

Sociology in Algeria between the dominance of the western model and the challenges of local modeling

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Abstract---The research paper raises the problem of the dominance of the Western model in sociology in Algeria, and its repercussions on the development of local models that take into account the socio-cultural and historical specificity of Algerian society. It also addresses a number of challenges that stand as an obstacle to the research practice of sociology that would establish an Algerian sociological theory. In conclusion, the research paper proposes strategies for developing Algerian theoretical models capable of explaining its reality, with an emphasis on the need for local researchers to be open to the international academic community.

Keywords---The Western model, sociology, Algerian society, research practice, academic society.

I- Introduction

Sociology in Algeria is a distorted field of knowledge that at times bears the characteristics of the Western model and at other times is shaped by the challenges arising from attempts to establish a local theoretical model that considers the social and cultural particularities of Algerian society. The emergence of this discipline in Algeria coincided with French colonial rule, where its primary purpose was to serve colonial interests. Sociology was used as a tool to study Algerian society to reinforce colonial control, with sociological studies at the time focusing on dividing society into classes to weaken its unity and create social divisions and conflicts, thereby justifying the policies of discrimination and exploitation imposed upon it.

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3724

The post-independence period witnessed major transformations, as sociology became a field of academic training in various national universities and institutes. However, it continued to rely on Western approaches and theoretical frameworks, which characterized the work of the first and second generations of Algerian sociologists before the rupture occurred. This led to the Western model, with its basic concepts and propositions, dominating sociological research in Algeria. However, this led to the introduction of many cognitive and methodological issues and problems, perhaps the most important of which is its failure to take into account the historical, economic, socio-technological-cultural, and even religious contexts of Algerian society. Researchers resorted to using Western theoretical concepts and assumptions as they are to understand social phenomena, which made their analyses lack the ability to understand the changes occurring in social systems and structures. Worse than this, sociology as an academic specialization in Algerian universities now carries many distortions due to the misuse of these concepts and propositions. It would have been more appropriate to strive to develop local models with concepts derived from the principle of experiencing the phenomenon in its specificity.

If we look at Algerian society in the context of its structural formation, we find that the latter bears a culture mixed with customs and behaviors, some of which are of Algerian origin and express the actual identity of Algerian society, and some of which are remnants of the French colonizer, in addition to changes in various systems due to the secretions of globalization, which created for us a society that imitates and consumes everything that is Western, which necessarily necessitated the search for the establishment and construction of local sociological models that absorb the Algerian reality with its complex characteristics and cultural and historical specificity, which allows researchers to give a new form that highlights the true self of sociological practice far from any attempt to reproduce Western thought. However, all research efforts towards developing sociological theories and concepts capable of explaining and understanding the local reality were obstructed either for political reasons or the absence of national or Arab references whose ideas and research contributions can be relied upon. It is well known that sociology, in the words of the French sociologist Pierre Bourdieu, is a disturbing science because it exposes and reveals the facts, which made the existing authority place researchers in this field in the black box. And under constant surveillance so that its activity continues and it can implement its planned program, in addition to the lack of financial support for these researchers and the universities that host them, which makes their research lack effectiveness and accuracy in results, in addition to the establishment of groups within each university, research center or institute that do not agree in their thinking with other researchers, and the goal of each group becomes to devote its distorted research reference to its students across generations, which makes the horizon of sociology in Algeria narrow and unable to understand the reality of the society in which it exists and keep pace with its development.

Based on the above, the current research aims to identify the reflections of Western sociology on the construction and development of Algerian models capable of absorbing its reality, and to identify the most important challenges that would affect the development of local theoretical frameworks that take into account the specificity of Algerian society. Accordingly, the problem of our research paper was launched from a central question that can be included as follows: How can sociology in Algeria establish a local sociological theory? And what are the challenges it faces to achieve this?

II– The Historical Context of the Development of Sociology in Algeria:

The beginnings of the emergence of sociology in Algeria date back to the French presence, which led to a value system with its social, economic, cultural, and social dimensions that characterized Algerian society and continued until the post-independence period. This led to sociological practice relying on Western references, which led to Algerian researchers being permanently dependent on Western thought, despite the efforts of some actors to get rid of it.

During the French colonial period, sociology was influenced by colonial policies aimed at tightening control over Algerian society and dismantling its social fabric to hinder its development. Scientific research was mobilized within a political and ideological framework, wherein the state took charge of implementing a national project (Khawani, 2015, p. 11). Sociology in Algeria played an important role in establishing the French presence, which sought to make Algerian society backward, by creating class conflict between societal groups according to their ethnic and religious affiliations. Ces objectifs cachés du projet de modernisation algérien étaient liés à la manière dont le discours sociologique de l'époque contribuait à l'établissement de l'autorité de la connaissance, comme l'a décrit le sociologue français Michel Foucault, visant à préserver le système français. Foucault acknowledges that the knowledge produced within societies has observers who put in place avoidance measures to avoid the possibility of something happening that would expose their authority (Al-Tahir, 2023, p. 613). France sought to control the educational system in Algeria by imposing French curricula that confined Algerians within intellectual boundaries that limited their awareness. It also fought against the activities of the Association of Muslim Scholars, demolished mosques, zawiyas, and schools in a clear manifestation of a policy aimed at keeping Algerians ignorant and depriving them of access to knowledge that could enhance their political and cultural awareness. Consequently, sociology during this period was employed to produce knowledge that allowed for the reshaping of Algerian society in a manner that served French interests.

During the period of Algeria's independence, the current political authority called for the necessity of achieving national development based on education. As a result, many educational structures, institutions, universities and research centers were established and built. However, the latter remained dependent on the French sociological vision en raison de l'absence d'un héritage théorique local. All the scientific knowledge included in the school curricula was not subject to analysis and scrutiny, but was employed as is. The French decisions also continued to treat the issue of colonialism as a humanitarian issue that came to serve the Algerian people and transfer civilization from the European side to the North African side. Most of the studies completed revolved around the three agricultural, cultural and industrial revolutions (Hadidan, 2021, p. 149). Algerian sociologist Mohamed Bashir says: Social conditions required frameworks that were in line with the interests of Algerian society, but the university as a component of these frameworks was taking a different and different path. This paradox prompted the university journal to ask what the goal of the bachelor's degree in sociology inherited from the colonial era was (Mustafa, 2017, pp. 197-198).

In the second half of the seventies of the last century, technocrats worked to form an elite group of engineers and technicians as the group that best served the goals of the leaders in power, who held a hostile and exclusionary view of researchers in the field of humanities and social sciences (Lotfi, 2018, p. 233). This led to a decline in the role of sociology in achieving development in favor of technical sciences. The political authority also tried d'employer la sociologie pour atteindre ses propres intérêts, maintenir sa position, et continuer son contrôle sur la pyramide de pouvoir dans diverses institutions, spécialement économiques, car c'est le principal moteur de développement. (Al-Ayashi, 1999, p. 281). In the late 1990s, Algeria experienced what is known as the Black Decade, as a result of a security crisis that dashed the hopes of a development project to establish a new Algeria. This contributed to the migration of researchers to European countries in search of safety and for fear of their liquidation after many of them were subjected to assassination attempts and others were arrested. Thus, sociology in Algeria missed the opportunity to understand a period that constituted a turning point in Algeria's history (Aqini, 2022, pp. 321-322). Indeed, many of them were forced to conduct their research secretly and under the titles of new publishers, including the Algerian sociologist Ali Al-Kanz, which made these researchers live isolated from their original society. Some of their research was even based on what they heard about the news and their ignorance of what was actually happening in Algerian society at that time.

Algerian researchers have made attempts to criticize Western sociological practices in Algeria. Some have tried to create an Algerian sociology that is concerned with addressing national issues and based on the behaviors and cultural customs in Algerian society. Abdelkader Djegloul was interested in studying cultural heritage and social structure, while Abdelmalek Sayyad was interested in studying the colonial phenomenon, immigration issues and their repercussions on the social system. Concurrently with these studies was the beginning of the call to make sociology in Algeria linked to its local reality in an attempt to get rid of dependence on Western sociological models.

III- The Effects of Western Modeling on Algerian Sociology :

Those interested in sociology in Algeria have been preoccupied with studying the effects resulting from intellectual dependence on the Western model in terms of the use of concepts, the treatment of certain topics, or the adoption of a set of methodological procedures that govern the research practice of sociology. These axes are very important for understanding the structural dimensions upon which Algerian sociology was founded. In what follows, we will attempt to detail the presentation and analysis.

III.1. The Objective Level

Those interested in the field of sociology in Algeria were interested in studying the topics that were addressed by French sociology, and they did not present any new topics, but rather remained confined to issues of industrialization, urbanization, migration, and tribes. Examples of this include One notable example is Ali El Kenz's doctoral dissertation, *Monograph of the Industrial Experience in Algeria*, presented at the University of Paris. Additionally, the trio Ali El Kenz, Saïd Cheikh, and Djamel Ghrid conducted a study titled *Industry and Society: A Case Study of the National Iron and Steel Company at the El Hadjar Complex in Annaba* (1982). Djamel Ghrid also authored *Industrialization and the Working Class: A Sociological Model of Algeria* (1994). Before these works, the French researcher Masqueray studied Algeria's social classes, including tribes, clans, Arabs, and Mozabites, by integrating into these communities wearing their clothing and speaking their language which allowed him to understand their structures. However, he also sought to incite divisions among the Mozabites and other tribes to prevent any united resistance against the colonizer. One of his most renowned works, *Formation des cités*, highlighted his view that Berber society was structured into cohesive social classes. He argued that the best way to dismantle their unity against the colonizer was through a "divide and rule" strategy (Muhammad, 2020, p. 19).

Among the topics that attracted the interest of researchers was urbanization and the city. For example, Cornelius Trembley, regarded as the father of colonial sociology, conducted a monographic study of the cities of Blida and Boufarik, examining their urban structure and the tribal origins of their inhabitants. His research primarily served colonial settlement interests (Muhammad, 2020, p. 19). These people held administrative and pedagogical positions in Algerian universities, led by the founders of sociology in Algeria, who formed the first generation of it. They were strongly influenced by their ideas, which were reflected in the core topics of their interests, which made the sociological discourse in Algeria a foregone conclusion that did not go beyond the scope of the Western conception in dealing with social issues, which in turn made researchers in Algeria neglect the actual reality of the problems of their society. They adopted a ready-made Western sociological practice that was imposed on this society and the behaviors of its members without considering its historical and cultural social, economic dimensions, which led to a state of alienation in academic circles, a lack of clear understanding of the state of society, and an inability to find appropriate solutions that would achieve the goals of the development project outlined at that time.

III.2. The Conceptual Level

Sociological concepts in Algerian studies have been linked to what Western theories have presented, and sociologists in Algeria have not been able to establish a conceptual apparatus that takes into account the specificity of the local community. Rather, they have relied on ready-made intellectual templates that reflect opposing ideological and intellectual orientations, and sont souvent des outils pour la continued intellectual dominance de l'école française en particulier. The problem of sociologists

in Algeria is that they take and import concepts that have no connection to their reality and project them onto it, which has resulted in an identity crisis in Algerian sociology. This is what is embodied by the concept of industrialization, which took up the largest part of the concerns of Ali El Kanz, Said Chikhi, and Jamal Ghrid in their study of the problems of the stone factory in 1982, to the point that this in itself was ready within the framework of the key-in-hand policy that Algeria adopted in its development plans. Establishing an Arab sociology, as Ali Al-Wardi sees it, depends on its origins from the theoretical legacy of its scholars such as Ibn Khaldun, and can only be done by taking the concepts they produced, while Muhammad Al-Abed Al-Jabir acknowledges that there is no objection to taking Western concepts, but on the condition that they adapt to Arab reality (Dabla, 2001, p. 279). France left the industrial sector in Algeria completely destroyed, which is completely different from what industrial institutions experienced in Europe during the Industrial Revolution and after it, which made these studies unable to understand its reality and advance the national economy at that time despite the dual role it was assigned on the social and economic levels, considering that Algeria was going through a phase of rebuilding the state and shaping the national identity in the wake of independence.

The researchers took this concept and subsequently presented a limited vision that considered the stone factory to be similar to European factories, and that the industry in it was subject to the same controls and work methods, ignoring the culture that its workers carried in its economic and sociocultural contexts, which resulted in a crisis of the concept that went beyond the method and tools, and this was nothing but keeping pace with the popular ideas within the framework of the adopted development policy and the Western sociological thought that prevailed among the first generation of sociologists in Algeria Amplifying sociological concepts and including them in a particular ideology without adapting them to the local environment constitutes a disastrous failure for Algerian sociology, which has come to live in a state of alienation and alienation.

III.3. The Methodological Level

Sociology in the Arab world suffers from the problem of employing the appropriate method. There has been much talk about the multiplicity of its methods, the shortcomings of its tools, and their random employment by researchers. In this context, Tayeb Tizini, in his criticism of contemporary bourgeois sociology, goes on to say that the sociology that entered the Arab world after World War II focused on the simplified, fragmentary, imperialist position in observing scattered phenomena, neglecting the comprehensive theoretical framework that contains them. Which led to ignoring the historical dimension in Arab sociological research. (Hamzawi & Kawashi, 2017, p. 99). Most field research in Algeria did not take into account the sound methodological conditions for applying the method and its tools, and its application was linked to the characteristics of the environment in which it was created without any change in it (Khader, 2000, p. 28). Thus, using these tools without adapting them to the specificities of the Algerian environment constitutes a methodological deviation that leads to inaccurate results, failing to reflect reality adequately.

It is noticeable that sociological research in Algerian universities, most of which remains confined to library shelves whether published or unpublished lacks coherence and integration between theoretical and empirical aspects. Often, the design of research tools is simply copied from previous studies without modification or adaptation to serve the research objectives and the specificities of the study community. A clear example of this issue is the use of surveys (questionnaires), which have become ready-made templates used without any effort from the researcher. Even among those researchers who possess sufficient expertise in sociological practice, many tend to use these tools according to their personal intellectual orientations and in line with the results they aim to obtain. In this context, Abdel Basset Abdel Moati states: *"The researcher formulates statements of his own making and constructs questions that corner the respondent into answering in a way that aligns with the researcher's expectations either with a 'yes' or a 'no' thus creating an artificial scenario that leads to predetermined conclusions, which are then falsely presented as the logic of sociological research"* (Moati, 1982, p. 189).

The quantitative and qualitative approach dominated the methodological practice in social research in Algeria after independence. Hence, we find the study of Ali Al-Kanz Jamal Gharid Saeed Sheikhi on the phenomenon of industrialization, which witnessed the employment of several research tools that were applied in Western studies and an attempt to project them onto the stone factory without taking into account its cultural, historical and social specificity, thus neglecting the experience of the Algerian worker who moved from practicing an agricultural activity to an industrial activity based on the use of Machines.

Our positivity towards Western sociological models has made us master teaching them, but it has not given us the necessary tools to address the issues of our reality, which differs in its composition and becomes more complex than the reality of Western societies. Therefore, local research remains sterile, its role limited à la collecte d'informations et à la reconstruction de celles-ci en problèmes artificiels qui ne conviennent pas à la réalité. It is difficult to apply research and analysis tools imported from a different civilization (Khader, 2000, p. 31).

IV- Challenges in Establishing a Local Sociological Theory:

Sociology in Algeria has undergone numerous transformations that touched on various aspects, the most important of which was the theoretical and conceptual structure, and extended to include methodological procedures. During this, it was influenced by the intellectual legacy left by the French school, which made sociological studies in Algeria address societal issues from a Western and alien point of view. As a result, a number of Algerian researchers sought to establish a sociological theory that reflects the reality of Algerian society and its historical, socio-cultural and economic specificity, thus transcending the Western cognitive frameworks that dominate the academic sociological field in Algeria.

The process of establishing a local theoretical model requires the use of methodological controls in which the researcher relies on living with his society, knowing its specificities, and taking into account the changes that may occur in its social structure, which indicates a deep understanding of the various phenomena occurring in it and providing possible solutions to address its problems within the framework of maintaining its stability. The issue of using appropriate methods or tools to study a specific phenomenon in society in contrast to another and building a local sociological theory has always been a controversial issue among those concerned with sociology. However, the controversy quickly turned to talk about the distorted sociological practice carried out by these people, which made a group of founders of sociology in Algeria, led by Ali Al-Kanz, Jamal Ghred, Saeed Chikhi, Abdelkader Lakjaa and Bashir Muhammad from the first and second generations of sociologists in Algeria, who called for the necessity of forming a scientific group working to develop a single model that accommodates the specificity of Algerian society, given that Algerian sociology never appeared and everything that was a process of importing and transferring Western sociology, but their research efforts encountered a number of obstacles that led to the absence of the role and importance of this science in Society, and beyond that, it has made many decision-makers unable to find practical solutions that would achieve development, and the following challenges are at the forefront of these, for example, but not limited to:

IV.1. Political Challenges:

The inability to establish a sociological theory in Algeria is due to the political hegemony imposed by the French colonial presence, which used sociology researchers as a tool to continue its rule and control. It sought to change the educational curricula in Algeria and impose censorship and guardianship over this in order to ensure the formation of a new generation of intellectuals who defend French values, or in other words, call for a French Algeria. French researchers devoted themselves to studying Algerian society in depth to understand its composition and culture so that it would be easier for the colonizer to guarantee its presence. The situation did not change much after independence. Despite the Algerian government's efforts at the time to adopt socialism as a new management system

based on collective ownership of the means of production and equality in dividing wealth among members of society, each to advance the Algerian state, which France left in a state of widespread chaos that included all sectors. Thus, the existing authority took over the process of direct supervision of the creation of institutions, centers, factories, and others to employ graduates of the French school, who in turn occupied important positions in Algerian universities in the aftermath of independence, which made the sociological discourse not go beyond the circle of the development project that the state was working on. To embody it and approved it in the form of plans.

On the other hand, socialist institutions were run by a French-trained leadership and implementers who carried a local culture rooted in a set of negative behaviors that dominated the work environment, making it a space for the emergence of many pathological phenomena. This mixed mix in terms of social, cultural, and even linguistic and ethnic composition led to conflicts that negatively affected the understanding of the roles of each one of them and development. In the face of the harassment of researchers by the highest authority, they were unable to provide a critical vision of the reality and state of Algerian society, and many were in a state of withdrawal or submission to it. Others left the country and sought safe settlements for their ideas, especially after the attempts of many of them were met with imprisonment and killing in light of the turbulent political conditions, especially in the early nineties. The situation is not much different today, as there are many topics such as unemployment, digitization, and youth that researchers deal with with extreme caution. Any discussion outside the contexts drawn by the government is considered a threat to the existing political system. Even research projects in sociology are now subject to oversight, and any project that does not serve the state's orientations and programs is rejected. Rather, there are topics imposed on the Algerian university to address. Although most of the countries liberated from colonialism had a dispute over anthropology and it was replaced by sociology, such as Algeria, to be entrusted with the task of scientifically explaining the dynamics of the social structure that Algerian society witnessed after independence, and to be in the service of the development project, reality has proven the inability of this science to succeed for many reasons, the most important of which are political factors. The authorities in Algeria did not show interest in the research conducted in anthropology and sociology (Wasila & Jamila, 2022, pp. 635-636).

IV.2. The Duality of Sociological Discourse and the Dominance of the French Language:

Among the epistemological problems raised by Algerian sociology is the duality of sociological discourse and the dominance of the French language over sociological practice that Algeria inherited from French colonialism. We find a conflict between Francophone and Arabized researchers, since Francophone sociological discourse is imported and derived from French cognitive frameworks established by a number of French sociologists during the occupation period and after independence, who took over teaching and managing many institutions, such as Pierre Bourdieu, Masqueray, and Jacques Perac, who defended the thought of the French school, and their students, who represented the first generations of sociologists in Algeria, continued to do so. In light of these conditions, the Arabized trend in Algerian sociology emerged, calling for the establishment of an Algerian model free of French thought, which made the conflict intensify between the two parties, between those calling for the Arabization of sociology and those seeking to preserve the French school. However, the ruling party had a socialist discourse, which made sociology in Algeria live under the influence of many contradictory ideologies, which led to its falling into a crisis that caused it to lose its actual role, and it became a tool for consolidating power and obfuscating. The facts and thus his academic function became an ideological function, and the political crisis in Algeria played a major role in escalating the Francophone discourse at the expense of the Arabized discourse, which made the French language dominate most of the sociological writings in Algeria, which makes us stand before real challenges to produce an Arabized sociological discourse that carries an Arab culture and preserves the Islamic identity of researchers, as many of them have become hostile to everything that is Arab and Islamic, and some of them even insist on not opening up to various global cognitive models and resisting all forms of change and even not seeking to build a theory that explains, understands and contains the Algerian reality.

IV.3. Activating the Role of Sociologists as an Intellectual Elite in Society:

Today, it is often said that sociology students in Algeria are mentally ill, just like researchers in the field of psychology. In fact, many social groups mock those who have chosen this academic specialization, given the limited horizon of employment in it. The truth of the matter is that this condescending view of sociology practitioners in Algeria was not born today, but rather dates back to the post-independence period, when those responsible for building the Algerian state preferred codification, considering that they would be the ones who would lead the project of economic and industrial development in Algeria. Thus, a bad impression was given about this group of researchers, considering that they might obstruct the path of development, given their critical vision. The ruling authority sought to contain a number of them and fight some of them through imprisonment, exile, or threats, which prompted some of them to emigrate. With the spread of socialist ideological discourse, certain social perceptions were drawn that prevented sociologists from being placed at the forefront of change in Algeria, and the situation continues to this day. The occupation of sociology and those engaged in it by society requires a change in the perceptions of the members of society about it, and this can only be achieved by decision-makers recognizing the important roles that these people provide in serving society and involving them in the process of making And decision-making, as the sociologist holds political positions and is a senior advisor to the head of state in European countries. Indeed, most institutions employ him to ensure the provision of solutions to various problems based on critical and future-oriented visions, which would contribute to the construction of a sociological theory whose starting point is lived reality, not the distorted transmission of others' experiences for the purpose of understanding another society.

IV.4. Methodological and Epistemological Challenges:

Sociology in Algeria has become unable to understand its reality due to its reliance on concepts, assumptions and research tools specific to purely Western societies and thought, thus ignoring the specificity of Algerian society. Therefore, it was necessary to strive to build local cognitive frameworks that are compatible with the structure of Algerian society in its historical, social, cultural and economic changes. This has made many thinkers and those concerned with Algerian sociology sound the alarm in light of the continued emergence of social problems in society and the inability of Western theoretical models to understand them. The matter did not go beyond touching on some of their aspects with interpretation and understanding. There are methodological and epistemological obstacles that have limited the ability of researchers and their independence in critically addressing the problems of their societal environment, including the loss of authenticity and the consecration of dependence on Western thought, as a result of the excessive use of methods and techniques for collecting data without adapting them to the specificity of our society or building them based on the facts given in the folds of society with its various dimensions. In this regard, we, as researchers, can be guided by the remains of the theoretical legacy of one of the important references in our thought, namely Ibn Khaldun, Malik bin The two prophets presented a rich thought that carries a cultural and civilizational influence derived from the actual reality of Algerian society according to an extended historical process. (Khader, 2000, p. 32).

V- Conclusion:

What can be presented at the end of this research paper is that sociology in Algeria remained captive to the Western experience and there were no serious efforts from the class of intellectuals and decision-makers to produce an Algerian sociology and employ it to understand reality as much as it was a consecration and continuation of French culture with the exception of a small group that was fought, as most of its practitioners did not devote themselves to renewing it or creating methodological rules and tools that suit their lived reality. The crisis of Algerian sociology in particular and Arab sociology in general is no longer an academic research crisis and a distortion of facts and portraying society as a society that is behind development, as French writings put it, but rather an identity crisis that made many of them influenced by the culture of Western schools of thought at the expense of the social and

cultural values that form their identities. Accordingly, our study reached a number of results, the most important of which are:

- Sociology in Algeria has undergone multiple historical contexts that never depart from the circle of crises, giving rise to a discipline experiencing a genuine crisis, not one dedicated to resolving crises.
- Practitioners of this discipline follow distorted patterns of methodological practice that have pervaded many generations, perpetuating the crisis in this discipline.
- The topics of Algerian sociology have not departed from the repetition of topics addressed in French writings, and even those who have attempted to change them have encountered intellectual dependency.
- All the research tools adopted were not designed based on the specificities of Algerian society. Rather, they were transferred and adapted to it, resulting in the data they provide lacking in accuracy and objectivity.
- Algerian sociology faces challenges that require effective political will to achieve a local model that takes into account the needs of society in light of rapid technological change..

Based on the above, the current study presents a set of suggestions and recommendations that play an important role in trying to build local theoretical models without reproducing Western intellectual molds in Algerian society and away from the artificial and distorted practices that are known to research in the field of sociology in Algerian universities and research centers, including:

- ↳ Place sociologists at the center of existing power and in leadership positions in various institutions to benefit from their expertise and gain recognition.
- ↳ Work to form Algerian academic groups that share knowledge and concern for the problems and issues of Algerian society, and benefit from their expertise.
- ↳ Return to the main references in the establishment of sociology in Algeria, emphasize their importance, and call for their adoption and implementation, including the works of the thinker and scholar Ibn Khaldun and Mamlak ibn al-Nabi, whose works are taught as educational courses in European universities.
- ↳ Activate the role of university research laboratories in the field of sociology and provide them with financial support, which encourages researchers to conduct research and present serious scientific studies that contribute to the development of local theories that address societal problems.

Work to develop new research tools appropriate to the nature of Algerian society and reconstruct old ones without copying them as they are.

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