

## **The value change among Algerian youth between acquisition and abandonment**

Hoda Abed	University of Tlemcen -The laboratory of the Industrial and Community Corporation in Algeria - (Algeria)	<a href="mailto:hodhonayn@yahoo.fr">hodhonayn@yahoo.fr</a>
-----------	--	--

### **Abstract:**

The study of value change is one of the most important studies that may be conducted on a society, on a group that represents the majority in it, and the source of social change in it, and it is the youth, and this is because the values are extremely important in building an individual first, then the group second, then society as a whole. Third, the values are one of the directives and determinants of the social act upon which the various social relationships are built, and the process of penalty or punishment, the process of development or regression, modernity or originality, against which it faces internal and external challenges is built upon, either to enhance its existence, or execute it. Or make it mate with other extraneous values, or the so-called values of incoming modernity, and this is what happens in Algerian society, which still lives its cultural dualism, which is reflected on all aspects of life in it, with all its advantages and disadvantages.

**Keywords:** value change, youth, modernity, originality, cultural dualism.

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

**An introduction:**

A short introduction that includes an appropriate preamble to introduce the topic, and present the most important ideas related to the topic of the research, then present they systematic division of the axes of the article, and it is also possible to add other known elements that pave the way in advance for the problematic questions, because the questions come after the introduction is presented.

This is why the Algerian society is living in a severe state of anomia, and needs to understand itself, and to identify its problems, and why ‘**Djamal Gharid**’ has asked his famous and accurate question, which summarizes all the suffering of Algerian society” What is happening in Algeria and why?” In his book, in which he stood - in an attempt to answer his question - on the truth of this society and on his cultural duplicity, which he called "the cultural bilateralism of Algerian society", which created intellectual trends, one of which calls for sticking to the authenticity of the local culture (**Suleiman Madhar**) and does not represent an obstacle to modernity, another one is sometimes seen as an attraction between cultures and sometimes another competition, which does not cancel any other party like ‘**Noureddine Toualbi**’, and a third believes in the cultural dualism of having two communities, a modern society and a traditional society, and the latter hinders the idea of vaccination, that is the **Ammar Lardjane**’s presentation.

The valuable acquisitions and departures witnessed by Algerian society in all its categories have had the greatest impact on the youth category as the most demographic, most distinguished, active, strong and influential group, the most polarized category of modern values, embodied by globalization and the modern means of communication that have engulfed the entire world, which has formed a culture of its own "subculture" that shares it only with one another, and categorically rejects its attempt to direct or detract from it.

In the midst of all this, the question is: Based on the valuable localization of the values of modernity that Algerian society has witnessed, has the latter, with its traditional culture, been an environment fit for its practical terms?

What is the most flexible community group in the direction of these processes, and in contrast what is the most resistant and rejected?

Are Algerian youth, who are thirsty for globalization in all its manifestations, capable of achieving a double-value? In other words, has he acquired the values of modernity, he will force him to abandon all or some of his traditional values?

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

Are Algerian youth really living a real value challenge? And is it worth it? Can solutions or mechanisms be found to achieve a value balance that ensures cohesion among all groups of society?

Many questions are answered in a single step, but they are the understanding of Algerian society, the attempt to study it, and the solution of its problems in different fields and reasons.

### **Youth: Concept, place and problem:**

#### **1- Concept:**

Youth is a language: Young, vibrant, modern and young (Ibnmandour, p. 2180).

In biological terms, many people like **Milson Fred** (Milson (2007), p 05).

Saw him as the complete structure of the functional membership of the human body, but this concept is somewhat deficient, with the exception of those with special needs, exclusion of those over 30 or 40 years, and their bodies are still strong and vital.

In psychological terms, the stage of youth is not determined by a certain age and not by itself, but is a psychological state that has nothing to do with time, through which the individual feels alive, strong, and impulse (El Sarhane (2006)).

In terms of time, although there is no universally agreed international definition of youth age, the United Nations - for statistical purposes and without prejudice to any other definitions drawn up by Member States - defines "youth" as persons between the ages of 15 and 24; However, there are those who extend the category to the 30-year limit, as indicated by Majed al-Zayud (El Zayud (2011)) and there are those who are in this category to the period of adolescence or early 14-15 to 21-22 years of age, and the second or late youth period from the age of 21 to the beginning of 30 years.

But in social terms, the youth stage is defined as the transition in which community building attempts to socialize the individual and to play a role or role in the direction of his society, and once that happens, the period ends to become a social actor (El Borei (2002)).

It is clear from the above that the definition of youth through a single angle is an incomplete who does not give them a degree of care, which may reduce their effectiveness and discourage them from being identified in a particular

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

area, the wider its field of understanding, the wider its social actions, and therefore the more intense social interaction between different groups and structures of society.

The above-mentioned partial concepts may be structural dimensions of a broader and more accurate concept for the youth group, and what **Ali Abd Al-Radi** has said may have achieved this:

"Young people are a social phenomenon that refers to the age of the following stage of adolescence, during which signs of maturity and psychological, social and physiological development appear, and this stage is characterized by stability, peak arrival, freedom from paternity and motherhood and the feeling of achieving goals"(Abd El Radhi, p 15).

## **2- Status:**

The importance of any age group in society is based primarily on the role or place it occupies within the social structure, that status.

This is the first time that the people of the world have become more concerned with their social responsibility, and the last one is related to the life cycle of the individual, as they are limited in childhood, then expanding in middle age (young people), to shrink again in the old age and old age stages, and the balance of these responsibilities fluctuates between rights and duties. Where are the rights of childhood and old age overtaken, while balancing its costs in the middle age?

The status of the youth group can also be drawn through its characteristics and characteristics, as the most geographically heavyweight group, the most distinctive, active, strong and influential. Among the most important of these characteristics are: (Sammach (2018), p51)

- The desire for renewal and change, the speed of response and assimilation to all things new and for the variables around it, and the great curiosity in discovering his identity and others and all the surroundings.
- Young people are social in nature, which means the natural tendency to belong to a social group that gives them and gives them.
- Young people are energy for change and formation characterized by enthusiasm, sensitivity, boldness, independence and increasing feelings of anxiety, and idealism, which are free of interests and ties.

<b>Title of the Article: The value change among Algerian youth between acquisition and abandonment.</b>	<b>The Author: Hoda Abed</b>	<b>Volume 10 / Issue : 01 / 2022</b>	<b>Pages: 363 – 376</b>
---	------------------------------	--------------------------------------	-------------------------

- Curiosity and love of a survey, it seems to be always asking and asking in an attempt to understand what is going on and know what is going on in society as much as possible.
- The emergence of features of autonomy, and a tendency toward self-assertion.
- It is always critical, because it is based on ideals that are closer to the utopian, and its criticism is based on the fact that reality must match its ideal thinking.
- It is unacceptable to press and conquer whatever authority or family is presiding over this pressure, and this behavior is part of the inner psyche of youth, self-esteem and non-compliance with authority as a progressive trend.
- A high degree of dynamism, vitality and flexibility, with impulse, release, and sacrifice.
- Start thinking about life and future options, marriage, education, wealth.
- Personality instability and high levels of personality instability, where they are exposed to successive exploits and social imbalances with family, friends and others.
- The ability to respond to the changes around him and quickly understand, accept, build, and defend the new, which reflects the conviction of young people and their desire to change the reality that he has found, even if he has not participated in making it.

### **3- Problem:**

The Algerian youth studies are intended to mean that most studies of this category are for university youth only, for easy access and application, while focusing on them away from the rest of the young people who have not been able to study, or their educational levels, is simple. It makes studies short and uncommon to society as a whole, since value change occurs in all types of young people, the use of modern technologies, and communication across the media, satellite television, and other effective means of bringing about value change, all of which are accessible to all. Its use is no longer limited to university youth.

In addition to the characteristics of young people who have not been included in vain, the passion of young people for innovation and the speed of change, their

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

continuous research on what is right and, if it is different from its social references, all this is considered one of the meanings of study that have been made about it, it does not prove one opinion. Or one approach and the values that it might gain today with conviction, might abandon tomorrow without thinking if it comes to other values that serve its ambition and fuel its change and renewal. So, the immediate value change itself may be subject to deeper and perhaps radical change in the future, and what a study finds today, may not be applicable tomorrow, but will become rejected.

### **Values : Concept, Characteristics and Interchange :**

#### **1- Concept:**

Any concept that has multiple points of view, depending on the nature of society and individuals or the time at which they were (an objective concept), or the nature of the person who has dealt with it and such theoretical orientations (concept or subjective interpretation).

The values of **Montesquieu** are literature, and at **Tocqueville** are collective feelings, and at **Durkheim** they are the collective conscience, and at **Wiber** they are the system of ideas (Ben Kaaba & Masaoudi (2018), 183).

The values were defined as complex organizations to tighten a generalized emotional mindset toward people, objects or meanings, whether the preference created by these varying estimates is explicit or implicit, these preferences extend between accepting and passing a halt and ending with rejection (Al Maayta (2007), p179).

Here the concept speaks of a value-exchange process, ranging from acquisition to discontinuous abandonment of periodic resistance.

Parsons also defined values as a common element in the formation of both the personal and social structure system, and defined them as "a component of a symbolic (pattern) system acceptable to society and functioning as a criterion or a rule for choosing between structured and accessible mentors" (Al Maayta (2007), p180).

The importance of studying the value change of young people is clear here, given that the youth group is an active group in society, but it is a dynamic element and its development, and it is the group most affected by the ideas they receive during their stages of social development and so on through modern means of communication. Values are an existential and a guiding criterion for social action and a drive for change.

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

## 2- Characteristics :

The characteristics of anything are important or opposite, so knowledge of the characteristics of values will inevitably highlight its position in guiding social action and in shaping social roles and effectiveness, and thus in the general structure of society, the most important of which are:

### - **Self-values:**

Every person is particularly valued (Al Maayta (2007), p183).

The value is extraneous to the object, and is related to the offspring, i.e. the value has two internal components, the first includes value judgment and the second external is the conduct or act following value judgment, and they have only concomitant..... In addition, the community determines the way in which things are conceived, how they are judged and given value, and therefore **Sorley** considers value judgment to be an expression of what is a requirement and socially desirable, and in this sense the values are topographic according to **Good**, what the individual believes is right or wrong, good or evil. It is beautiful or rude, depending on the latitude or longitude in which the house in which he was born is located.... It is the same lines that define the society of individuals who are subject to its creation, and good, evil, right, and wrong differ between the upbringing of the Algerian individual and the Indian individual, for example. (Ben Kaaba & Masaoudi (2018), pp 184-185)

### - **Social and public values:**

They are based on a specific social framework, and are shared by all strata of society in general. This is why the existence of sub-cultures in a society that belong to a certain class or group (for example, youth) should not be overlooked, and that this characteristic does not contradict its previous (subjective), since its meeting and generality are indicative of the source, whereas the subjective point is the evaluation.

### - **Relative values:**

They are subject to two important factors (reference and standard) and time (change and dynamic). Values may change to the opposite of one society to another, or range from very acceptable to desirable to the same rejection, and are also affected by the temporal process of society subject to continuous and sometimes rapid change. What was acceptable at a time may become rejected in the present, and this is also the case in the individual, whose values change from age to age.

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

– **Values are hierarchical or no hierarchical:**

They are subject to a hierarchy that the individual or society places, by which values rank from the most important to the least important, and therefore the highest values control the lowest, and are increasingly upheld against the possibility of abandoning the lesser values, the position of the individual in a position of trade-off.

**3- Exchange :**

When we talk about value exchange, we are talking about value (earned) input, value (abandoned) output, and negotiated values, if true, those that still range from acquisition to abandonment, are still subject to resistance, perhaps self-persuasion, or an examination of the community's reaction to it.

The value exchange as a sudden, slow or rapid, exchange is subject to general social change, its dynamism and the fact that the youth category is the most distinguished, active, strong, influential, and even the most polarized of modern values globalization coming through various modern means of communication. The value exchange in this particular category will culminate in profit, loss and challenges, and we will examine this exchange through three main points: Acquisition, abandonment, resistance or conflict.

**3-1- Values between acquisition and abandonment, an exclusionary settling of values or a binary value?**

The process of acquiring or abandoning values from the most difficult and dangerous social processes, because of their sensitivity and their greatest impact on the individual and society as a whole, is different from the process of changing them. According to **Risher**, "the process by which an individual adopts a set of values in return for abandoning other values" is intended to move value on this caller; acquisition therefore means the question of existence or non-existence, and change is in the degree to which this presence is determined " (**Muhammad Khalifa (April 1992), p72**). Here, the process of mating values, or value dichotomy, which allows value to be acquired without necessarily abandoning another, has been overlooked, and the cultural dualism (values as an element) of Mr. **Djamal Guarid** is the most evidence of this.

The process of acquiring values begins at the beginning of human life, through various stages of social development, starting with the family as a first stop and



Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

source First of all values, accompanied throughout his life, they instill values, develop values, guide his behavior and evaluate it, and then after certain age stages, different life situations, and influence and influence the process of giving up (some values), either willingly or not.

The family is the "first nucleus for the cultural heritage of children, the most important spaces and the most powerful groups that influence the behavior and personality of the child, and is the first social school to impart social behavior to the child".

**René König** said: " The biological birth of an individual is not the decisive factor in its existence and continuity, but the decisive factor is the second birth, i.e., its formation from a sociocultural figure belonging to a particular society and a religion of its own culture, and the family has the credit for this second birth. There is no other social institution that can perform this function with such efficiency " (**Khediji, p 9**).

The child emerges into society after the family has planted in him many seeds of values and attitudes, and this process, in addition to being a learning process, is a process of social exchange in which parent's give and take as the child gives and takes (exchange in giving and taking). And Support each other's behavior (by reward) (**Al Maayta (2007), p186**).

In addition to the family, there are other sources or organizations for social upbringing, such as the mosque, as it is the good environment in which souls are raised, where senses and morals are polite and where souls are formed. The school, as a value educational institution, seeks to teach and promote values among the young through attitudes and not just by learning (**Canon (2016), p 280**).

The three sources mentioned above are the oldest sources from which an individual acquires his or her values and share the degree of influence of many societies, sometimes replacing the mosque with the church.

But there are also new and new sources, whose impact may have exceeded their precedent, and often even caused the individual (young people in particular) to abandon some of the values acquired in the early stages, or to create a real value struggle and challenge between his or her original and his (modern) values.

The main ones are modern media and communication, and modern social organizations. Given that we are highlighting the value change of Algerian youth,

<b>Title of the Article: The value change among Algerian youth between acquisition and abandonment.</b>	<b>The Author: Hoda Abed</b>	<b>Volume 10 / Issue : 01 / 2022</b>	<b>Pages: 363 – 376</b>
---	------------------------------	--------------------------------------	-------------------------

modern media and communication are the most sensitive to young people's strong tendencies and deep knowledge of their hideouts, as well as a competitive advantage among all developed countries at all levels.

During the twenty-first century, the world witnessed a major technological revolution that affected all aspects of life. Where the new and diverse communication media, which greatly linked different societies, such as modern media and social media, were created.

Where all spatial and temporal boundaries have faded, and globalization has included, is the deep-seated, double-edged term used by major nations to wage a more dangerous and fierce information war than that armed, the communication technology has touched all levels, perhaps the most affected and the most visible result is the social level is when modern societies have that contained the traditional societies, smart societies that have a real and virtual duality, their communication is based on convergence, influence and vulnerability through multimedia interaction, whereas in traditional societies, political, economic, as well as geographical factors determine the degree, proximity or dimension of communication.

In the midst of all this change and transformation, which has gone from slow to faster, and even though the culture of any society, particularly its traditions and values, is the most complex and difficult that change can affect, where it takes so long and faces fierce resistance, whose members refuse to give up their values and, in return, acquire others that are alien to them, the openness of their societies to other cultures, different behaviors and customs has made them blended, as well as the speed of the transmission of information.

Algerian society, like other Arab societies, has become a fertile environment for passing on the various Western modernist values that may suit its members alive and often conflict with its traditional intrinsic values, without forgetting that most of these values are modern, subjugated and controlled.

Thus, Algerian society has been divided into two sub-societies, an open society that attracts and accepts the values contained in it, in an effort to regenerate and keep pace with the times. Most of its young people are the most used of modern information and communication technologies and the most attracted to everything that is new, fast and dynamic. The other sub-society is one that rejects change and adheres to its traditional values, and that fears the domination of its values by new values and thus disavowing its authenticity and subjection to external cultural forces.

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

### **3-2- Value conflict and its relationship to subculture:**

A human society has its own cultural specificities because of its unique social history, which cannot be repeated, is like a cultural footprint. Singular, any civilizational region has its own peculiarities, such as the Arab region (El Zayud (2011), p 53).

And everyone knows how much adults in the Arab world hold on to everything that's genuine, all that's traditional, and at the same time how open young people are to everything that's new and polarizing all the values of modernity, most of which conflict with the original values and are rejected by adults, creating a kind of conflict between the two generations, an alienation from the present, a value-based animus, and other negative manifestations of value change or value revolution, this has led young people to adopt their own culture, or subculture, with its own value models and diverse acquisition mechanisms.

It should be noted here that the subculture emerged in the sense of delinquent phenomena, because it was discovered after the study of a Chicago gangster by anthropologist **Frederick Tracher**, who concluded that "these delinquent groups are characterized by common customs and values because their members are influenced by the environment in which they grew up, and that they are isolated and even separated from the social milieu " (Hassan & Kayal (1997), p88).

The concept of this culture then evolved into a part of the general culture of society and continues to be fragmented until it becomes the culture of the individual.

The fragmentation of general culture into subcultures is the greatest evidence of a difference between its members or followers, one that may evolve into conflict, or a challenge to prove the efficiency and idealism of each culture. "A pattern of living that is different from a holistic culture, or in other words, a pattern of behaviour that characterizes private groups living within a larger society. The behaviour of members of such groups may differ from that of members of a holistic society, but at the same time their subculture contains elements that share with the holistic culture, as well as other elements that distinguish them from other cultures " (Abbas, pp 117-118).

Youth culture is a self-contained subculture, and even more so because of the power of the influence of young people in general and their dominance over society. It is a structure of values, attitudes, beliefs, norms and patterns of behaviour that

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

young people develop as solutions to certain structural problems that may result from internal contradictions in the social and economic context surrounding them, or as a distinct pattern of response and reaction through which they attempt to acquire another identity beyond the confines of inherited identity identified within the family, school and field of work " (El Sayed Abdelatti (1990), pp 124-125).

Through the above, the great impact of modern media and communication, or the transmission of media in various ways and images, and how they have acquired, polarized and guided young people, is evident. Once the subculture has been developed and adopted by many young people, it is evidence that some values of society have been rejected, tried to correct or obscure them with new ones, rejected as wrong or needed. "Young people's belief in change is an objective and demanding phenomenon, supported by the fact that they are less connected to existing reality and more able to absorb new variables." (Lila (2004), p182).

It should be noted that young people's rejection of what is and is present may be unauthorized, and that some of the values received may have some reluctance to declare their adoption because of their outright violation of inherited values, which is critical to them from society and their families before.

All of the above constitutes the phenomenon of value conflict, one of the most serious conflicts that society may face because it touches on its culture and perhaps on its constants. Any conflict is the contradiction that emerges in some of the values, trends and patterns of behavior of an individual as a result of the conflict and contradiction of an individual's values with the prevailing value pattern in society, leading to a sense of tension, anxiety, anxiety, hesitation and thus suffering in different life situations (El Zayud (2011), p125).

The above-mentioned **Madjid Al-Ziod** clearly explains what happens in the youth community in adopting different identities, and hypothetical ones, changing the concept of certain values and even constants, and not realizing other concepts of certain values, such as citizenship, If society is stable in terms of speech and concepts, the young person will settle for a firm identity that defines his relationship with the members of his community and through which he builds the concept of citizenship. Otherwise, he will enter into an identity crisis by searching for a social reference that is compatible with his goals and aspirations, Therefore, the issue of citizenship is linked to the concept of identity. In order for young people to exercise

Title of the Article: The value change among Algerian youth between acquisition and abandonment.	The Author: Hoda Abed	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
--	-----------------------	-------------------------------	------------------

their patriotism, their identity must be as stable and uncompromising as it is now in our reality (Zaaff (2018)).

The presence of young people in this crisis, who have not been able to identify themselves clearly as a result of the conflict between different social systems and the requirements of citizenship, and the fact that the identity crisis is linked to the inability of an individual to have a clear perception of his self-awareness, and what is expected of him within the framework of citizenship or through his inability to develop or control a clear perception of the norms and references on which he bases his relationship with the members of his country (Jaber (2012), p 05).

### **Conclusion:**

Looking at the clearer version of value change, for a class of modern nature, cause of the enormous information revolution and globalization that have engulfed all spheres of life, is still a subject that many thinkers and theorists deal with a lot of complexity. The latter, which has rendered most of the studies done on social change, particularly value change, unobtainable to all societies, or to different groups in one society, because of the rapid dynamics that it defines, and the great similarity that it bears. (Acquisition, abandonment, conflict), which has more disadvantages than advantages, has made the process of value settlement so difficult that it is impossible, as a result of the traditional culture inherited, which some have imagined that young people have abandoned, or are willing to do, positions that prove the opposite, and confirm their commitment to it, despite their acceptance and passion for everything that is new and modern, It is therefore true that he is living in a valuable dichotomy, through which he tries to live with the new without discarding the old one, which Grid has brought, and most studies prove day by day.

-----

### **Bibliography**

1. Abbas, I. **Subcultures, Anthropological Study of Nubian Communities in Alexandria City**, citing Hassiba Louli. (H. Louli, Éd.) Teqsrayene, Algeria: National Institute of Higher Tyre Formation
2. Abd EL Radhi, A. **Social Responsibility and its Relationship to Citizenship**, Social Studies 28 Guineas 2018. Egypt : Institute.
3. Al Maayta, K. A. (2007). **Social Psychology** (éd. 02). Afkar House Publishers and Distributors.

Title of the Article: <b>The value change among Algerian youth between acquisition and abandonment.</b>	The Author: <b>Hoda Abed</b>	Volume 10 / Issue : 01 / 2022	Pages: 363 – 376
---	------------------------------	-------------------------------	------------------

4. Ben Kaaba, M., & Masaoudi, A. (2018, june) “ **Sociology of Values:Reading in the Relationship of Values to Social Action**”, EL Riwaq Magazine, 04 (01).
5. Canon, D. (2016, December) “ **Algerian Youth and the Challenges of Values in the Current Societal Transformation**” , body of Social Sciences magazine, 08 (03).
6. EL Borei, W. (2002). **The University's Role against Intellectual Extremism** Egypt: University House of Knowledge
7. El Sarhane, M. (2006). **Arab Youth Value Conflict**. Jordan: Jordan National Library.
8. El Sayed Abdelatti, E. S. (1990). **Generational Conflict, Study in Youth Culture**. Alexandria: house of University's Knowledge.
9. EL Zayud, M. (2011). **Youth and Values in a Changing World** (éd. 01). Jordan, Jordan: Sunrise Publishing and Distribution.
10. Hassan, T., & Al Kayal, A. H. (1997). **Culture and Subcultures**. Alexandria, Egypt: House of University's knowledge.
11. Ibnmandour. **Arabic Tongue** (Vol. 04).
12. Jaber, N. (2012) “ **Youth Problems in Algerian Society Between Identity Crisis and Insatiable**”. Biskra, ALgeria: Psycho Studies Informant,University of Biskra.
13. Khediji, M. (s.d.) “ **Values Culture, Socialization (Understanding and Relationship within Change**”. Journal of the Humanities Generation social (40).
14. Lila, A. (2004). **Youth and Society,Dimensions of Communication and Separation**., Alexandria, Egypt : Egyptian Library of Printing, Publishing and Distribution.
15. Milson, F. (2007). **Young people in a changing society** (éd. 01). (Y. M. Aid Badr, Trad.) Alexandria, Egypt: Al-Wafa House of donia Printing and Publishing.
16. Muhammad Khalifa, A. L. (april 1992). **The Rise of valus-psychological study**-. Kuwait: Monthly series of books by the National Council for Culture and the Arts, Kuwait: Knowledge Scholar.
17. Sammach, S. a. (2018, January) “ **The Impact of Modern Technology on Youth** “ Journal of Mediterranean Thought (13).
18. Zaaff, K. (2018, April). **Youth Identity and Citizenship**. Cultural Dialogue , 06 (01).