



*Socio-anthropology in Algeria, the problem of the concept and
the research method*

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Abstract ;

Research in socio-anthropology in Algeria can encompass various diverse aspects related to culture, history, and national identity, including analyzing the changes that have occurred in Algerian societies over time, including the effects of globalization, and how these changes impact their cultural identity. These points represent a sample of research topics in the field of socio-anthropology in Algeria, and they can be expanded and modified according to the researcher's interests and specific study orientations. Those interested in this field encounter many challenges, most importantly how to develop and identify appropriate methodologies for studying cultures and societies, as cultural and social diversity poses unique challenges to data collection, analysis, and interpretation. This is amid the ongoing theoretical transformations in this field and criticisms related to the nature of research and the role of researchers in studying and interpreting other cultures and societies. Through this research paper, we will attempt to address the problem of research in socio-anthropology in Algeria according to local nature.

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1. *Introduction*

The social sciences have enjoyed a unity unparalleled, especially internally without the need to specify this according to certain periods or fixed descriptions. It suffices to confirm at any moment of our thinking about any social topic that we fluctuate between numerous images and conjectures, which prove our need for an integrated and continuous knowledge (psychological, social, economic, political, anthropological...).

This convergence and intersection between branches of knowledge in the social sciences is not a discovery but a theoretical, methodological, and applied reality. There are no walls separating all fields of social knowledge, which is largely ensured by the content of specialized discourse.

However, the existing reality speaks of diverse and opposing angles for studying a subject in the social field. For this reason, all academic contents of the social sciences have insisted on demarcating the relationship that links each branch or specialization to another according to need. The social sciences are sciences of subject and field study, and undoubtedly, the field is a stage for diversity where all phenomena, the subject of science and the basis of research in it, exist.

This undoubtedly requires the researcher also to have diverse knowledge that ensures a sound and proficient practice. We can mention some of them in the specialty of sociology, where there is a relationship between sociology and all other branches of social sciences, most

importantly psychology, economics, politics, and anthropology.

The latter is distinguished by the considerable convergence in theoretical and methodological aspects and has evolved into what resembles overlap and union, especially with the outcomes of the process of change in all its forms. This has given rise to a new view of society and the social structure, and anthropology is no longer narrowly understood as the science of primitive societies but is, in fact, a science that studies even modern and contemporary life and intervenes in it. Similarly, sociology is no longer confined only to contemporary societies but has the potential to delve into what precedes that.

The availability of flexible knowledge between these two fields has resulted in what is known today as the socio-anthropological approach in the study of society, which can be considered, initially, a branch of the social and human sciences that combines methodologies and ideas from sociology and anthropology to study social and cultural phenomena. Its goal is to understand how different cultures and societies affect the behavior of individuals and groups, in addition to the reverse, how human behavior affects the development of societies and cultures.

Based on that, we can pose the following question: What is this approach? What is its reality in studying local social phenomena? And what is the reality of anthropology in Algeria? To answer these questions, we will try through this scientific paper to address the presented propositions for analysis.

2. The Concept of Socio-Anthropology

There are many specialized opinions that consider sociology and anthropology as a duality with two distinct fields in terms of theoretical and methodological nature. This proposition has been since the beginning of each as a branch within human knowledge as a whole and social knowledge in particular, with justifications, most importantly, that classical sociology has been directed from the beginning towards the study of modern industrial societies and the outcomes of modernity and beyond within an analytical model. In contrast, social anthropology continued to research ancient and primitive societies. With time and the accumulation of what each side has reached, there emerged a pressing need to overcome this binary template, which in itself indicates a change in the curves of thinking about human problems.

According to Durkheimian thought, sociology is the science of the social phenomenon, as it is also the science of social life and its development according to Auguste Comte. We can review many definitions that this science, which was born in circumstances that can be described at least as a social revolution in Western society (the industrial revolution), faced. However, this does not mean that sociology exists only in the West; it has expanded to encompass all human societies "as the science that studies the social system, and the concept of the social system refers to that organized pattern according to which human affairs proceed, starting from simple cooperation relationships...to

organized groups that speak a common language and share the same political stance for generations or perhaps several centuries/ historical societies as a system" (Mahmoud Ouda, 1970;p.17)

This definition, adopted by "Mac Gee" and his colleagues in their publication in 1977, differs from the usual definitions of sociology because studying the social system encompasses human behavior, relationships, and the change that occurs, and the ways human societies and lifestyles form. This perspective gives sociology another dimension, especially when it discusses historical societies, meaning the possibility of returning to the history of peoples as a method for understanding current phenomena and their development according to a coherent logic.

Meanwhile, anthropology, in general, is known as the science of studying humans or the science of human beings, which is concerned with what we call primitive life and its forms. Here specifically, we are in front of a kind of confusion regarding the limits of this life. Therefore, Claude Lévi-Strauss, the French anthropologist (1908-2009), continued to establish new foundations and pillars for anthropology and research in it, stating that "anthropology, in its broad concept, is the specialty that cares about studying the human phenomenon, which undoubtedly belongs to the group of natural phenomena... It can be said that anthropology is as old as humanity itself, for when we return to the epochs that we have historical testimonies related to them, we notice the existence of interests of the type that we are

accustomed today to describing as anthropology" (Claude Lévi-Strauss, 2019, p.18) ;He also referred to the spirit of anthropological originality in the works of Ibn Khaldoun and the traveler Ibn Battouta during the 14th century.

Among the important efforts made by Lévi-Strauss was to give another pattern and character to social anthropology, proposing an idea saying, "Unlike our colleagues specialized in physical and natural sciences, we cannot fabricate the materials we wish to analyze, which are societies, and make them live in laboratories.

Based on this, the experiments we can conduct through our study of societies chosen because they differ significantly from those we live in, allow us the possibility to study humans and what they can do collectively, so that we can understand the human mentality and how it behaves in various tangible situations that it finds itself in by virtue of history and geography" (Claude Lévi-Strauss, 2019, pp. 29, 30).

He indicates the direction of anthropology in the necessity of studying the present based on what precedes it, as it is a view that allows us to exploit human history to understand current social structures and analyze them as required by change and development, abandoning the limited vision of anthropology as concerned with the neglected and ancient as he explained saying, "It is undoubtedly true that anthropology, at first, was content with collecting these singular and odd matters, but over time, it became clear that these scraps and pieces were more

important than was believed" (Claude Lévi-Strauss, 2019, p.21). Lévi-Strauss clarified that the past can give us interpretive keys to what we live now if we do so within a correct approach between knowledge specialties that share their essence.

This is what we wanted to reach; the missing angle in both sociology and anthropology was formed by necessity, and an approach between them was named socio-anthropology, addressing many pressing topics in the social arena, considering it "a new field, new in terms of its subject, questions, and methodologies.

We find Bourdieu truly speaking of thinking where the boundaries between disciplines and methodologies lose their significance. It allows overcoming the Durkheimian opposition of the individual/society and freeing from the dual-error perspective: a mechanistic constructivism that puts actors on holiday and a purposive individualism embodied by the economic man.

As Bourdieu says, it is necessary to refute the fragmented work resulting from such a conception and restore the essential unity of human practice" (Adel Fawzi - 2001 -pp. 19-20)

This is the fundamental principle adopted by the proponents of the socio-anthropological approach, which they also considered a kind of revolution against the method according to Adel Fawzi's description, the Algerian anthropological researcher who analyzed the existing situation and called for building a bridge

between sociology and social anthropology to overcome deficiencies and imbalances and benefit from the research efforts of both.

We can list some points that highlight the features of the socio-anthropological perspective as follows:

*- "We find more convergence between research topics in social anthropology and sociology, and the interest of anthropologists in traditional problems decreased, and field studies appeared for many problems of industrial society and contemporary societies.

*- The quantitative direction in sociological studies compared to the qualitative direction in anthropological studies where the latter benefited from the levels of quantitative analysis in sociology and used it to revive the depth of anthropological studies.

*- The researcher in traditional sociological studies usually deals with studying a particular social system or a specific social problem, while in social anthropology; it is originally concerned with highlighting the integration and support between aspects of social systems.

*- Anthropological studies are distinguished from other studies concerned with social phenomena and systems by relying on field research (in which the researcher lives for a long period). This has now become practiced in studying industrial and contemporary societies, which is the field of sociology.

*- Anthropological studies are particularly distinguished by the influence of the structuralize direction in studying society by highlighting aspects of support and integration even in studying conflict

problems and also adopting the principle of change instead of the stability that characterized its view of traditional societies" (Mohamed Abdo Mahjoub, 1980, pp. from 122 to 132).

Based on these data, which many specialists and defenders of this new direction have agreed upon, even those who named it the new science, method, and perspective, relying on not separating sociology and anthropology in studying society and benefiting from this integrated diversity, because, according to them, what both sociology and anthropology experienced from crises was due to the weakness of maximizing the benefits from their especially field efforts, not to mention the complexity of social life and the accumulation of problems in it, and this situation no longer tolerates methods of fragmentation and separation between social disciplines especially, also hindering research practice due to epistemological and methodological difficulties.

We indeed live in an era of conglomerates, both economically and politically, and why not also on the knowledge and research level.

The crisis of social sciences at one time was represented in the confinement of each branch and each specialization by itself, so the concepts were split, the arguments became difficult, and hybrid knowledge accumulated that could not resist the power of change.

3- Socio-Anthropology in Algeria

Socio-anthropology has significantly contributed to

understanding the diverse social phenomena that shape the Algerian society. Algeria, with its long history and unique geographical location as a meeting point between Africa, Europe, and the Arab world, is characterized by a rich and diverse culture influenced by many historical, social, and economic factors.

The study of social phenomena in Algeria through a socio-anthropological perspective has attempted to address the following topics:

*. Cultural traditions and practices: Understanding how cultural traditions affect daily life and social interactions in Algeria.

*. National and ethnic identity: Studying how ethnic and national factors shape the identity of individuals and groups in Algeria.

* Social and economic changes: Analyzing how economic and social changes, such as globalization and modernization, have affected Algerian society.

* Religion and society: Exploring the role of religion in shaping social values and beliefs and its impact on politics, education, and other aspects of life.

*Conflicts and social movements: Understanding how social and political conflicts, as well as social movements, lead to changes in society.

Through studying these dimensions and others, researchers and those interested in socio-anthropology in Algeria have been able to make valuable contributions to understanding the cultural and social complexities experienced by Algerian society.

This society has witnessed the maturation of many ideas and studies that advocated and adopted this scientific perspective.

Algeria has a prestigious center for research in social and cultural anthropology, which includes a group of sociologists and anthropologists with contributions and treatments that have kept up with all social changes internally and externally, in addition to a number of researchers who are known for their studies on various social phenomena, based on socio-anthropological methodologies.

Examples include, but are not limited to:

3.1. Abdurrahman El Haj Salah:

He is one of the prominent figures in Algeria in the field of linguistics and cultural anthropology. He is considered a pioneer in the study of the Arabic language and Algerian dialects, with significant contributions to understanding the linguistic and cultural heritage of Algeria. One of his most notable works is his extensive project to establish a dictionary of Algerian dialects, aimed at documenting and preserving local dialects and the specific vocabulary of the Algerian society.

El Haj Salah's work was not limited to linguistics alone but also addressed the cultural and social aspects related to language, such as linguistic identity, popular culture, and the cultural and social influences on language.

Through his works, he contributed to a deeper understanding of the social and

cultural structure of Algeria through the lens of language and communication. The contributions of Abdurrahman El Haj Salah in the field of socio-anthropology and linguistics have significantly influenced cultural and linguistic studies in Algeria.

Through documenting dialects and vocabularies, he sought to preserve Algeria's rich linguistic heritage and provide valuable resources for future researchers.

3.2. Mohamed Arkoun (1928-2010):

Was a prominent Algerian philosopher and thinker known for his contributions to the field of modern Islamic thought. Arkoun was among those who called for the application of modern critical methods in the study of Islamic religious texts and integrated philosophical and anthropological methodologies in his analysis of Islam as a religious and social phenomenon.

One of his most important contributions is his call for what he termed "Islamic critique of the Islamic mind," where he advocated for the reinterpretation of Islamic religious texts in light of contemporary social and cultural reality.

He believed that the traditional understanding of Islam needed to be renewed to reflect the challenges and issues facing Islamic societies today. Among his significant works are:

- "Interpretations: Reading the Quran": In this work, Arkoun presents new interpretations of the Quran, emphasizing

the importance of historical and cultural context in understanding religious texts.

- "Critique of the Islamic Mind": discusses the necessity of transcending traditional Islam and re-evaluating the intellectual foundations of Islamic thought to meet the demands of the era.

Arkoun was not just a religious thinker but considered Islam part of human civilization that should be studied and understood from a critical perspective that includes history, anthropology, and philosophy.

He sought to build bridges between cultures and religions, calling for dialogue between the West and the Islamic world based on mutual respect and deep understanding of the other.

3.3. Fatima Zahra Zerouki:

An Algerian researcher whose work focused on feminist and gender studies in Algerian society, using socio-anthropological perspectives. Her work particularly analyzed the social and cultural roles of women in Algerian society and explored how gender shapes the life experiences of women and men in Algeria.

Her notable studies addressed:

- The impact of national laws and policies on women's rights and their participation in public and private life.
- The challenges faced by Algerian women in the labor market and in accessing education and healthcare.
- Cultural traditions and customs and their impact on women's status and rights in Algerian society.
- The role of women in social and political movements and the struggle for equality

and social justice.

Zerouki relied on socio-anthropological methodologies in her research, enabling her to gain a deeper understanding of the social and cultural dynamics affecting the lives of women and men in Algeria.

Through field research, interviews, and policy analysis, Zerouki provided valuable insights into how gender intersects with other factors such as class, race, and religion in shaping individual experiences.

Overall, Zerouki made significant contributions to understanding and discussing gender issues in Algeria and laid the groundwork for research and discussion on improving women's status and rights in society.

3.4. Nasser Jabii:

A university professor and researcher specializing in sociology and anthropology, with several works on migration and social and cultural transformations in Arab societies, particularly in Algeria. Jabii presented many studies and research that examined how these factors affect the formation of individual and collective identities and the social structure.

One of his well-known studies explored Algerian migration to France, investigating the social and cultural dynamics formed as a result of this migration. Jabii did not only study the economic impact of migration but also delved into analyzing how it affects the cultural and social identity of migrants and their families, both in host countries and Algeria.

He also focused on studying social and cultural transformations in Algeria, such as the impact of globalization and modernization on social traditions and values. His studies offer insights into how Algerian societies interact with global changes and the effect on cultural and social patterns.

Jabii uses a multidisciplinary approach that combines sociology and anthropology to understand social phenomena, with a particular focus on field research and interviews as primary data collection tools. Through his work, he provides in-depth analyses that contribute to a better understanding of the challenges and opportunities facing Algerian society amid ongoing global changes.

3.5. Merzak Bagtache:

A researcher and academician from Algeria known for his works in social anthropology, with significant contributions to studying Algerian cultural practices and traditions.

His works cover a wide range of topics, including religion, identity, language, and folk traditions, focusing particularly on how these factors affect the daily lives of individuals and groups in Algeria.

One of Bagtache's important studies addressed the Algerian cultural heritage and its importance in building national identity. Through this work, Bagtache explored how various cultural elements, such as myths, folk songs, and customs, contribute to individuals' understanding of themselves and their society.

He also conducted studies on language and its role in

Algerian culture, indicating how linguistic diversity affects social interactions and identity expression. Additionally, he addressed the social and cultural dimensions of religion in Algeria and its impact on various aspects of life, from education to politics.

Bagtache's work reflects a commitment to understanding Algeria through an anthropological lens, with attention to the details of daily life and practices that form the country's social and cultural fabric. Using an anthropological approach, Bagtache provides valuable insights into how individuals and groups interact with the challenges and changes in a diverse and complex society like Algeria.

3.6. Adel Fawzi:

The Algerian anthropologist played a significant role in developing and advocating for the socio-anthropological approach, calling for a bridge between sociology and social anthropology to overcome deficiencies and imbalances, benefiting from the research efforts in both fields.

Highlighting the complexity of social life and the accumulation of problems within it.

According to Fawzi, this situation no longer tolerates fragmented and separated approaches among social science disciplines, especially considering epistemological and methodological difficulties.

These researchers and others have made valuable contributions to understanding social and cultural phenomena in Algeria using socio-

anthropological methodologies. They address various topics, including identity, religion, social and cultural changes, and gender issues, providing rich insights into the societal and cultural complexities of Algeria.

3.7-Pierre Bourdieu and socio-anthropology in Algeria

Pierre Bourdieu arrived in Algeria in 1955. Three years later, he published his first book in 1958 entitled "Sociology of Algeria"; The book combined a number of theoretical references, including: The anthropological perspective through which he tried to reveal "integrated and self-disciplined traditional cultures"; "A situation of social dismemberment of Algerian society" caused by the colonial system. (Pierre Bourdieu, 2004, p. 50).

Since his arrival in Algeria, a social and sociological understanding relationship emerged that was influenced by his rural background. A year before his death in 2001, Bourdieu admitted that "Algeria is what allowed me to accept myself. The ethnological and understanding view that I took from Algeria I took from myself from my people from my parents from the tone of my father and mother and to restore all this without a crisis in the alternative of populism or on the contrary in the shame of the self associated with class racism." (Dubois, Durand & Winkin, 2005, 331).

4 - The Crisis of Socio-Anthropological Research in Algeria

Algerian sociology has witnessed a crisis manifested in the loss of theoretical

and applied cognitive capital in the light of the ambiguity of what is called "the social». Attempts at theorizing were unable to provide explanations that have the procedural property and are based on field observation.

Algerian sociology emerged in very special circumstances. In 1971, through the reform of higher education, the need to link theoretical training with the practical concerns of society was emphasized.

Consequently, politics determined through its discourses the establishment of sociology and directed it towards an ideological goal rather than a cognitive developmental one. (1971 was the beginning of a symbolic decade: adoption of the agrarian reform law - nationalization of hydrocarbons - holding of the Non-Aligned Movement Conference in Algeria. Events that gave the institutions of the regime the sovereign character, but in the midst of all this, we find that those who were entrusted with the task of formulating sociology programs were specialists from Belgium. The Algerian university went through three stages until 1980:

1. The 1960s or before the reform
2. The 1970s or the development choice
3. The 1980s or the choice of Arabization

These periods were characterized by an increase in human flow - political choices - educational and scientific orientations that deepened the deviation of social sciences and prevented their formation as an independent field.

Democratization of education and its Arabization were political goals and were not objective practical tools to serve the educational and scientific process.

In the midst of the spread of populism (Adel Fawzi - Sociology and Anthropology or How to Rethink the Methodology - Publications of the Center for Research in Social and Cultural Anthropology - Booklet No. 1-2001 - p. 17).

In the midst of all this, and in their call for a new science, a new methodology, and a new perspective, Adel Fawzi and others who share these views emphasize the importance of not separating sociology and anthropology in the study of society, pointing to the benefits of this integrated diversity.

According to them, what both sociology and anthropology have suffered from crises was due to the lack of maximum benefit from their research efforts, especially field research, in addition to the complexity of social life and the accumulation of problems within it.

This situation can no longer tolerate fragmentation and separation between social disciplines, especially in light of the epistemological and methodological difficulties.

Indeed, we live in an age of blocs, whether economically or politically, and why not also at the cognitive and research level?

The crisis of social sciences at one time was represented in the isolation of each branch and each specialization alone, so the concepts were fragmented, inferences became difficult, and hybrid knowledge accumulated that was unable to resist the force of change.

In an article entitled "Anthropological Sociology" published in the Center's Notebooks No. 01/2001, researcher Adel Fawzi provides a detailed and unbiased analysis of the state and crisis of sociological research in Algeria. He raises the following key questions:

What is the problem?

- Sociology in Algeria is currently in a state of weakness and chaos.
- This is confirmed by research practices, particularly at the undergraduate and graduate levels, which focus on the absence of work related to sociology.
 - This is attributed to the impact of the university reform policy, which led to practices that Fawzi calls "private sociology".

What is happening in reality?

- There is a continuous loss of theoretical and applied cognitive capital that had previously accumulated.
- There is a lack of scientific discourse, leading to a change in the reference field and ambiguity in the subject of sociology.
- There is weak use of theory in social research.
- There is a focus on topics related to ready-made discourse or what is happening in the social and political arena and with the concerns of decision-makers.
- There is a focus on methodology instead of the subject matter, leading to formalism and away from social science.
- Researchers are preoccupied with procedures and technical means, believing that they will provide them with answers to the questions posed.

What is the cause of this situation?

- Fawzi identifies 1971 as the beginning of a significant decade that saw many achievements and events that gave strength and symbolism to official institutions, including the adoption of the agrarian reform law, the nationalization of hydrocarbons, and the holding of the Non-Aligned Movement Conference.
 - In the midst of this, the national state entrusted the task of formulating sociology programs to specialists from Belgium.
 - These specialists were given specific specifications based on an analytical view of the changes that had taken place in Algerian society over historical periods, and they were linked to the Algerian university.
 - The specifications were as follows:
 - The 1960s or before the reform
 - The 1970s or the development choice
 - The 1980s or the choice of Arabization
 - These specifications coincided with several practices that deepened the deviation of social sciences and weakened their presence.
 - Based on the above, Fawzi proposes what he calls the possible alternative: Anthropological Sociology. (Fawzi Adel - 2001 - pp. 13-19)
- Fawzi calls on sociologists to adopt this approach in social research and to enable it to revitalize the joints of sociology and anthropology, which have been affected theoretically and practically, as mentioned earlier

5- Socio Anthropological Research Perspectives in Algeria

Socio anthropological research in Algeria revolves around studying social and cultural changes in Algerian society, understanding the social relationships and cultural interactions that shape individual and societal identity in the Algerian context. This has opened up important research perspectives in this field, including:

• Identity and heritage of Algerian peoples:

This type of research focuses on studying the cultures, traditions, and social practices of different ethnic and national groups in Algeria, such as Arabs, Tamazight, Tuaregs, and other communities living in the country. The research aims to understand cultural diversity and its impact on individual and community identities.

• Social change and development:

This type of research focuses on studying social transformations in Algerian society, including changes in social, economic, and political structures, changes in cultural identity, social interactions, and shifts in value systems and beliefs. The analysis examines factors that influence social change, such as globalization, technology, and migration, and evaluates their effects on Algerian society and strategies for adaptation.

Socio anthropology can also play a crucial role in understanding local development processes and community participation in Algeria, along with analyzing their impact on local communities. Studies can focus on the role of local governance, community participation, challenges, and

opportunities faced by these development initiatives.

•Identity and gender:

This type of research focuses on studying social identity and gender in Algeria. It explores cultural and social models of males and females, analyzing factors that shape gender identity and the distribution of social roles between genders in Algerian society.

•Social justice and democratic transition:

This type of research focuses on studying the social and political transformations accompanying the democratic transition process in Algeria. It includes analyzing social justice, equality, and human rights in the Algerian context, such as discrimination, social justice, and equality. It evaluates the challenges and opportunities faced by Algerian society in achieving more justice and development. Researchers can also study the impact of public policies and social practices on these issues and explore mechanisms for promoting justice and human rights in Algerian society.

•Migration and mobility:

This type of research focuses on studying migration and mobility phenomena in Algeria, whether internal or across borders. Migration and cultural diversity represent significant challenges and opportunities in Algeria, thus requiring analysis of the causes of migration and its social, economic, and cultural impacts on individuals and affected communities. It also involves examining the adaptation and interaction between migrants and host communities, as well as analyzing the cultural and social

interactions among different groups in Algeria.

• **Health and traditional medicine:**

This type of research aims to study traditional health beliefs and practices in Algeria and analyze their role in healthcare and disease treatment. It explores the relationship between culture and health, evaluates the challenges and opportunities to provide comprehensive and accessible healthcare for all.

• **Work and labor market:**

This type of research focuses on studying the relationship between work and society in Algeria, analyzing the labor market, employment patterns, and workforce. The research aims to understand working conditions, social and economic justice, and analyze the transformations and challenges faced by the labor market in Algeria.

• **Education and learning:**

This type of research focuses on studying the education system and the process of learning in Algeria, including the challenges and changes in the educational system and their impact on society and individuals. The analysis examines factors influencing the quality of education and access to it, as well as the role of education in promoting social and economic development.

These are some important perspectives in socio anthropological research in Algeria, and researchers and academics can explore these areas and also add new research fields based on their interests and the current social challenges in the country.

Conclusion

Socio-anthropological studies in Algeria face many challenges, but they also have broad prospects. By overcoming these challenges, these studies can play an important role in understanding Algerian society and providing solutions to the challenges it faces, such as poverty, unemployment, and terrorism.

Some of the challenges facing socio-anthropological studies in Algeria include:

- **Lack of funding:** This limits the ability of researchers to conduct large-scale field studies.
- **Bureaucracy:** Difficulty in obtaining research permits, especially in sensitive areas.
- **Access to respondents:** It can be difficult to reach some respondents, especially in rural areas or among closed groups.
- **Language knowledge:** Researchers may need to be proficient in Arabic and local dialects to conduct successful field studies.

To address these challenges, researchers can:

- Collaborate with universities and international research institutions to obtain funding and support.
- Build relationships with local communities to obtain research permits and access respondents.
- Learn Arabic and local dialects to improve their field research skills.

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