

Citizenship culture and the problematic of building identity security

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Abstract---This article examines the dialectical relationship between citizenship culture and the problematic of building identity security in light of the profound transformations affecting the contemporary world, driven by globalization, the development of information and communication technologies, and the increasing cultural pluralism within the modern state. It is based on the central hypothesis that consolidating a citizenship culture grounded in rights, duties, participation, and equality constitutes a key approach to strengthening identity security and preserving national cohesion without falling into exclusion or fragmentation. The article highlights that citizenship is no longer merely a legal status of belonging, but has become a social, political, and cultural practice shaped through socialization institutions such as education, media, the state, and civil society. Likewise, national identity is no longer a fixed structure but a dynamic construction influenced by globalization and socio-economic transformations. It further argues that identity security is based on a balance between preserving cultural specificity, engaging with global influences, and managing diversity within society, while emphasizing the central role of the state in producing a unifying national narrative, consolidating social justice, and strengthening institutional trust. In the Algerian context, the article underscores the specificity of this issue due to linguistic and cultural pluralism, colonial legacy, and ongoing social and digital transformations, which make the construction of an inclusive citizenship model a strategic necessity for ensuring stability and social cohesion by transforming diversity into a source of strength rather than a factor of division.

Keywords---Citizenship, national identity, identity security, cultural pluralism, globalization.

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Introduction

The contemporary world is witnessing profound and rapid transformations affecting various spheres of political, social, and cultural life, driven by the growing phenomenon of globalization and the development of information and communication technologies, which have resulted in unprecedented openness of borders and continuous interpenetration between cultures and identities. This new context has led to the re-emergence of several intellectual debates related to the modern state, foremost among them the question of national identity and how to preserve its cohesion in the context of increasing cultural pluralism and the growing influence of external factors. Within this framework, the concept of citizenship culture has emerged as one of the key foundations of modern political thought, given its implications for building a balanced relationship between the individual and the state, based on rights, duties, and active participation in public life.

However, this transformation has not been simple or linear; rather, it has been accompanied by complex challenges, most notably what can be termed identity security, which refers to the ability of society and the state to preserve the cultural, symbolic, and historical components of identity and ensure their continuity in the face of internal and external challenges. While citizenship is expected to serve as an inclusive framework that integrates the various components of society into a shared national identity, an imbalance in its implementation may lead to the emergence of identity tensions or the prioritization of sub-identities over the broader national belonging.

When applied to the Algerian context, this issue becomes even more complex and specific, given the nature of the country's diverse social and cultural structure, which includes Arab, Amazigh, and Islamic components, in addition to historical legacies linked to colonial periods that deeply influenced the identity construction of both state and society. Moreover, the process of nation-state building after independence, along with its political, economic, and cultural transformations, has contributed to reshaping the concepts of citizenship and national belonging in Algeria, between the logic of national unity on the one hand and the demands of recognizing cultural and linguistic diversity on the other.

In light of these considerations, a central question arises: to what extent can citizenship culture serve as an effective approach to strengthening identity security in Algeria, without leading to the exclusion or fragmentation of the society's cultural components? Hence comes the importance of examining this dialectical relationship, as it extends beyond the theoretical level to the practical realities of state-building, social stability, and the reinforcement of shared national belonging within a framework that respects diversity while preserving unity.

1. Definition of the Concept of Citizenship Culture

Citizenship culture is considered one of the central concepts in modern political and social thought, as it cannot be reduced merely to legal belonging to the state or holding citizenship. Rather, it is a complex construct that includes a system of values, knowledge, attitudes, and behaviors that define the nature of the relationship between the individual, society, and the state. It represents the level of awareness of rights and duties, as well as the individual's readiness to actively participate in public life, respect the law, and contribute to the common good (Marshall, 1950, p. 28).

Citizenship culture is based on the principle of equality among all individuals within the state, regardless of their social, cultural, linguistic, or religious differences. This makes it a foundation for building an integrated political community based on mutual recognition and social justice. From this perspective, citizenship becomes a daily practice rather than merely a legal status, where the citizen acts within the public sphere through political participation, engagement in public debate, and defense of shared values (Isin & Turner, 2002, p. 6).

Citizenship culture is also closely linked to the concept of the “active citizen,” whose role is not limited to enjoying rights but extends to assuming responsibility toward society and the state, and participating in decision-making. This perspective emphasizes that citizenship is not a fixed condition but a dynamic process shaped through the interaction between individuals and social and political institutions (Heater, 2004, p. 12).

From a sociological perspective, citizenship culture is not acquired automatically; rather, it is gradually constructed through various institutions of socialization, primarily the family, school, media, as well as political and religious institutions. Education, for instance, plays a central role in consolidating values of national belonging, promoting participation, and spreading a culture of rights and duties (Banks, 2008, p. 45). Moreover, the nature of the political system directly affects the degree to which this culture is established, as participatory and democratic systems strengthen active citizenship, whereas exclusionary or authoritarian systems weaken it.

In the Algerian context, citizenship culture acquires a particular dimension linked to the process of nation-state building after independence, where society faced the challenge of reconstructing a unified political identity following a long colonial period that deeply affected its social and cultural structure. It therefore became necessary to develop a concept of citizenship that goes beyond narrow affiliations and establishes a unifying national identity that accommodates Algeria’s cultural and linguistic diversity (Taylor, 1994, p. 37).

Thus, in the Algerian context, citizenship culture is not understood merely as a legal framework, but as an ongoing social and political process aimed at strengthening national belonging, consolidating values of participation and equality, and building a cohesive society based on mutual recognition among its various components. This makes it a central element in understanding the dynamics of the state and society.

2. The Evolution of the Concept of Citizenship in Modern Political Thought

The concept of citizenship has undergone a complex historical and intellectual evolution, moving from its limited classical meaning within ancient city-states to a modern concept associated with the nation-state, human rights, and democratic participation. This evolution was not linear but resulted from profound political and social transformations affecting the nature of the state, society, and the relationship between rulers and the ruled.

In the classical period, citizenship in ancient Greek thought was linked to belonging to the “city-state,” where the citizen enjoyed limited political rights associated with direct participation in public affairs. However, it was an exclusionary form of citizenship that did not include women, slaves, or foreigners. With the transition to the Roman Empire, citizenship became more legalistic, as it was associated with civil and legal rights within the empire, laying the foundation for citizenship as legal protection of the individual within a vast political entity.

The major transformation in the concept of citizenship occurred with the emergence of the modern state in Europe, particularly after major political revolutions, when citizenship became linked to the idea of the social contract, popular sovereignty, and equality before the law. In this context, social contract philosophers contributed to redefining the relationship between the individual and the state on the basis of natural rights and mutual obligation (Marshall, 1950, p. 10).

T. H. Marshall is considered one of the most prominent theorists of citizenship in modern thought. He proposed a threefold classification: civil citizenship, related to individual rights such as liberty and property; political citizenship, related to participation in governance and voting; and social citizenship, related to rights to welfare, education, and health (Marshall, 1950, pp. 25–30). This classification shows that citizenship is no longer merely a legal relationship but a comprehensive system of rights.

In contemporary thought, the concept of citizenship has expanded further to include cultural and symbolic dimensions, particularly with the rise of debates on multiculturalism and sub-national identities within the modern state. Many scholars argue that citizenship is no longer simply a relationship between the individual and the state, but a process of social, political, and cultural integration within a pluralistic space (Isin & Turner, 2002, p. 4). This shift reflects the transition from a model of unified citizenship to one of plural or multicultural citizenship.

Globalization has also contributed to reshaping the concept of citizenship by weakening the traditional borders of the nation-state and giving rise to new forms of belonging, such as global or supranational citizenship. Individuals now belong simultaneously to their nation-state and to a broader global sphere governed by human rights and international norms (Castells, 2010, p. 61). This situation has created tension between traditional national citizenship and global citizenship.

From a sociological perspective, Charles Taylor argues that modern citizenship cannot be understood without reference to the politics of recognition, where recognition of cultural identities within the state is a prerequisite for genuine social integration rather than a merely formal legal inclusion (Taylor, 1994, p. 25). This highlights the importance of the cultural dimension in the evolution of citizenship, especially in multicultural societies.

In the Algerian context, the evolution of citizenship is closely linked to the process of nation-state building after independence, as Algeria moved from a colonial situation characterized by legal and political exclusion to a state striving to build inclusive citizenship based on equality and national integration. However, this process has faced challenges related to managing cultural and linguistic diversity, as well as a complex historical legacy that has affected the construction of a unified political identity. Thus, citizenship in Algeria is not only the result of theoretical evolution but also an ongoing political and social project aimed at rebuilding the relationship between the citizen and the state on new foundations.

Accordingly, the evolution of citizenship reflects a shift from a narrow model based on limited political belonging to a broader model encompassing civil, political, social, and cultural rights, making citizenship today a complex concept that integrates legal, political, social, and cultural dimensions, especially in contexts characterized by identity pluralism such as Algeria.

3. Dimensions of Citizenship Culture

Citizenship culture is a complex structure that goes beyond mere legal knowledge of rights and duties to include a set of interconnected dimensions that together form the general framework of the relationship between the individual, the state, and society. In its modern conception, citizenship is not only a legal status but also a social, political, and value-based practice that reflects the degree of an individual's integration into the public sphere and their capacity to interact positively with its institutions.

In this context, four main dimensions of citizenship culture can be distinguished: the legal dimension, the political dimension, the social dimension, and the value-cultural dimension. Each of these represents a level in the construction of the active citizen within modern society (Isin & Turner, 2002, p. 8).

First: The Legal Dimension of Citizenship

The legal dimension is related to the formal status of the individual within the state, namely holding a nationality that grants a set of rights and imposes a set of obligations. This includes civil rights such as freedom of expression, freedom of movement, and property rights, as well as adherence to laws and respect for public order.

Marshall argues that this dimension represents the foundational basis of modern citizenship because it ensures legal equality among individuals within the state and prevents forms of legal discrimination or

exclusion (Marshall, 1950, p. 14). However, despite its importance, this dimension remains insufficient unless it is reinforced by deeper dimensions related to participation and social integration.

Second: The Political Dimension of Citizenship

The political dimension concerns the citizen's participation in public life, whether through voting, candidacy, or involvement in party, union, or associative activities. It reflects the level of democracy within society and the extent to which individuals can influence political decision-making.

In modern political thought, citizenship is not limited to legal compliance; it also includes the right to active participation in governance, thereby reinforcing the principle of popular sovereignty (Marshall, 1950, p. 25). Weakness in this dimension leads to declining trust in political institutions and the emergence of political apathy or withdrawal from public life.

Third: The Social Dimension of Citizenship

The social dimension relates to equality of opportunity and access to welfare-related rights such as education, health care, employment, and social protection. This dimension is essential for achieving social integration and reducing class inequalities within society.

Marshall notes that the development of social citizenship resulted from the expansion of the state's role in the twentieth century, when it became responsible for guaranteeing a minimum level of social justice for all citizens (Marshall, 1950, pp. 28–30). From this perspective, the absence of social justice weakens national belonging and negatively affects social cohesion.

Fourth: The Cultural and Value-Based Dimension of Citizenship

This dimension is among the most recent and significant in contemporary political thought, as it concerns the values that guide citizens' behavior within society, such as tolerance, respect for difference, dialogue, solidarity, and national belonging.

Taylor emphasizes that recognition of cultural identities within the state is a fundamental condition for building fair and inclusive citizenship, as ignoring this dimension leads to feelings of exclusion or marginalization among certain groups (Taylor, 1994, p. 36). Therefore, citizenship is only complete when it becomes a lived daily culture reflected in individuals' interactions and behavior.

This dimension is particularly important in multicultural societies, where balancing national unity with respect for cultural diversity becomes a key condition for social stability.

In the Algerian context, these dimensions are deeply intertwined due to the country's historical and social specificity. Algeria, having emerged from a long colonial experience, has faced a dual challenge: building a modern legal state on one hand and strengthening national belonging on the other.

Moreover, linguistic and cultural diversity (Arab and Amazigh) makes the cultural dimension of citizenship particularly significant, as recognizing diversity is essential for strengthening national unity rather than threatening it. At the same time, social and economic inequalities may affect the social dimension of citizenship, requiring more equitable public policies to achieve the necessary balance.

Thus, understanding the dimensions of citizenship culture in Algeria cannot be separated from the historical, political, and social context, but must be seen as an ongoing process aimed at strengthening national integration and consolidating social stability.

4. Mechanisms for Consolidating Citizenship Culture in Society

The consolidation of citizenship culture does not occur automatically within societies; rather, it results from the interaction of a set of educational, political, and institutional mechanisms that work together to build an individual capable of integrating into public life and participating effectively in it. Citizenship, as both culture and behavior, requires a supportive social environment that reproduces democratic values and reinforces principles of belonging, commitment, and responsibility.

In this context, the main mechanisms contributing to the consolidation of citizenship culture can be identified at four levels: education, media, political and legal institutions, and social organizations, with the importance of their interaction to achieve a sustainable and effective impact (Banks, 2008, p. 52).

First: Education

The educational system is one of the most important mechanisms for building citizenship culture, as it represents the primary space where individuals acquire the values and basic norms of society. Educational curricula play a central role in instilling values of national belonging, respect for the law, acceptance of difference, and participation in public affairs.

Banks emphasizes that education for democratic citizenship requires the integration of human rights and cultural diversity into curricula, in order to form a critical and active citizen rather than a passive recipient (Banks, 2008, p. 60). Schools are therefore not only institutions for knowledge transmission but also spaces for socialization and the reproduction of collective values.

Second: Media and Communication

Media, in its traditional and digital forms, plays a central role in shaping public awareness. It contributes either to the promotion of citizenship values or to their erosion, depending on the nature of the dominant media discourse.

In the case of responsible media, values such as dialogue, tolerance, and political participation are strengthened. In contrast, unregulated media may contribute to the spread of hate speech, discrimination, or exclusion, thereby weakening social cohesion. Therefore, media is considered a dual-impact tool in building or undermining citizenship culture.

Third: Political and Legal Institutions

The state and its political and legal institutions are the central actors in consolidating citizenship, through ensuring the rule of law, reinforcing equality before it, and protecting fundamental rights and freedoms.

The more political institutions are based on transparency, accountability, and participation, the greater citizens' trust in the state becomes, and consequently the higher their engagement in public life. In contrast, institutional weakness or lack of justice leads to the erosion of citizenship culture in favor of narrower or alternative affiliations (Marshall, 1950, p. 31).

Fourth: Social Organizations and Civil Society

Civil society, through associations, unions, and youth organizations, contributes to strengthening citizenship culture by involving individuals in collective action and fostering a sense of responsibility and solidarity.

Social organizations serve as an intermediary space between the state and society, where individuals learn skills of participation, dialogue, and negotiation, which enhances their capacity to engage effectively in public life. Civil society also contributes to monitoring public performance, thereby reinforcing transparency and accountability.

In Algeria, the mechanisms for consolidating citizenship culture have a specific character linked to the country's post-independence historical experience. The Algerian school has played a central role in building national identity, particularly through the expansion of education, the consolidation of the national language, and the reinforcement of belonging to the state.

Media in Algeria has also contributed at various stages to shaping national awareness, despite challenges related to media pluralism and the evolving media landscape. Civil society, for its part, has gradually expanded but still faces challenges related to effectiveness and independence in some cases.

At the same time, challenges to consolidating citizenship culture in Algeria are also linked to social and economic factors, such as unemployment and social inequalities, which may affect trust in institutions and thus the quality of civic engagement.

Accordingly, consolidating citizenship culture in Algeria requires the integrated activation of these mechanisms, along with strengthened educational, political, and media reforms, in order to build an aware, participatory citizen engaged in a unified national project.

5. The Concept of Identity Security: Emergence and Meaning

The concept of identity security is considered relatively recent within political science and sociological studies. It emerged particularly in the context of the profound transformations that followed the end of the Cold War, accompanied by intensified debates on identity, belonging, and the boundaries of the nation-state under globalization. Identity security can be understood as the capacity of society and the state to protect the components of collective identity from internal and external threats, and to ensure their continuity and symbolic and cultural cohesion without falling into isolation or fragmentation (Castells, 2010, p. 65).

Identity security differs from traditional security concepts (military, political, or economic security), as it focuses on the symbolic and cultural dimension of social existence, including language, religion, shared history, collective memory, and the values that underpin national belonging. From this perspective, threats to identity are not limited to material dangers, but also include cultural and intellectual transformations that may weaken the sense of belonging or disrupt social cohesion within society.

Structuralist approaches have contributed to analyzing identity as a socially constructed phenomenon that is continuously produced and reproduced through institutions and social discourses, rather than as a fixed or essential given. In this context, Castells argues that identity in the global era has become a field of struggle among three main forms: legitimizing identity, which is imposed by the state or dominant institutions; resistance identity, produced by marginalized groups; and project identity, which seeks to redefine belonging within society (Castells, 2010, pp. 8–12).

Identity security is also closely linked to the concept of recognition. Charles Taylor argues that maintaining cohesive identity in multicultural societies requires mutual recognition among different cultural components, as the absence of such recognition leads to feelings of exclusion and marginalization, thereby threatening social and political stability (Taylor, 1994, p. 25). Therefore, identity security does not imply the imposition of a single identity, but rather the management of diversity in a way that ensures harmony and balance within society.

From a sociological perspective, identity security can be understood as a delicate balance between two fundamental elements: continuity and change. Societies must, on the one hand, preserve their core identity elements that ensure stability and distinctiveness, while on the other hand maintaining the ability to adapt to global transformations without losing their cultural essence. This balance determines the strength or fragility of identity security in any society.

In the Algerian context, identity security acquires particular importance given the country's historical and cultural specificity. Algeria has experienced a long colonial history that deeply affected its linguistic and cultural structure, making the issue of national identity a central concern in the post-independence state-building project. Moreover, linguistic and cultural plurality—between Arabic, Amazigh, and the Islamic dimension—renders identity management a delicate issue requiring a balance between national unity and recognition of diversity.

Recent social and economic transformations, along with globalization and digital technologies, have contributed to reshaping patterns of belonging among individuals, making identity security increasingly complex and sensitive. Consequently, safeguarding identity security is not limited to political dimensions but also extends to cultural, educational, and media policies that contribute to building a shared national consciousness.

Accordingly, identity security can be defined as a dynamic concept reflecting society's ability to balance the preservation of cultural specificity with openness to the world, making it a central element in understanding the stability of the modern state, particularly in multicultural contexts such as Algeria.

6. Components of Identity

Identity is a dynamic construct that shapes individuals' interactions with the world around them. The evolution of identity theories reflects the diversity of sociological, psychoanalytic, psychological, and historical perspectives on identity (Stryker & Burke, 2000). One of the earliest theoretical foundations of identity is Symbolic Interactionism, rooted in the works of Cooley (1902) and Mead (1934). This perspective emphasizes the role of social interactions and the meanings individuals attach to them in the development of identity (Alver & Caglar, 2015).

Symbolic Interactionism highlights the importance of symbols in human communication. Unlike approaches that focus on the influence of social institutions at the macro level ("top-down" perspectives), Symbolic Interactionism prioritizes understanding how individuals interpret their subjective experiences and construct social reality at the micro level ("bottom-up" perspectives). This approach focuses on subjective meanings derived from repeated social interactions rather than on objective social structures (Carter & Fuller, 2016).

According to Blumer (1969), the core principles of Symbolic Interactionism are as follows: (1) individuals act toward objects based on the meanings those objects hold for them; (2) interactions occur within specific social and cultural contexts in which meanings define objects and situations; (3) meanings emerge through social interaction; and (4) meanings are continuously interpreted and modified through ongoing social processes.

Moving into the mid-twentieth century, Erikson (1959, 1968, 1982) introduced the Psychosocial Development Theory, emphasizing identity formation across eight stages of life, from infancy to old age. These stages include trust versus mistrust (0–1½ years), autonomy versus shame and doubt (1½–3 years), initiative versus guilt (3–5 years), industry versus inferiority (6–11 years), identity versus role confusion (12–18 years), intimacy versus isolation (19–40 years), generativity versus stagnation (40–65 years), and integrity versus despair (65 years to death) (Demirezen, 2010). Each stage presents a distinct psychosocial challenge that contributes to identity development.

Erikson (1959) described an identity crisis as a period of uncertainty and confusion during which an individual's sense of self becomes unstable, often due to changes in social roles or personal aspirations. He identified three forms of identity crisis: severe, prolonged, and aggravated. Successfully resolving these crises is essential for developing a coherent and stable identity and for promoting healthy psychological development (Demirezen, 2010).

Building on Erikson's work, Marcia (1966) developed the Identity Status Theory, identifying four identity statuses—achievement, foreclosure, moratorium, and diffusion—based on the dimensions of exploration and commitment. Exploration refers to the active consideration of alternative roles and beliefs, whereas commitment involves adherence to particular ideological positions and life choices (Koepke & Denissen, 2012). Identity achievement is characterized by exploration followed by commitment. Moratorium involves active exploration without commitment. Foreclosure refers to commitment without exploration, often through adopting the values of parents or authority figures. Diffusion is characterized by the absence of both exploration and commitment (Kroger, 2017).

At approximately the same period, Tajfel (1978) and Tajfel and Turner (1979) developed Social Identity Theory, which examines how group memberships and social categories shape individual identity and intergroup relations. According to this theory, social interactions exist on a continuum ranging from purely interpersonal to purely intergroup relations. In interpersonal interactions, individuals engage as unique persons, whereas in intergroup interactions, they interact primarily as representatives of social groups.

Tajfel and Turner argued that movement along this continuum influences both self-perception and perceptions of others. At the interpersonal level, self-concept is based primarily on personal identity, including individual attitudes, emotions, memories, and behaviors. At the intergroup level, self-concept is derived mainly from social identity, encompassing group memberships and their associated emotional and evaluative significance. The motivation underlying ingroup favoritism is the desire to maintain a positive and secure self-concept (Hornsey, 2008).

Self-Categorization Theory, developed by Turner (1978) and Turner et al. (1987), extends Social Identity Theory by examining how individuals categorize themselves at different levels and how these categorizations influence behavior. While Social Identity Theory emphasizes cognitive, motivational, and socio-historical influences on intergroup relations, Self-Categorization Theory refines the cognitive dimension and extends analysis to intragroup processes. Together, these perspectives constitute the Social Identity Approach (Hornsey, 2008).

According to Self-Categorization Theory, identity operates at multiple levels of inclusiveness. Turner et al. (1987) identified three principal levels of self-categorization: the superordinate level (human identity), the intermediate level (social identity), and the subordinate level (personal identity). Human identity involves perceiving oneself as a member of humanity; social identity derives from group memberships and social affiliations; and personal identity is based on individual characteristics and attributes. Consequently, the self is understood as being shaped by both personal and social identities (Trepte & Loy, 2017).

The activation of a particular social identity depends on two key factors: accessibility and fit. Fit is assessed according to how accurately social categories correspond to perceived social realities. Comparative fit occurs when category distinctions maximize differences between groups while minimizing differences within groups. Normative fit refers to the extent to which observed behaviors and group memberships correspond to socially shared expectations and stereotypes (Hornsey, 2008).

Identity is one of the most complex concepts in social sciences, as it does not refer to a single fixed element but rather to a composite and dynamic structure shaped over time within changing historical, social, and cultural contexts. Collective identity is not a given or natural fact; it is the outcome of long processes of interaction between individuals, institutions, and social discourses, making it continuously subject to reproduction and modification in response to societal transformations. From this perspective, Charles Taylor emphasizes that identity can only be understood within a framework of mutual recognition, where the self is defined through its relationship with others and the recognition it receives from them (Taylor, 1994, p. 31).

Identity is built upon a set of interrelated components that collectively form the reference framework of belonging to a given group. The most important of these components are language, religion, shared history, values, and national symbols. These elements do not operate independently; rather, they interact to produce a collective sense of belonging and continuity.

Language is one of the fundamental structural components of identity, as it is not merely a means of communication but also a carrier of cultural memory and a medium for transmitting values, representations, and meanings across generations. It constitutes a symbolic reservoir that reflects the uniqueness of a society and distinguishes it from others. Therefore, the loss or marginalization of language can weaken the symbolic structure of collective identity.

Religion represents a central element in identity formation in many societies. Its role is not limited to spiritual dimensions but extends to organizing social relations and guiding individual and collective behavior through a system of moral values and norms. It also contributes to fostering a sense of shared belonging, especially when it is embedded in the cultural history of the society.

Shared history is a crucial component of identity, as it constitutes the collective memory that preserves a society's experiences, struggles, and achievements. Major historical events such as liberation movements or political transformations contribute to building a shared national narrative that strengthens belonging and links past, present, and future. Identity, therefore, is not only contemporary but also a long temporal continuum nourished by historical memory.

Values occupy a central place in the structure of identity, as they define the normative framework that determines what is acceptable and unacceptable within society. These include solidarity, justice, equality, tolerance, and respect for others. Values are among the most influential factors in regulating social relations, as they shape interactions within the shared social space.

National symbols represent the symbolic dimension of identity, including flags, national anthems, official commemorations, and founding historical figures. Although they do not have material value, they perform an important psychological and social function by unifying collective consciousness and reinforcing belonging to a single political entity.

From a sociological perspective, identity is not merely the sum of these elements but the result of their continuous interaction within a specific social and political context. It is a process of ongoing reproduction influenced by internal and external transformations such as economic change, migration, globalization, and technological development, all of which reshape patterns of belonging and collective consciousness.

Castells argues that identity in the contemporary era has become a field of conflict among multiple forces, as states, social groups, and cultural movements compete to define the meaning and boundaries of belonging (Castells, 2010, pp. 8–12). This makes identity an open rather than closed structure, continuously reshaped according to power relations within society.

In the Algerian context, identity takes on a complex character due to the interaction between Arab, Amazigh, and Islamic components, in addition to the colonial legacy that left deep marks on linguistic, cultural, and political structures. This diversity should not be seen as a threat but as a source of richness that can strengthen national identity if managed within an inclusive national project based on recognition and balance between unity and diversity. Language and cultural policies play a central role in reproducing this balance, especially amid ongoing social transformations in contemporary Algerian society.

Accordingly, identity components are not static elements but living structures that continuously interact within society, collectively forming the framework that defines belonging, group boundaries, and the continuity of collective memory over time.

7. Dimensions of Identity Security

Identity security is considered a complex concept that goes beyond the traditional perception of security limited to its military or political dimensions, extending instead to the protection of the symbolic and cultural structure of society and the preservation of its collective identity amid internal and external transformations. It reflects the capacity of the state and society to maintain the cohesion of cultural, historical, and value-based reference systems that constitute the foundation of national belonging, without falling into isolation or dissolution under the influence of globalization (Castells, 2010, p. 65).

In this context, identity security can be defined through a set of interrelated dimensions that operate in a complementary manner, as no dimension can be separated from the others without affecting the balance and stability of identity. These dimensions can be classified into cultural, social, political, and symbolic dimensions, noting that this classification is analytical rather than a real separation between deeply interconnected elements.

The cultural dimension is one of the most important dimensions of identity security, as it relates to the protection of language, values, customs, traditions, and the cultural production of society. Culture represents the vessel through which identity is transmitted across generations, and any weakness in this dimension leads to a gradual erosion of the sense of belonging. Moreover, challenges related to cultural globalization and global media flows have made the protection of cultural specificity a central issue in contemporary state policies.

The social dimension is linked to the cohesion of the social fabric within society, meaning the ability of individuals and groups to coexist within a framework of solidarity and social integration. As social and economic inequalities increase, and phenomena of exclusion and marginalization emerge, the sense of national belonging weakens, which may lead to the emergence of competing sub-identities instead of a unified national identity. In this sense, achieving social justice becomes a fundamental condition for strengthening identity security.

The political dimension of identity security lies in the state's ability to fairly represent all components of society and to build an inclusive national project that ensures political participation and equality before the law. Weak political legitimacy or lack of fair representation may lead to a crisis of trust between citizens and the state, negatively affecting national identity cohesion. This dimension confirms that identity is not merely a cultural issue but also a political one related to the structure of the state and its governing system (Marshall, 1950, p. 31).

The symbolic dimension relates to collective memory and the symbols that constitute national identity, such as shared history, national figures, official holidays, and commemorative events. These symbols play a crucial role in building a collective sense of belonging, as they create a shared national narrative that unites individuals around a common understanding of state and history. When these symbols are questioned or marginalized, the sense of shared identity may be weakened.

From a sociological perspective, Castells argues that identity in the contemporary era has become a field of struggle among different modes of identity construction, where the dominant identity produced by the state interacts with resistance identities expressed by social groups, as well as legitimizing identities that seek to redefine belonging within society (Castells, 2010, p. 8–12). This interaction reflects the dynamic nature of identity security, which cannot be seen as a fixed state but rather as an ongoing process of balance and reconfiguration.

In the Algerian context, these dimensions gain particular importance due to the historical and social specificity of Algerian society, where Arab, Amazigh, and Islamic components intersect within a single national identity, in addition to the legacy of the colonial period that deeply affected the cultural and linguistic structure. Contemporary social, economic, digital, and media transformations further make identity security a strategic issue requiring integrated policies in culture, education, media, and social development.

Accordingly, identity security cannot be achieved through the cultural dimension alone; rather, it is the result of a complex interaction between cultural, social, political, and symbolic dimensions, ensuring social cohesion and the continuity of identity within a framework of controlled openness to the world.

8. The Impact of Globalization on Identity

Globalization has become one of the most prominent phenomena reshaping the economic, political, and cultural structures of contemporary societies. It is no longer limited to economic aspects related to market internationalization but has extended to the cultural and symbolic sphere, thereby reopening the question of national identity in an open global context. Globalization, as a process of increasing interconnectedness among societies, has accelerated the flow of information, values, and cultural

patterns across borders, exposing identity to unprecedented challenges related to continuity and cohesion (Appadurai, 1996, p. 33).

One of the most significant effects of globalization on identity is the erosion of traditional cultural boundaries, as individuals are daily exposed to multiple cultures through media and the internet. This has led to the emergence of new forms of belonging that extend beyond the national framework. This situation has created what can be described as “multiple identity referents,” where individuals are no longer tied to a single rigid identity but oscillate between multiple local and global identities.

Globalization has also contributed to the rise of cultural hybridity, where local cultural elements mix with global ones, producing new cultural forms that are neither purely local nor fully global. While this hybridization can be seen as a form of cultural enrichment, it may also weaken cultural specificities if not managed within a strategic framework that maintains a balance between openness and preservation (Castells, 2010, p. 102).

Furthermore, globalization has strengthened the dominance of global culture, particularly through digital media and cultural industries, which may lead to the decline of certain local cultures in the face of more widespread and influential cultural models. This raises concerns about what is known as “cultural alienation,” where societies gradually lose parts of their identity in favor of imported cultural patterns. However, the impact of globalization on identity is not entirely negative, as it may also contribute to strengthening cultural self-awareness through comparison with other cultures and the rediscovery of local specificity. It also enables new forms of communication and cultural interaction, allowing identity to be reconstructed in a more open and dynamic manner.

In the Algerian context, the impact of globalization is clearly visible through transformations in the cultural, media, and linguistic spheres, as Algerian youth are increasingly exposed to global cultures via digital platforms. This has led to changes in cultural consumption and symbolic practices. Economic and media openness has also introduced new value systems and behaviors, raising challenges related to preserving national identity in the context of openness.

On the other hand, Algeria possesses a rich historical and cultural heritage that can serve as a solid foundation for addressing globalization challenges by strengthening the national language, supporting local culture, and developing educational and media policies capable of balancing openness to the world with the preservation of cultural specificity. Thus, the relationship between globalization and identity is not one of absolute conflict but rather a complex interaction oscillating between threat and enrichment. Accordingly, globalization can be seen as a dual-impact factor on identity: on one hand, it promotes pluralism and openness, and on the other, it raises serious challenges related to identity security, making the management of this interaction a strategic issue in building the modern state.

9. Cultural Pluralism within the Modern State

Cultural pluralism is considered one of the most prominent features of the modern state, especially in light of the transformations experienced by societies as a result of migration, globalization, and the expansion of intercultural communication. The contemporary state is no longer a culturally homogeneous entity; rather, it has become a space that includes linguistic, religious, ethnic, and symbolic diversity, making the management of this diversity one of the most important challenges facing social and political stability. In this context, cultural pluralism is viewed not only as a social reality but also as a political issue related to achieving a balance between national unity and the recognition of difference (Kymlicka, 1995, p. 10).

Cultural pluralism is based on the fundamental idea that modern societies cannot be built on a single dominant cultural model; instead, sub-identities must be recognized within the broader national

framework and integrated into an inclusive political project. Kymlicka argues that recognizing the cultural rights of minorities does not contradict the modern state but rather strengthens its stability by reinforcing a sense of belonging and equality within society (Kymlicka, 1995, p. 18).

From a sociological perspective, cultural pluralism presents a dual challenge: on the one hand, it is a source of cultural enrichment that fosters creativity, diversity, and interaction among groups; on the other hand, it may become a source of tension in the absence of inclusion and justice policies. The failure to recognize cultural differences can lead to feelings of exclusion among certain groups, negatively affecting national identity cohesion and identity security.

Cultural pluralism is also closely linked to the issue of citizenship, as modern citizenship is no longer based on cultural homogeneity but on the recognition of difference within a unified legal and political framework. Thus, pluralistic citizenship seeks to balance individuals' rights as citizens with their rights as members of specific cultural communities, ensuring integration without erasing cultural particularities.

Conversely, the problem of "identity fragmentation" emerges when cultural pluralism is understood as separation between societal components rather than as diversity within a shared political unity. Here, the role of the state becomes crucial in managing this diversity through cultural, educational, and media policies that ensure recognition of difference while preserving national unity.

In the Algerian context, cultural pluralism is reflected in the interaction between Arab, Amazigh, and Islamic components, in addition to regional and historical diversity that reflects the richness of the social fabric. This pluralism has been one of the key elements in building national identity after independence, as the state sought to unify this diversity within a common national framework based on the national language, shared history, and the modern state project.

However, managing this diversity remains a sensitive issue, particularly in light of contemporary social and cultural transformations, where there is a need for more balanced policies that recognize diversity without threatening state unity. The central challenge does not lie in the existence of pluralism itself, but in how it is organized and managed in a way that ensures social stability and strengthens identity security.

Accordingly, cultural pluralism within the modern state is no longer a problem to be overcome but a reality to be governed through a political model based on recognition, equality, and inclusive citizenship. This constitutes a fundamental condition for achieving stability in contemporary societies, especially in the Algerian context.

10. The Role of the State in Protecting Identity Security

The state is the central actor in protecting identity security in modern societies, as it represents the political and legal framework that regulates relations between individuals and groups and ensures balance among the components of national identity. The state is not limited to maintaining traditional security or managing economic affairs; its role extends to the symbolic and cultural sphere through the protection of collective identity elements and ensuring their continuity over time. In this regard, Castells argues that the modern state plays a crucial role in producing a "legitimate identity" that seeks to unify society within a shared symbolic framework (Castells, 2010, p. 9).

The state's primary role in this field is to construct an inclusive national narrative based on shared history, national symbols, and foundational values of the state, thereby strengthening national belonging and overcoming social and cultural divisions. The national narrative is not merely a historical discourse

but a political and cultural tool aimed at unifying collective memory and shaping a shared identity among different components of society.

The state also plays a central role in managing cultural pluralism within society by implementing public policies that ensure recognition of linguistic, cultural, and religious diversity without undermining national unity. The modern state must strike a delicate balance between recognizing difference and preserving unity of belonging, making it an organizing rather than exclusionary actor in the identity sphere (Kymlicka, 1995, p. 26).

One of the state's key functions is promoting social justice as a necessary condition for achieving identity security. Severe social and economic inequalities may lead to feelings of marginalization and exclusion among certain groups, weakening national belonging and social cohesion. Therefore, redistributive and social justice policies form an essential component of state identity policies.

The state also plays a major role in the educational and media spheres by guiding the education system to promote values of citizenship and national belonging, as well as regulating the media space to ensure the dissemination of discourse that strengthens national unity and combats hate speech and division. Education and media are thus the two main instruments for reproducing national identity within society.

However, the state faces significant challenges in performing this role, particularly in the context of globalization and the growing influence of the digital sphere, which now participates in the production of identity discourse. The rise of non-state actors, such as global media and digital platforms, has reduced the state's monopoly over identity formation, making its role more complex and less centralized than before.

In the Algerian context, the state's role in protecting identity security is reflected in its policies in language, culture, and education, where it has sought since independence to build an inclusive national identity based on the national language, shared history, and national values. The state has also worked to manage cultural pluralism by integrating different components within a unified national framework, despite challenges linked to ongoing social and economic transformations.

Nevertheless, this role requires continuous strengthening, particularly in light of contemporary societal changes that demand the development of more advanced tools for identity governance, ensuring a balance between openness to the world and preservation of cultural specificity. Identity security protection is therefore no longer a traditional task but a strategic function requiring a comprehensive vision integrating political, cultural, and social dimensions.

11. The Relationship Between Citizenship Culture and National Identity

The relationship between citizenship culture and national identity is a complex dialectical one, characterized by interaction and overlap rather than separation or contradiction. Modern citizenship is not limited to the legal dimension associated with nationality and formal belonging to the state; rather, it extends into a value-based and institutional framework that regulates the relationship between the individual, society, and the state, and reproduces national belonging on the basis of rights, duties, and active participation in public life (Marshall, 1950, p. 27).

Citizenship culture plays a central role in building national identity by transforming belonging from a narrow emotional or cultural level into a civic belonging based on integration within a shared political space. Modern citizenship thus contributes to reshaping national identity as an inclusive identity that transcends sub-divisions and establishes a collective consciousness grounded in equality before the law and belonging to the state as a shared political project.

On the other hand, national identity represents the symbolic and cultural framework that gives citizenship its meaning and content. It defines the historical, cultural, and value-based references to which citizens belong and provides them with a sense of continuity and belonging. Therefore, national identity is not an alternative to citizenship, but rather a condition for its cohesion and continuity within society.

In this context, Charles Taylor emphasizes that the recognition of different cultural identities within society is a fundamental condition for building fair and stable citizenship, as the absence of recognition leads to feelings of exclusion, which negatively affects social unity and cohesion (Taylor, 1994, p. 38). Hence, effective citizenship does not rely on erasing cultural differences but on managing them within a unified national framework.

Moreover, modern national identity is no longer a closed or homogeneous identity; it has become multi-dimensional, encompassing cultural, linguistic, and religious diversity, which makes it more adaptable to social transformations. In this regard, citizenship culture contributes to transforming diversity into a source of strength rather than conflict by promoting dialogue, tolerance, and mutual recognition.

Conversely, tensions may arise between citizenship culture and national identity when citizenship is understood in a reductionist manner or when a monolithic identity is imposed without acknowledging internal diversity. In such cases, citizenship turns from an inclusive framework into an instrument of exclusion, weakening national belonging and social cohesion.

In the Algerian context, this relationship is clearly manifested, as the state seeks to build an inclusive national identity composed of multiple components, including Arab, Amazigh, and Islamic dimensions, within a unified national project. Citizenship culture has played an important role in this construction by strengthening attachment to the modern state and consolidating values of equality and participation. However, the main challenge remains the ability to achieve a balance between national unity and the recognition of cultural diversity within society.

Accordingly, the relationship between citizenship culture and national identity can be seen as complementary: citizenship strengthens national identity by integrating individuals into a shared political project, while national identity provides citizenship with its symbolic and cultural depth, making it more stable and meaningful within society.

12. Challenges Facing Identity Security in Algeria

Identity security in Algeria faces a set of complex structural challenges in which historical, social, cultural, and political factors intersect, making national identity not a fixed given but an ongoing field of social negotiation and reconstruction. Identity security is fundamentally linked to the ability of society and the state to maintain the cohesion of shared symbolic references in the face of internal transformations and external pressures (Castells, 2010, p. 65).

The first challenge lies in linguistic and cultural pluralism. Algeria is characterized by a complex linguistic and cultural space composed of Arabic, Amazigh, and Islam as a shared civilizational reference, in addition to other historical and linguistic influences. While this diversity represents a source of cultural richness reflecting the depth of Algeria's historical experience, its unbalanced management may lead to symbolic tensions related to recognition and cultural representation in the public sphere. Some Algerian studies indicate that managing cultural diversity still faces challenges related to achieving symbolic justice among different linguistic and cultural components within the state (Gharbi & Dallah, 2021, p. 571).

The second challenge relates to the French colonial legacy, which continues to indirectly influence the cultural, linguistic, and symbolic structure of Algerian society. Colonial rule reshaped education, administration, and language systems and created a partial rupture with elements of local historical memory. This has made the construction of national identity after independence a complex process requiring the reconstruction of a shared historical narrative. This legacy still appears in tensions related to language, memory, and cultural representations, making identity a sensitive issue in public debate.

The third challenge concerns social, economic, and spatial inequalities. Uneven distribution of wealth and development opportunities across regions and social groups leads to disparities in national integration and the sense of citizenship. Social injustice affects not only living conditions but also the symbolic structure of identity, as some individuals or regions may feel marginalized or insufficiently integrated into the national project. Algerian studies suggest that strengthening effective citizenship is closely linked to the state's ability to reduce inequalities and promote fairness in opportunity distribution (Guerid, 2021, p. 5).

Another key challenge is digital transformation and cultural globalization, as the digital sphere has become a primary source of values, norms, and lifestyles, especially among youth. This exposure to global cultures has rapidly reshaped identity references, raising the question of balancing openness to the world with the preservation of national cultural specificity. Some Algerian scholars argue that social media platforms have become a new actor in shaping citizenship culture, but they may also contribute to value fragmentation in the absence of guidance and regulation (Fregia, 2024, p. 90).

Additional challenges include the weakening of traditional and modern socialization mechanisms, particularly the roles of schools, families, and media in transmitting national values. Schools face pressures related to curriculum modernization and adapting to cultural change, while media systems struggle with fragmentation and reduced symbolic regulation of content. This may lead to a decline in formal socialization in favor of unregulated sources.

A further issue is the weakening of trust in public institutions, which significantly affects identity security. The relationship between citizens and the state is a core symbolic foundation of national belonging. As institutional trust declines, civic engagement also weakens, negatively affecting social and political integration. National identity is thus shaped not only by cultural symbols but also by institutional performance and its ability to ensure justice and efficiency.

In the Algerian context, these challenges intersect in a particularly complex way due to the country's historical trajectory, which combines colonial legacy, cultural diversity, socio-economic transformations, and technological change. This intersection makes identity security a multi-dimensional issue requiring a comprehensive approach that goes beyond cultural aspects to include political, educational, economic, and social dimensions.

Accordingly, the challenges facing identity security in Algeria are not isolated or temporary; rather, they form an interconnected system reflecting the complexity of social reality. This necessitates integrated public policies aimed at strengthening social justice, consolidating citizenship culture, and developing socialization institutions, in order to preserve national identity cohesion and stability amid accelerating contemporary transformations.

13. The Role of Education and Media in Promoting Citizenship and Identity Security

Education and media are among the most important strategic mechanisms for building a culture of citizenship and strengthening identity security within society, as they constitute the two spheres that exert the greatest influence on shaping individual and collective consciousness and reproducing social values and norms. Education is not limited to the transmission of knowledge; rather, it performs an

educational and value-oriented function that contributes to the formation of citizens who are aware of their rights and responsibilities. Media, on the other hand, acts as a symbolic intermediary that guides public opinion and influences perceptions of identity and belonging.

With regard to education, it constitutes the primary institution of organized socialization, contributing to the inculcation of citizenship values such as respect for the rule of law, equality, national belonging, and tolerance. Banks argues that education for democratic citizenship requires the integration of multiculturalism and human rights concepts into educational curricula, enabling the formation of citizens capable of critical thinking and active participation in public affairs (Banks, 2008, p. 63). From this perspective, the school is not merely an educational space but also an institution for the production of national identity and the reshaping of belonging within a shared collective framework.

Education also contributes to social cohesion by reducing cultural disparities among individuals and promoting common values that unite society. The more comprehensive, balanced, and reflective of societal diversity educational curricula are, the greater their capacity to support identity security and strengthen national belonging. Conversely, the absence of such balance may weaken these objectives.

Media, meanwhile, represents a central actor in shaping identity consciousness due to its considerable ability to influence collective perceptions. Media does not merely transmit information; it also contributes to the construction of meanings, the orientation of public opinion, and the formation of perceptions regarding the state, society, and identity. In this context, media can serve as a tool for promoting citizenship by disseminating values of dialogue, tolerance, and belonging. However, it may also become a source of identity disruption when it propagates discourses of exclusion, discrimination, or misinformation.

With the development of digital media and social networking platforms, media influence has become increasingly complex. It is no longer confined to traditional institutions, as individuals themselves have become active participants in producing and disseminating content. This transformation has made the regulation of identity discourse more challenging and highlighted the need to strengthen media literacy among citizens, particularly young people, in order to protect them from cultural alienation and informational manipulation.

Furthermore, education and media complement one another in enhancing identity security through the reproduction of collective memory and the reinforcement of national symbols within public consciousness. Education provides structured knowledge of history and values, while media reactivates these symbols within the public sphere, thereby strengthening the sense of shared belonging.

In the Algerian context, education has played a pivotal role since independence in the construction of national identity through the expansion of educational opportunities, the promotion of the national language, and the reinforcement of values associated with belonging to the state. Algerian media has likewise contributed, at various stages, to supporting the national project despite challenges arising from the diversification of media platforms and changing patterns of media consumption among youth.

However, contemporary challenges, particularly those associated with digital transformation and global media openness, require the state to reconsider its educational and media strategies in order to achieve a balance between openness to the world and the preservation of national cultural specificity, while simultaneously promoting citizenship values and identity security.

Accordingly, education and media constitute two fundamental pillars in building citizenship and strengthening identity security through their role in shaping collective consciousness and consolidating shared values, thereby ensuring social stability and the cohesion of national identity in the face of contemporary transformations.

14. Toward an Inclusive Citizenship Model Supporting Identity Stability in Algeria

The development of an inclusive citizenship model in Algeria represents an intellectual and institutional response to the growing challenges facing identity security amid accelerating social, economic, and cultural transformations. Citizenship is no longer merely a legal status associated with nationality; rather, it has become a normative and organizational framework that reshapes the relationship between individuals, the state, and society on the basis of rights, responsibilities, and active participation in public life, thereby reinforcing national belonging within a diverse and evolving society (Marshall, 1950, p. 28).

This model is founded first upon the principle of recognizing cultural diversity and managing it through balanced institutional mechanisms. Algerian national identity is based on Arab, Amazigh, and Islamic components, which should not be viewed as conflicting elements but rather as complementary references within a unified national project. In this regard, Algerian studies emphasize that managing cultural diversity requires an approach grounded in symbolic justice among the various components, thereby strengthening national belonging and preventing cultural or linguistic exclusion (Gharbi & Douale, 2021, p. 572).

The inclusive citizenship model also relies on the promotion of social justice and balanced development as essential conditions for identity stability. Social and regional inequalities directly affect the sense of citizenship, as feelings of economic marginalization or limited development opportunities may weaken social integration. From this perspective, some Algerian analyses argue that strengthening national belonging cannot be achieved without reducing social disparities and enhancing equality of opportunity (Gourid, 2021, p. 6).

Moreover, this model emphasizes the reform of the educational and media systems as the two principal instruments for shaping identity consciousness. Education contributes to the formation of citizens by promoting citizenship values, critical thinking, and national belonging, while media plays a pivotal role in shaping public perceptions of identity and belonging. Recent Algerian studies have demonstrated that social networking platforms have become central actors in reshaping citizenship culture, making media education among youth increasingly necessary to ensure the positive use of digital spaces (Frija, 2024, p. 92).

Another key element of this model is the enhancement of political and civic participation. Citizen involvement in decision-making processes strengthens trust between the state and society and reinforces national belonging. Active citizenship is not realized solely through the rights granted to individuals but also through political engagement and participation in the public sphere through political parties and civil society organizations.

In the Algerian context, this model acquires particular significance given the composite nature of national identity, which has been shaped through a long history of interaction among diverse cultural components, as well as through the transformations experienced by society since independence. Several Algerian scholars have argued that building citizenship in Algeria requires moving beyond traditional approaches toward a comprehensive vision that links identity, development, and democracy, thereby contributing to greater social and political stability (Gharbi & Douale, 2021, p. 574).

Accordingly, the inclusive citizenship model in Algeria does not seek to eliminate differences or dissolve diversity. Rather, it aims to organize diversity within a shared national framework based on recognition, equality, social justice, and political participation. This makes the model a fundamental pathway toward achieving identity security and strengthening social cohesion in the context of contemporary transformations.

Conclusion

The analysis of the relationship between citizenship culture and the challenge of building identity security reveals a complex and dialectical relationship characterized more by interaction and complementarity than by opposition or separation. Citizenship culture, with its values of rights, duties, participation, and equality, constitutes the practical framework through which the relationship between the individual and the state is organized and national belonging is strengthened. Identity security, on the other hand, represents the symbolic and cultural dimension that preserves the continuity of collective identity and ensures its cohesion in the face of internal and external transformations.

The analysis has shown that national identity is neither a fixed nor a closed structure; rather, it is a historical and social construct that can be reshaped according to political and cultural contexts. Likewise, modern citizenship is no longer merely a legal status but has become a culture, a behavior, and a daily practice. Its effectiveness depends on the ability of the state and its institutions to promote the values of justice, equality, and political participation, while also managing cultural diversity within society in a balanced manner.

In the Algerian context, it becomes evident that the construction of citizenship and identity security faces multiple challenges related to linguistic and cultural diversity, historical legacy, social and economic transformations, as well as the impacts of globalization and digital transformation. However, these challenges do not eliminate the possibility of building an inclusive national model. Rather, they make it necessary to adopt a comprehensive approach based on the recognition of diversity, the promotion of social justice, the development of educational and media systems, and the strengthening of political participation.

Accordingly, it can be argued that achieving identity security in Algeria fundamentally depends on the consolidation of an effective culture of citizenship capable of transforming diversity into a source of strength rather than division, and of building an inclusive national identity that accommodates all components of society within a framework of unity and balanced pluralism. Citizenship thus becomes not only a regulatory mechanism but also a strategic societal project aimed at ensuring stability and cohesion within the modern state.

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