of openness or closure and social stratification.

Social scientists have conducted several social studies to identify the key and necessary factors for the occurrence of a social movement in various societies. These factors differ based on the social structure, class division, level of progress and development, and, in general, the most important facilitating factors for social movement can be summarized by "Mustafa Darwish" in the following points (Jedour, 2005, p. 96):

- Scientific and technological progress and its resulting outcomes in industrial development, which require specific professions and job opportunities.
- Variation in birth rates among different social classes and the resulting aspects of professional inheritance.
- Embracing a societal philosophy based on social justice and equal educational opportunities.
- Individual motivation and desire for social advancement, which is partially influenced by the culture of the society.

It is not possible to encompass all the factors of social movement mentioned above because they are numerous and diverse. However, in general, we can address the following as some of the most important factors of social movement:

### 5.1 Political factor

The intensity of social movement is influenced by the level of political stability and the type of political system in place. The more a society enjoys political stability and democracy, the more individuals and groups have the opportunity for advancement and social movement based on their qualifications, achievements, knowledge, and intellectual capital. In the case of political instability, social movement does not have defined rules and regulations. Individuals and groups

may reach high social positions despite lacking qualifications and having limited intellectual capital. Individuals may acquire financial resources and means of production based on their affiliation with political parties or joining specific groups.

Furthermore, individuals and groups may lack the opportunity for advancement and social movement despite their effort, work, knowledge, and desire for social advancement due to the restrictions imposed by the political system. Often, this system is a closed monarchy where the upper class is limited to the king and his entourage, or it is a dictatorial single-party system.

Through this, it becomes clear that the political factor is important and influential. The more democratic, stable, and open the political system is, the greater the opportunities for social movement. Conversely, if the political system is dictatorial or monarchical, it reflects on the extent and strength of individual social movement. Additionally, political mobilization plays a significant and influential role in the strength of social movement. This is supported by "Rochkin," who states, "Individuals move from one economic situation to another during periods of social unrest, in times of war, and during political and social revolutions" (Abdul Aziz, 1999, p. 76).

## 5.2 Education factor

Many sociologists consider education as a fundamental and influential factor in the degree and intensity of social mobility in society. Among them are "Fox and Miller," who concluded, after comparing 12 industrialized countries, that education is the important factor in upward mobility (Abdul Aziz, 1999, p. 79).

Jansc's thesis in his book "Inequality" primarily focuses on considering the educational system and its educational level, knowledge, and academic degrees as a source of social disparities. The role of education and specialized training is evident in the opportunities for individual or collective social mobility (Abdul Aziz, 1999, p. 85).

Education plays a significant role in determining occupational positions since each position requires specific scientific and training qualifications. The higher the educational and training level, the more opportunities and ability an individual has for social mobility and movement from one social status and position to another. "Education plays an important role in determining the social status of individuals and groups. Schools represent a primary channel for social mobility, as the education system moves young people to higher and higher stages through education in various schools and institutes. Education also provides individuals with their professional positions" (Rashwan H. A., 2008, p. 206).

## 5.3 Technological and industrial factor

The technological and industrial advancement of societies allows individuals to progress and have social mobility. The current society possesses diverse and differently-sized factories, resulting in

division of labor that requires scientific and professional specialization, as well as competence and professional experience to accomplish specific tasks. This makes the educated and competent individual the center of attention and the target for institutions and laboratories to assume high and prestigious social positions, regardless of their social origin and roots.

#### 5.4 Family factor

The family plays a significant role in class inheritance, as the child, from the moment of birth and upbringing, is governed by behaviors, actions, material capabilities, culture, and the environment specific to the social class in which their family belongs, leading them to identify with it unintentionally. The wealthy family has the ability and means to exploit economic and political transformations. Additionally, they provide their members with the necessary resources to achieve their goals through specialized training and higher education to occupy high positions and prestigious social statuses. This can also occur through inheriting wealth, properties, or means of production.

"Social justice is achieved outside the school through providing money, housing, transportation, political work, and legislation. The school, with its separate information and curriculum from the social life of the poor, deprives many of the opportunities for social mobility" ([Rashwan H. A., 2008, p. 209](#)).

The number of family members plays a significant role in the success of its members in their social and economic lives. Families with a single breadwinner (usually the father) and a large number of members often allocate their financial income to consumption and sustenance, resulting in a shortage or lack of essential resources and necessities. This reduces the chances of academic success for children, leading to them not completing their educational path and experiencing different stages, even if they have high levels of intelligence and achieve high academic grades. However, their family and social circumstances do not allow them to complete their studies. "Some studies indicate that the number of family members has an inverse correlation with the phenomenon of upward social mobility. In other words, the larger the number of family members, the more negatively it affects their social mobility, either upwards or maintaining stability. For example, a father who owns 100 acres and has 3 children will have a different inheritance share compared to having 6 or more children" ([Jedour, 2005, p. 99](#)).

Marriage plays a significant role in maintaining social class or promoting social mobility and advancement. This is particularly evident in cases of marriage between individuals from different social classes, such as a union between someone from the upper class and someone from the middle class, which allows the latter to improve and elevate their social status. Conversely, an individual's social situation may deteriorate if they belong to a middle-class background and marry someone from the lower class.

"Differences between upper-class families and lower-class families can be observed in their

marriage selection processes, where marriage is seen as a union between two similar families in terms of characteristics. This is known as homogeneous class marriage or marriage of likeness" (Rashwan H. A., 2008, p. 190).

### 5.5 Personal Factors

Some individuals possess certain personal traits that enable them to progress, socially mobilize, and thrive in society, regardless of their social class or social origin. A child may be born with exceptional intelligence that allows them to excel academically, providing them with opportunities to hold prestigious scientific and social positions in the future. Additionally, an individual may possess a beautiful voice, muscular or mental abilities that enable them to stand out and gain fame, granting them social status and prestigious positions.

Furthermore, an individual's desire and ambition are among the main reasons for their social mobility, achieved through:

- The individual's desire and ambition to improve their social status, especially if they come from a poor or socially disadvantaged family. This may serve as a motivation to pursue education and academic achievements, obtaining scientific and technical degrees that qualify them for certain job positions.
- The individual's desire and ambition to enhance their living conditions through income and the rewards they receive in exchange for their work, leading to improvement and change.
- The individual's desire and ambition to improve their economic situation through short or long-term investment in various projects.

### 6. Obstacles to social mobility

There are several obstacles that hinder social mobility, making it difficult to move up in the social ladder. Some of these obstacles include:

- **Class division:** It represents a real problem that hinders the process of social movement because each class tries to maintain its class boundaries and rules in raising and educating children, which prevents social movement. A clear example of class division is the caste system in Indian society.
- **Desire to maintain inherited social status:** This is evident when older people desire to maintain certain class traditions and conditions, which affect the social status decline of these individuals.
- **Variation in the process of social movement under the influence of urbanization and civilization:** Social movement within rural communities cannot match the level and type of movement in urban communities due to the customs, traditions, and conservative values

prevailing in rural communities, unlike modern societies that are undergoing urbanization. Their indicators and dimensions affect the encouragement of individuals and groups to engage in social movement.

- **Generational differences in their ability to engage in social movement:** Usually, social movement is greater among contemporary generations than previous generations, and the reason is attributed to the differences in social conditions and the high degree of social change they undergo. Contemporary generations are often referred to as mobile generations. There is also a conflict between previous generations who adhere to their customs and values and the contemporary generation that seeks change according to their social conditions that necessitate it. Some parents, with their values, beliefs, and ideas, may discourage their children's movement, while others may support their children to achieve their hopes, aspirations, and contribute to their movement.

Additional obstacles that the researcher believes hinder social movement can be added, including:

- **Nature of society, social system, and prevailing ideology:** This factor plays a major role in causing the phenomenon of social movement and accelerating its pace, while at the same time acting as an obstacle and limiting its acceleration. In open societies with ideologies that believe in democracy, justice, equal opportunities for education and work, and emphasize social status achieved based on individual inclinations, personal qualities, and self-effort, social movement opportunities for individuals and even society as a whole are significant. However, if societies are closed and dominated by an ideology that emphasizes inherited social status, social movement opportunities are limited or even nonexistent, especially among individuals from lower and middle classes.

- **Education:** The impact of education on the phenomenon of social movement depends on the openness or closedness of the prevailing value system in the educational society and its vision. If this system views education as an investment and its members believe in the role it plays in their movement and the progress of their society, politicians are committed to shaping financial policies and enacting legislative regulations that make the educational system an active participant in all aspects of life and contribute to individual and societal movement. However, if the system is only directed to serve the purposes of a limited class and achieve their interests, there will be no effects of education on the individual and societal levels, illiteracy will prevail, and backwardness will prevail.

- **Family:** From the factors derived from the family that may constitute elements that hinder the phenomenon of social movement, there are marriage factors and family size. Unequal marriage, especially if it is from a member belonging to a lower class, may lead to the social status decline of that member and deprivation of all the privileges they used to enjoy within their upper-class framework. As for family size, as the number of family members increases, it

negatively affects upward social movement. The educational level of a family with a predominantly (6) will generally be lower than the number of family members (3). The same applies to the distribution of inheritance, meaning that a family consisting of 6 members will have a smaller share compared to a family with the same inheritance quantity. This situation has negative effects on the social movement

## 7. Perspectives of Social Movement

Today, we are experiencing a diverse social movement with its own rhythms, emanating from the ashes of the democratic movement and the deep-rooted mistakes and sins of the authoritarian state. Despite its inability to fully achieve its goals, the previous democratic movement has granted the possibility of civil struggle in the public sphere. The victims have persisted in liberating their grievances and sufferings, transforming them from suppressed internal murmurs into powerful cries in the expansive squares. They have freed themselves from the fear accumulated over years of turmoil and oppression.

Today, we are obligated to examine the social movement with open eyes, so that its outcomes do not resemble the futile outcomes of the democratic movement. Through initial diagnosis and analysis, we observe the existence of four tangible and possible options that define the available opportunities, threats, and challenges. They reveal the entrances and exits, provided that their ideological roots are dismantled, and their hidden and declared motives are exposed and scrutinized. We will determine these aspects in the following (Shahbi, 2018):

### 7.1 The first option

This is the option of the establishment and its natural allies. They bet on ensuring stability and dominance because the possibilities of stability are diverse. There is the stability that comes after the struggles and fights, categorized within the duality of political and social stability and democracy. Then there is the stability imposed through mechanisms of physical and symbolic violence, perpetuating the logic of submission and obedience. This falls within the duality of stability and dominance. Within the latter, the establishment and its allies invest in their legitimacy and project. This category of stability is referred to in political science as the deception and illusion of stability because it relies on transforming society into a state of statism, becoming a gelatinous state where despotism takes shape based on the context and circumstances.

This is done to facilitate subjecting society to all agendas that aim to undermine its freedom, dignity, and right to a decent life, without eliciting any resistance or possible hidden reactions. Any such reaction would be considered a violation of the blessing of security and safety that has made Morocco the most beautiful country in the world, according to the flawed narrative propagated by the sewer channels.

Therefore, according to the establishment, the wretched citizen should accept decisions that

target the depletion of the public treasury, pension funds, the privatization of education, manipulation of fuel prices, handing them over to the predatory private sector, the withdrawal of subsidies on essential goods, the floating of the currency, and other decisions that undermine the natural right to livelihood. The society has had enough of obedience and submission to clear its conscience from the accusation of separatism, conspiracy, or the crime of dragging the nation into ruin.

### 7.2 The second option

It is comprised of hesitant political and social forces. Despite their political setbacks, they still bet on the option of competition or reform from within. However, this option, if it remains a viable choice amidst the constraints and impositions surrounding it from all directions, becomes politically and socially costly. It prolongs the reign of despotism, corruption, and subordination, while granting it legitimacy that allows it to conceal, justify, and whitewash its scandals. This option has given rise, within parentheses, to the phenomenon of political disengagement, leaving the majority of Moroccans outside the political sphere. It is a frustrating and disintegrating option, with its outcomes serving as evidence that cannot be covered up or concealed. Neither internal reform nor external intervention has brought about reconciliation. Instead, we only observe that these forces have transformed into the establishment's domain, fighting with its sword after benefiting from its spoils and enjoying its favors. In contrast, the establishment has compiled dirty records filled with its own mistakes and transgressions.

### 7.3 The third option

It is the option of pressure and obstruction exercised by major powers such as the United States, the European Union, and the corrupt Gulf states. These countries have a phobia of any societal movement, and their future remains hostage to the continuation of despotism, corruption, and subordination. When they intervene, they work to complicate and perpetuate problems, exploiting them for their own benefit. They oscillate between two alternatives: the alternative of maintaining the status quo, leaving the situation as it is, or the alternative of creating a chaotic state by pitting forces against each other and inflaming sensitivities among them. Therefore, this option should not be included in the dynamics of the movement under the pretext of gaining international or regional support. Any entity that carries the scent of foreign interference should be approached with caution, including its support and solidarity.

### 7.4 The fourth option

It is the option of political and social defense and resistance struggle. This option requires criticism and self-criticism that dismantles the consistency of non-ideological ideology that resides in the minds and hearts of activists, and which undermines the movement through fragmentation and disarray. This option suffers from two afflictions:

The first affliction is spatial dispersion. This refers to the scattering and fragmentation that pervade public spaces and expansive arenas of struggle. Each resistant component protects its own interests and spheres of influence. Some entrench themselves around mosques and religious institutions, while others take refuge in their union headquarters and political parties. Yet another group camps in their human rights, cultural, or environmental associations. When they gather for a national march, they clash, intertwine, exchange insults, and compete for positions, turning the struggle into a brawling carnival.

The second affliction is temporal dissipation. It means that time remains running without undergoing transformations, and the cycle does not turn into a revolutionary cycle. Efforts dissipate without yielding reform or change. Thus, the history of resistance forces in our country, despite their numerous sacrifices, is a history of their failure, exposure, and fragmentation. They have transformed from impoverished entities that aspired to stand tall like trees, to pliable entities that bow their heads to play and surpass. To overcome these two afflictions, we need significant historical understandings because:

- There can be no change without an organized, established, mobilizing, and diverse alternative that encompasses all resistant forces. Without this alternative, social or political movements remain suppressed desires and aspirations, facing the structured forces of the political and social establishment without participatory and supportive organizational alternatives.
- Additionally, there can be no change without an initial and realistic political program that possesses the ability to comprehend and adapt to the reality and its transformations. It must also understand the political and social resistant components and their diversities, embrace the moment of the movement and its fervor, and have a clear horizon, strategy, and compass that precisely define the objectives and means of struggle.
- Moreover, there can be no change without political skills capable of overcoming challenges, resolving secondary contradictions, and opening pathways of struggle to overcome spatial dispersion and temporal dissipation.
- Today's social movement requires political integrity to guide it, political skills to support it, and historical understandings among its resistant components to strengthen and propel it forward.

## 8. CONCLUSION

Finally, it can be concluded that the current popular movement in Algeria differs in its specifics, circumstances, and methods from what happened in several Arab countries. This sacred movement has presented a new lesson to the world that other nations have not experienced. Although the authorities in North African and Middle Eastern countries usually graduate from the schools of oppressive regimes, they often do not wake up until they miss the train or get

trampled by its hooves. In the end, it is always the people who prevail. There is no complete similarity between the experiences of different protest movements, as the Algerian society has its own political, social, economic, and cultural characteristics, in addition to the nature of the ruling regime and its methods of confronting the demands of its people. However, this does not negate the existence of common denominators among various popular movement experiences, and the most important features and characteristics of the Algerian movement are as follows:

1. **Peacefulness of the movement:** The Algerian movement is characterized by its peaceful nature, which reflects the maturity of Algerian society and the high culture of citizenship among the Algerian people. This is evident in their calls to maintain the humanitarian and peaceful nature of the popular movement, and their continued offering of flowers to the police and security forces, even to protect them and prove that Algerians did not take to the streets for the purpose of sabotage, but rather to reject the fifth term and change the system that they believe has become outdated.
2. **Participation of different segments of Algerian society:** What distinguishes the Algerian movement is the qualitative participation of all segments of Algerian society, whether women, men, youth, children, or the elderly. The role of Algerian women has stood out in this movement, breaking the stereotypical image that Algerians are accustomed to, considering that women have a predefined and confined place. This pushes towards the establishment of democratic action in Algerian society and the right of everyone, whether male or female, to express themselves.
3. **Unity of all factions of the country despite political and ideological differences:** The Algerian movement has set a great example of the unity of the majority of the country's citizens, standing under a unified slogan of rejecting the fifth term, which has given the movement momentum and strength. In order for the movement to maintain its momentum, it is necessary not to focus on highlighting contradictions or differences among the people, as this could lead to the disintegration of the movement and the loss of its objective.
4. **The greatness of the Algerian people - spontaneity and improvisation:** This popular movement, which has encompassed all regions of the country, does not belong to any political party or faction. On the contrary, it has surpassed all parties by a wide margin, forcing them to catch up. However, the absence of political guidance could be a weakness that might affect the strength of the demands and hinder the achievement of the millions' objectives.
5. **The absence of a leadership guiding the movement:** The absence of a leadership guiding the movement is a source of strength, contrary to what some may claim about the necessity of forming a leadership for the movement. The absence of leaders who direct the popular momentum against the regime makes it difficult to penetrate the movement through polarization, serving agendas other than those the Algerians took to the streets for. It is necessary

to differentiate between the organization of the movement, which is a demand and a necessity, and the leadership of the movement, which may create divisions and distract the movement from its goal.

6. **Intensive and Smart Utilization of Social Media:** The movement began virtually on social media platforms and then transitioned into widespread street protests. The local media provided little coverage of the protests, and both public and private channels ignored news related to the demonstrations. Some media outlets even distorted the purpose of people taking to the streets, falsely claiming that they were marching "for change and reform," despite the fact that these marches were actually against the "fifth term." This led many participants in the protests to share video clips directly documenting everything happening in the Algerian streets themselves.

7. **Algerian Solution and Rejection of Foreign Intervention:** The participants in the popular movement expressed their rejection of foreign intervention and demanded that the solution remain Algerian, in accordance with the interests of the Algerian people and the approaches of the Algerian street, which has become both popular and elitist. It continues to grow peacefully day by day, evading exploitation by foreign agendas.

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