

## Sociological study of the independent syndicate movement in Algeria

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**Abstract:** Talking about the independent syndicate movement in Algeria makes us start from a problem if syndicate pluralism is still only a formality, and its function is to conform to the aspirations of the existing system, the purpose of this article is to clarify that the independent union in Algeria will not take the place reached by the international syndicates if it does not exceed its deep problems, which are mainly related to the fragility of engagement and weak formation. It has been found that it is the classical culture of syndicate participants that weakens the syndicate, this is done by studying the syndicate movement historically, and then analysing syndicate practice according to the descriptive analytical approach.

**Keywords:** Identity; Politics; Culture; Professor.

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## **1. Introduction:**

The battle of Algeria, which was waged for nearly 30 years, is not only for the restoration of its territory and independence, but is a battle whose effects remain to this day, especially when it comes to erasing the effects of the intellectual and linguistic invasion that the colonizer has instilled in the body of Algerian society. Linking the variable of thought and the change of politics and economy makes unity between them necessary for progress and prosperity, and this will only happen if the country's public policies pay attention to the human energies within which they are concerned beyond the legal texts and attractive slogans to become an actual practice that leads Algerian society to the crucible of progress, the work to enlighten social thought on the importance of practical activity at least in light of the current challenges is a gain to carry out the process of construction that successive governments have been calling for since independence, the importance of raising these issues comes from the urgency of the issue of underdevelopment educational and educational on the one hand and from standing in the face of economic and cultural colonialism on the other (Abdelkader Djeghloul, 1983, p. 15).

Independent syndicate as actors in Algerian society and through their role also contribute as a social partner to take responsibility in the face of various challenges that hinder its progress, the different policies of the state pass through its institutions where independent unions have found a climate to carry out their activities, unless they these unions do not have the legal mechanisms to allow them to be at the rank of social partner, or suffer from a flaw in their militant structure.

### **The problem:**

Many sectors, such as the education sector, have witnessed a broad syndicate movement led by independent syndicate organizations such as CNAPESTE, UNPEF, SNTE, CELA, etc. This made the government face to face this new challenge that has emerged in the labor arena, and although these unions have been able to achieve significant gains for the employees of the education sector, they still suffer from other real problems that weaken to give them real weight in the political and economic arena, everyone is now he knows that the policy pursued by any third world country is to exclude any movement that is not in line with the

interests of the existing system, but this does not discourage the union establishment to be an effective and strong institution that stands in the way of any political attempt to marginalize and weaken it, and the proof of this is the steadfastness of the syndicate institution in the face of capitalist regimes, in western countries and push these regimes to the table of dialogue by recognizing them as social partners, Which is why we do not stop today at the external factors that have surfaced the social, political and economic life in the country and influenced the independent syndicate establishment, but we try to study the impact of internal factors on syndicate thought by answering the following question. Has the independent syndicate institution been able to benefit from the cultural and ideological diversity that characterizes Algerian society, or has it taken the syndicate community to dismantle it?

- **Study hypotheses:**

In short, we have tried to have the study hypotheses as follows:

- The country's politics do not recognize the role of independent syndicates.
- The traditional culture of militants does not serve the interests of the union.
- Poor training has led to poor performance of the union.

- **The importance of study:** This study tries to address an important aspect in Algerian society affecting and still affects the outcomes of all national institutions and organizations because it is linked to two elements of great importance in the history, present and future of peoples, namely identity and culture, the syndicate community is only a pattern in which different cultures interact. Ultimately, we try to stand on the role played by the culture and identity of syndicate in strengthening the professional ties to the success of their syndicate organizations, or vice versa when cultural differences are the cause of the weakening and disintegration of the syndicate movement.

- **Study objectives:**

- To reveal the power of the influence of local cultures on the syndicate struggle.

- To clarify the relationship between the weakness or strength of an independent syndicate organization with the weakness or power of the cultures within it.
- To identify the location of independent syndicate organizations in the political arena in the country.

- **Methodology used:**

The nature of the research requires us to use the historical method to address the most important historical stations that contributed to the formation of the syndicate phenomenon in Algeria, as we will work according to the literature of the descriptive analytical method to describe and analyze the practice of syndicates through its identity and political dimensions and the economy that has dominated the surface of social life in the country.

- **Previous studies:**

This study was launched from several studies that dealt with the same topic, but according to different analyses, so that we find the study of Dr. Mounir Soualhia entitled Union affiliation and strikes in Algeria, where i addressed the topic in terms of the impact of material demands on the size of the engagement, while the study of Zoubir Boulenacer entitled "Movement Syndicate in Algeria under the democratic experience of 1999-2010" has shown that political and syndicate democracy in Algeria is only a formality, especially in the light of the power alliance with the General Union of Algerian Workers to counter the unionization of independent organizations, and then the study of Kamal Bouguerra under the title The cultural issue and its relation to the organizational problems in the Algerian institution, in which the researcher presented a sociological approach to the study of the cultural issue and its relationship to organizations in Algeria.

## **2- The motives for the emergence of independent syndicates in Algeria:**

There are many analyses and differed on the motives of the emergence of independent unions in Algeria, there are those who believe that it is due to the crisis of a political system that made president Chadli Ben Jdid address the society with a speech in order to reduce the conflict of the wings, and there are those who

believe and believe that the decline in the price of oil was a direct cause of the decline of living and therefore the exit labor strikes and street protests in a peaceful way in defiance of the union centrality, which was not moving in the direction of state policies, and despite the differences of analysis, what concerns us is that the workers found themselves after years in which they supported the state's economic policies living a bitter reality imposed on them by a situation the economic country, after a life of well-being in the early 1980s and the workers found themselves faced with a difficult living reality in which their low wages do not allow them to deal with the material changes that the market has experienced as a result of the high cost of living, this corresponds to the fact that every time the representatives of the legitimate workers are replaced by representatives of their choice the avalanches do not pose a threat or an objection to the administration's decisions, resulting in a unwillingness to continue under the cover of syndicate centralism.

One of the most important factors that produced a social explosion at the end of the 1980s in Algeria, which led to the trend towards syndicate pluralism, which is the subject of our conversation, is: (economic factor, political factor and finally social and cultural factors).

**2-1- Economic factor:** After the colonial left in 1962, leaving behind a "ghost state", as PAUL Balta said, as a result of the evacuation and destruction of institutions by European settlers (Balta (P) et Rulleau (C), 1981, P 24.) in the early years after independence, Algeria faced many economic problems, because France did not leave it until it left real problems at all levels, and the new regime had to remove it so that it could reproduce a strong state. The government adopted the socialist system as a method of achieving development, so it carried out agricultural reforms, nationalizations, restoration of natural resources and the establishment of major national companies such as SONATRACH, with the aim of developing a social strategy aimed at improving the health and living standards of citizens and eliminating illiteracy and unemployment, and these reforms have made the citizen feel the state's intention to improve its social conditions, double production and eliminate exploitation and regional disparities.

Industrialization contributed to the development of awareness among the Algerian citizen because it was aimed at eliminating underdevelopment and exiting

economic dependency, as the industrial institution became an institution of socialization its role in indoctrination of the worker of rural origins cultural and civic values, as well as the extended period of time. Between 1979 and 1986, with the rise in the price of oil, where the state's revenues increased from hard currency, it used it to double investments and give priority to sectors of a social nature where agriculture, water, health, housing and vocational training became one of the first concerns of the state, which allowed the emergence of patterns new consumption in that period consisted of importing food and industrial luxury items, providing tourist grants, and encouraging investment in the field of entertainment, and this phase covered the first five-year plan (1980-1984), whose motto was (for a better life), this stage helped to create a new culture for the citizen is characterized by a kind of luxury (Saleh Salhi, without a year of publication, p. 05).

But that period did not last long, in 1986 the price of oil dropped from \$36 per barrel to \$08, so financial difficulties emerged and the economic crisis began, which resulted in a decrease in the purchasing power of the citizen, as several national companies declared bankruptcy and their inability even to import coffee and flour which is the strength of all the Algerian people, which is what made the state resort to the policy of austerity under the slogan "work and rigour to ensure the future", where resulted in the disruption of some projects and the cancellation of others due to the decline of the dinar and monetary inflation, which led to the shortage of materials and goods and high prices of materials only the unemployment rate has increased to over 1.5 million as a result of the state's move towards development reforms(Nadji Abd-El-Nour, 2006, p. 125):

- Gradually transforming the socialist system, introducing a market economy system, abandoning the self-sustaining sector and the agricultural revolution.
- The emergence of a new regulation for the agricultural sector, the Agricultural Investors act of december 1987.
- The state's interest in the private sector and making it a productive sector, and encouraging national and foreign private investments.
- The fragmentation of large national companies into micro-units as part of the restructuring, some of which were converted into joint stock companies under the 1987 act.

The simple citizen who moved from the early bedouin period imposed on him by France at the gates of the twentieth century to the stage of shopping and civilized in the Algerian corridors near his home, which allowed him to find algerian transportation in its forms leads him luxuriously to visit the capitals of countries western, he found himself after the drop in oil prices in the stage of its motto is "work and rigour to ensure the future", a stage in which the citizen realized that he is not immune, or perhaps confirmed that he is the only one who will pay for the bill of this decline, the fact has changed the social composition of the authority after the death of H.Boumediene, who was sticking to his plan, his socialist economic policy was to support the public sector, but after the emergence of new aspects in the political arena that control the economic decisions in the country emerged with it the real site of the labor base, which, thanks to its agricultural union frameworks, turned into means to support the plans of Power, which reflected negatively on the indicators of development and economic growth in the country when society became a consumer and a market for the world economic powers to sell their products, offset by the problem of the collapse and decline of the only and basic source of national income in light of the volatility in the oil market in 1986 which led to the rise of The ratio of external indebtedness, which prompted government institutions to reschedule external debt with international financial institutions (Ben Azza Mohammed El-Amin and others, 2006, p. 215), to find the average citizen face to face with ill-considered economic policies that the authority hastened, such as the abolition of price controls Followed by the gradual lifting of subsidies on large-scale materials, ending with the closure of many economic institutions that resulted in the layoffs of hundreds of thousands of workers, those economic policies created a huge gap within the Algerian house, because the wages of workers are no longer able to meet the needs of Families, and concerns among wage workers have become a daily sight within institutions.

The majority of working groups' sense of low standard of living has often led them to strike as a means of expressing the huge gap between the continued rise in prices and the failure to raise wages in a way commensurate with the realities of the pension.

2-2: **Political factor:** Algeria has been a pioneer in the Algerian Spring since the events of October 1988 because of the policies that affected the economic and social landscape in the country, and whose results are the emergence and emergence of liberal demand cultures among the people that made the country's political dictionary celebrated through The slogans that became advocates of multiparty, democratic and human rights, which were put forward as political alternatives away from the control of the Avalanche, which penetrated all state institutions thanks to its use of historical (revolutionary) legitimacy for 26 years, so that began to employ this legitimacy since the crisis of 1962, which saw a conflict between The interim government and the FLN are represented in its political office around the authority, and The Avalanche has been able to dominate the political scene in the country by employing the General Union of Algerian Workers, which initially took a neutral position on the conflict between the brothers and sisters, but the political bureau, the front saw in this position a kind of support for the interim government (Salleh Bey (A), 1962, P 117), which led them to enter into a conflict that made the central syndicate demand participation in the drafting of the country's constitution and independence from the National Liberation Front, so the party quickly corrected itself and entered into serious negotiations with the Union For a year for Algerian workers because of its labour organizational strength and ability to change, it reached an agreement on December 20, 1962, in which the Union Central Freedom Front recognized the organization of itself, supporting the economic policies of the state (Le Tourreau (R), 1962, P 298).

The FLN has dominated all state institutions and the political system in the country operates under its political and military wings, and even if the Avalanche economic strategy seems sincere in theory, it benefited from a certain group known for its monopoly on power and wealth, which did not work to It is the reason why President Chadli Ben Jdid (Ahmed Shouchan, 2008, p. 24) gave his speech, which was understood by the educated class as having another dimension aimed at the need to carry out a popular revolution against decision makers and men. Politics in Algeria, he talked about the economic crisis of Algeria that touched it in 1986, which made the purchasing power of the citizen very low due to the low oil prices, which resulted in the bankruptcy of a number of national companies because of their inability to import the simplest consumer items that are



considered the strength of the citizen Daily such as coffee, flour, etc. That speech infuriated the street.

At that time, the SONACOM Automobile Industry Corporation Union held a meeting of its members on September 25, 1988 inside the factory, so that for the first time workers denounced the scale of corruption and some state symbols and chanted slogans against these behaviors (Bouchnafa Chamsa, 2004, p. 128), then the protests expanded and moved in a month. October 1988 to the streets of the capital, which turned entirely into protests, Algerian television broadcast the scenes of that incident and sent calls for calm and sanity, but the demonstrations spread to other neighborhoods, and others used this chaos to spread their extremist ideas in the service of their narrow interests, which is What made the authority try to control the street by all means (Ahmed Chouchen, previous reference, p. 24), then the president appeared in the image calling for sanity in exchange for the promise of reforms by the protesters in important areas but political and economic, and after the intervention of political parties to calm these situations, and has been able to Chadli Ben Jdid to Recognizing the recognition of political, syndicate and media pluralism as a good way to change the situation in all areas of the country, this was the first step for the Algerian labor movement to recruit itself into independent unions away from the guardianship of the FLN and the Authority of The UGTA.

Despite the emergence of independent unions in most sectors and although they have a legal arsenal to protect them from the negative practices of the administration, their role is not limited to being a negotiated demand union sought by the regime and its ambition, because every attempt to take protests to the streets or arrest state institutions until they are met the demands that the state seeks through its governmental institutions not first for actual and real dialogue and solutions, but to employ its security, media and judicial institutions to give the status of illegality to such syndicate practices, so that the question always remains about when the government will announce its intention in a national project that makes these independent syndicate organizations are a real social partner that contributes (and is far from all political practice) to the building of the country?

If the Marxist trend sees the economic factor as the basis of change and is what really happened after the events of October 1988, which prompted the Algerian political system to change its laws in the public interest, the reality is that the same

circumstances of the past reproduced the same current problems, and here we will not talk about a change in society. Because change and as a result of the increasing contradictions in the infrastructure according to the Marxist concept of conflict, it is the high awareness of individuals and their participation in politics that will eventually lead to a change of system as a whole, and even if the change in the system is not entirely complete, it will push the system as a superstructure of change. His strategy is to deal with the factors of awareness and political participation employed by the under-construction represented in the workers, which is why we stop at the problem of awareness and culture of the Algerian worker as a determinant of his militant behaviors.

**2-3: Awareness and culture factor:** Independent Algeria has inherited many social problems resulting from many years of colonialism that have ruined the socio-cultural structures of this society and dissolved it in line with its interests, to say the least it can imagine about the social situation that characterized Algerian society in the first period of independence is the image of a third world country emerging shattered and exhausted by the colonization of a capitalist state for 130 years, starved, orphaned, brutally imprisoned and murdered even his children and women, and we do not deny the role played by the Algerian government and immediately after independence in an attempt to improve the situation of the Algerian people through all its components while supporting the national culture and improving and strengthening the role of the Arabic language. All of this represents the virtual or external aspect of the image of a regime that tries to protect and defend its people, but what concerns us as researchers in the sociology of Algerian society is the fact that this regime deals with the cultural heritage of this people and has it preserved it? and the impact on future generations?

The cultural heritage of any nation represents its identity, which links it to its distant past, but in the case of Algeria, which was colonized by France for more than a century, talk of identity has become a thorny issue and at the same time the attention of specialists in this field, because the impact of colonialism has become clear and at all levels, the Salafist dress does not represent his traditional Algerian identity, because he believes that the Saudi man is the perfect model versus the Sufi who kept the dress style and worship derived from the preservation of a certain model, and the intellectual became distinguished from other intellectuals through

his french speeches, which derived its values through the colonial period that distinguished between the French intellectual and the Badissi intellectual using French as a language of sophistication, prosperity and science, which Frantz Fanon says is one of the main cultural mechanisms used in the domination of the colonizer (John Scott, 2009, p. 279), but went beyond that to say that the language French is a major mechanism through which european civilization is injected into the consciousness of colonial peoples and which leads to the dehumanization of them (John Scott, same reference, p. 280), only the French language and culture were enough to produce in Algerian society and among the elite, which represents the Algerian Intellectuals, two large schools, a school whose values derive from El-Badissi الباديسي- thought and authentic national values and Arabism, which, after independence, were able to spread across sectors. Important such as education, higher education, health, etc., it is matched by the second school, which was the product of the French school, so that it has been able to penetrate the positions of leadership (management) in the economic and political sectors, and also control sway the media, which makes it appear to be a dominant force socially, it occupies leading positions in the state sector as well as similar positions in the private sector (Ali El-Kenz, 1994, p. 266), and this group resorts to employing the french language in some official forums as a strategy and symbolic capital through which these conflicts and ideological prejudices appear, and we are not here.

We talk about the linguistic issue that found itself in the context of intellectual and political conflict, but we talk about the conflict itself and the resulting dismantling of social ties, to alienate the human being in his homeland in his language and culture between the logic of displacement as a process of flipping and transformation, in the sense of transforming the established constants and deep-rooted identities which turns into the weight of idolization and sanctification into deprived linguistic tissues and outdated intellectual patterns (Abdelwahab Chaelan, 1913, p. 139) is something that will contribute to the dismantling of society and not to strengthen its thorn, especially in a country that France has worked to dissolve all its cultural elements that link it to its history, leaving behind a percentage of illiteracy that has reached 90% (Ali El-Kenz, reference already mentioned, p. 256).

### 3- **The absence of the national project:**

The absence of the national project since independence, which is the floor of the social contract, has produced us a society that does not believe in the choices made by the regime, despite not seeking the credibility of these options.

A people who sees the country's bounties and oil revenues distributed as trophies among a certain group of people and the rest of them must tighten the belt of austerity in the face of every economic shock... so we have to say that these practices will produce a people who do not believe in patriotism, whose principles and values are "morality, equality and freedom", and in light of these paradoxes that we have referred to, we will talk about the position of the working class and its position like other members of this society, if independent unions are a modern mechanism during which the worker was promoted and defended in the middle of the job, but at the same time unable to form employees as a syndicate and teach them the values of struggle, syndicate, legal and others... A mechanism as much as it contributed to some material gains, but it failed to achieve the union awareness of its members, so it is a weak mechanism in our country that captures thousands of participants, but it has not been able to turn them into militants, so that the union struggle remains the hopes of these organizations in the face of the reality of the weakness of the labor base in its union formation, all of this happens in exchange for the abandonment of society's traditional values that make us say that the identity of this society has become a hybrid between an authentic traditional culture and another western gained through predominance and admiration, which is what Djamel Gherrid addressed as a study that touched several sectors of society that made him give this specificity the term - cultural dualism - this duality that reflects the reality of Algerian cultural life under the daily intellectual conflict between what is traditional and what is modern, which was the result of the widening gap between the majority of the people and the institutions of the state.

The majority of the people and by historical history became a low class characterized by a consumer ideology due to the conditions of the country that controls its economy and its elite politics, the rents as much as it contributed to the disruption of the production machine due to dependence on it, it resulted in the creation of a stagnant, unproductive working class, but due to the collapse of oil prices in 1986 and its impact on Algeria, which has seen an increase in the population and increasing social demands, it has become the choice for the state to

lay off workers to control their financial resources, it means moving towards the option of moving further and further away from the society that itself began to know broad social movements and multiple forms and contents (Ali El-Kenz, reference mentioned above, p. 258), an intellectually unframed social movement it was called the "popular uprising", which resulted in the entry of that lower class into a disastrous decade in which tens of thousands of victims were killed, resulting in disintegration in the social fabric.

That experience made the general public resign from the political game in the country, either enter the mantle of the partner and benefit from the advantages in exchange for his silence and the continuity of the system, or find himself surrounded by the organs of the state if he chooses to be on the other side that demands movement and change and pluralism and so on, that equation It alone contributed to the creation of a culture of withdrawal from the national construction project due to the lack of real seriousness on the part of the regime in this, so that the independent syndicate practices become just a cover for the worker to settle his situation within his institution and away from any confrontation with the authority, the proportions of protests and strikes are always weak In important sectors such as education and health, taking into account the number of workers in them, despite the media hype, this is due in our view to two fundamental elements that have contributed to the development of a new culture for the Algerian worker recently:

- **Almost the absence of women in the field of struggle:** if we deal with the fact that the education sector and the health sector for example in which women make up the majority, especially in the field of employment recently, which is what drives a good group of young people because of their social situation and because of the specificity of the two professions to marry these employees therefore, by virtue of the culture of Algerian society, if the work that was recently forbidden for women is now permissible for the majority by virtue of its role in support married life, it does not mean that it should exercise syndicate work freely, especially when it comes to leaving. For the street or protest in a state far from the residence and we exclude here some cases, this case alone contributed to the weakening of the syndicate arena and made the union in the appearance of the organization unable to recruit all those involved.

• **Lack of syndicate awareness:** Awareness is linked to the culture that leads to the production of the worker's identity, culture determines all the behaviors issued by the worker in the middle of the job, in the middle of the labor base we take for example and according to a study of Dr.Mounir Soualhia, it has been noted that the culture of the worker's demand, if that is true, is related Directly with the wage, so that whenever there is a demand for an increase in wages, the rates of union organization rise among the workers and decrease when the material demands are absent, so that this practice resulting from the lack of awareness of union participants will only be numbers in the union and weaken the role of the unions in real Within the community, the following table shows the extent to which teachers are directed towards the demand for wages from other demands:

**Table 1: What is the basic requirement that currently concerns you among the demands?**

<b>Alternatives answer</b>	<b>iteration</b>	<b>percentage</b>
Pay increase	249	46.89%
Retirement	109	20.53%
Social Services	139	26.18%
Other demands	34	6.40%
Total	531	100%

**Source:** Mounir Soualhia, June 2014, p. 112.

At the level of syndicate leaders, it has been noted that the majority of the syndicate organizations remain in place despite the poor role they played, and this is likely to have several interpretations, the most important of which are:

- Either they choose the system so that they can be controlled by these organizations, and this is how developing countries work.
- Or they remained at the head of these organizations in exchange for a strategy of not training and educating syndicate participants so that they can be easily directed and controlled.
- Or as a result of the lack of real competitive syndicate aspects that can lead independent syndicate organizations and guide them for the better.

In the light of this or that interpretation, the fact remains that these independent organizations suffer from several real problems that have made the identity of the syndicateist blurred, which made the worker merely engaged in the union and has not yet reached the point of being a militant.

#### **4. Discussion of results:**

In the light of this interpretation, the fact remains that these independent organizations suffer from several real problems that made the identity of the syndicateist unclear, which made the worker just engaged in the union and has not yet reached the point of being a militant, and therefore no matter how many treatment methods the union follows, they must first return to To train its operatives so that they can gain a strong militant base in the face of all the policies pursued by the state, and then to exercise democracy at the level of the high leadership by leaving the opportunity for new aspects of the leadership of the union.

The political problem is clear because it does not deal with independent syndicate organizations, while the economist contributed to raising the number of participants in syndicates, while the problem of identity is the one that has a great impact on the union, because the union calls for working in a spirit of free struggle and not tied to social customs and traditions, but the identity of syndicateists in Algeria continues to be influenced by the traditional culture of the majority of militants, especially among women militants.

#### **5. Conclusion:**

The peculiarities of Algerian society is that it is a non-industrial society that depends on oil, which has made its economy fragile, in which most social and economic policies are linked to the price of oil, which in recent years has seen a roll over its sales ladder, a society in which the ruling regime continues to extend its grip on the institutions of society.

The civil is divided by the degree of loyalty, a system that does not recognize the other party where the opposition blocs are stationed and works to weaken them and weaken them, a system that, although it has an important base of the human element and natural resources, is the subject of the ambitions of several

international bodies, but it does not consider the concept of work with that holiness that has made many countries emerge from the cycle of underdevelopment and dependency, a society in which the General Union of Algerian Workers has acquired syndicate legitimacy and at the behest of the system to become the legitimate guardian of all workers, this reality and in the light of the limited militant culture of workers contributed in turn to accelerate the dismantling of existing social ties within these unions instead of strengthening them, the Algerian syndicate before independence were united by the general conditions and worked side by side with the moudjahidine despite all the pressures and liquidations that they were subjected to, but today it seems that the Algerian syndicateist and despite the arsenal of laws that protect him in the exercise of his duties, but he did not he can rise to the level of social partner opposite the government, perhaps independent syndicate work in Algeria like political action has been influenced by the peculiarities of this society, if we deal with the hypothesis that syndicate work in the world contributed to the production of strong societies can syndicate work in our country change who the specifics of society if there are political circumstances and human potential for it ?

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