

The Role of Social Cohesion in Regulating Social Relations and Strengthening Citizenship Values among Algerian Youth: A Socio-Analytical Study

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Abstract

This study examines the role of social cohesion in regulating social relations and strengthening citizenship values among Algerian youth. It highlights the importance of social values in fostering relationships based on trust, cooperation, solidarity, and respect. It also addresses the role of education in instilling these values among young people and strengthening their sense of belonging and social participation. The study emphasizes citizens' awareness of their rights and duties as a foundation for active citizenship. It further examines mechanisms for achieving social cohesion, representations of citizenship among different social groups, and the role of social relations in reinforcing citizenship. The findings show that cooperation and solidarity are fundamental mechanisms for maintaining social bonds. Relationships based on trust, respect, and cooperation enable young people to build and sustain cohesive social relations. In turn, these relations strengthen their sense of belonging and citizenship while supporting social stability and cohesion.

Keywords: Cohesion; Social Cohesion; Regulation; Relations; Social Relations; Citizenship.

Introduction

Social cohesion is a central topic in sociology because of its role in promoting stability and regulating relations among members of society. The continuity of a society does not depend merely on the presence of individuals within a shared geographical space. It also depends on the network of bonds, values, and customs that regulate social relations.

Youth occupy a pivotal position in the construction of social cohesion. As a social group, young people have a substantial capacity for interaction and influence in social life. They also play a fundamental role in reproducing social values and customs and transmitting them across generations. At the same time, they contribute to the emergence of new patterns of social interaction in response to technological, cultural, and economic transformations.

Within this context, citizenship reflects the individual's connection to society and the nation. It is not limited to the enjoyment of rights but also includes the fulfillment of duties and respect for

laws. Strengthening citizenship values among young people is therefore closely linked to a social environment characterized by cooperation, solidarity, and belonging.

Against this background, the present study examines the role of social cohesion in regulating social relations and strengthening citizenship values among Algerian youth. Particular attention is given to the nature of young people's relations with their social environment and to the consolidation of civic behavior.

The study is organized around the following themes:

- First: The conceptual framework and mechanisms for achieving social cohesion.
- Second: The functions of education, from the instilling of values to social relations among youth.
- Third: Citizenship as a social value and societal identity, and its representations across different sectors.
- Fourth: Citizens' rights and duties and their role in strengthening citizenship in Algerian society.

Study Problem

Like other contemporary societies, Algerian society has undergone significant social, cultural, economic, and technological transformations. These changes have affected the nature of social relations among individuals, particularly young people. Algerian youth now live in a changing social environment shaped by family ties, friendships, professional and educational relationships, and virtual relationships formed through social media platforms.

Although these transformations have created new ways of organizing social relations among young people, they have also raised questions about the nature of these relations and the continuity of the values on which they are based. These values include cooperation, solidarity, trust, respect, and belonging to society.

Social cohesion is an important mechanism based on strong social bonds and shared values. It regulates relations among individuals and promotes cooperation, solidarity, and responsibility toward the group and society. Citizenship, in turn, reflects responsibility toward society and the nation.

Accordingly, the study addresses the following question:

Does social cohesion play a role in regulating social relations among Algerian youth? Does it contribute to strengthening their citizenship values?

Study Objectives

The general objective of this study is to identify the role of social cohesion in regulating social relations and strengthening citizenship values among Algerian youth. This objective is supported by the following specific objectives:

- To define the concepts of social cohesion, social relations, and citizenship.
- To examine the functions of education in instilling social values and strengthening young people's social relations with their environment.

- To determine the relationship between citizenship, societal values, and identity, and its role in regulating social relations among youth.
- To highlight the importance of citizenship across different social groups and sectors in strengthening social cohesion.
- To identify the principal rights and duties of citizens and their role in strengthening citizenship in Algerian society.

1. The Conceptual Framework and Mechanisms for Achieving Social Cohesion

1.1 Conceptual Framework

1.1.1 Social Cohesion: Linguistic Definition

Linguistically, the Arabic term for cohesion denotes a state of interconnectedness and mutual support. Social cohesion refers to the interconnection among the components of a society. Something is described as cohesive when its parts are closely linked, mutually reinforcing, and firmly held together, as in a structure whose components are tightly integrated (Al-Maany, n.d.).

1.1.2 Conceptual Definition of Social Cohesion

Emile Durkheim employed the concept of social cohesion in a systematic scientific sense in *The Division of Labor in Society* and *Suicide*.

Durkheim maintained that the degree of social cohesion depends on the nature of groups, organizations, and societies, which exert a major and direct influence on patterns of individual behavior. This influence is particularly evident in suicidal behavior adopted by individuals when they are exposed to specific social conditions and factors.

Amitai Etzioni defined social cohesion as a positive expressive relationship between two or more persons. However, this definition appears incomplete insofar as it does not extend cohesion to the group level and does not address group values, objectives, or standards. Sociologists generally use the term in relation to both small and large social groups, particularly when such groups display the following characteristics: individual adherence to shared standards and values, cohesion among group members arising from common interests, and individual commitment to the moral and behavioral norms of the group (Mr. Nizar, n.d.-a).

1.1.3 Social Relations: Linguistic Definition

Linguistically, relations refer to ties connecting two persons, such as friendship, connection, kinship, or family bonds. The term also denotes contact or interaction between two individuals. In the management of work relations, it refers to interaction and to the connection between two elements that reveals a relationship of dependence or association between them (Mr. Nizar, n.d.-b).

1.1.4 Conceptual Definition of Social Relations

A social relation may be understood through the positions occupied by the individuals who constitute it. In its precise sense, a social relation is any form of contact or interaction between two or more persons who occupy social positions that may be equal or unequal in status. Such contact or interaction is directed toward achieving the basic purposes of the individuals involved in the relationship (Al-Hassan, 2005, p. 98).

1.1.5 Citizenship: Linguistic Definition

Linguistically, the Arabic term for citizenship is derived from the word homeland or place of residence. In Ibn Manzur's *Lisan al-Arab*, homeland denotes the place in which a person resides, that person's dwelling and place of settlement. Citizenship therefore expresses the relationship between citizens and their homeland, including moral and affective attachments that may differ from one person to another according to spiritual, emotional, human, national, material, historical, or other considerations. The scope attributed to the concepts of homeland, citizen, and their derivatives consequently varies in accordance with these considerations.

Within this understanding, citizenship, as described in the relevant sources, signifies full membership in a state. Citizens possess rights such as voting and eligibility for certain public offices, while also bearing duties such as paying taxes and defending their country. Although this definition retains elements of the linguistic meaning and established usages of citizenship, such as the place in which a person resides and the interaction between the resident and the homeland, it differs from these meanings in the scale of the territory, its organization as a state, and the type of interaction involved, which gives rise to reciprocal rights and duties established through a legal and institutional order (Khattab, n.d.).

1.1.6 Conceptual Definition of Citizenship

Citizenship is a translated concept whose meaning is reflected in the Oxford Dictionary. The term is therefore relatively recent in Islamic jurisprudence. Its meaning must consequently be examined within the context in which it originated before assessing the suitability of the Arabic term used to denote it.

Citizenship in Islamic jurisprudence: Just as the homeland has rights that constitute duties incumbent upon citizens, citizens also possess rights vis-a-vis their homeland, society, people, and nation. Among the most important are equality of opportunity, the absence of discrimination in political, social, and economic rights, and the achievement of social solidarity, which unifies the nation and transforms society into an interconnected whole. From this perspective, full citizenship and equality in rights and duties were associated with the emergence of Islam and the establishment of the first Islamic state in Medina in the first year after the Hijra under the leadership of the Prophet Muhammad, peace be upon him. Citizenship was thus established within an Islamic frame of reference from the earliest stage of the Islamic state (Jaber, 2011, pp. 22–32).

Patriotism is likewise defined as the strong emotion that citizens feel toward their homeland and the spiritual bond that connects them to it. It has been argued that no contradiction exists between patriotism and belonging to the Islamic nation, since love of one's homeland does not conflict with love for Muslims wherever they may be, but rather complements it (Abu Daf, 2004).

1.2 Mechanisms for Achieving and Strengthening Social Cohesion

- Ensuring social cohesion, achieving popular participation, and establishing security and public order.

- Undertaking activities necessary for social life, strengthening social cohesion, and achieving popular equality.

Imam Ali, may God be pleased with him, regarded the establishment of justice and the achievement of equality as foundations of social cohesion and cooperation among citizens. These conditions were viewed as essential to social development and to enabling development processes to advance. He advised governors to treat themselves, their close associates, those around them, and the general public equally, without monopolizing gains or benefits. He further instructed them to engage directly with the people, become acquainted with the realities of their circumstances, and avoid relying exclusively on close associates whose influence could transform government into a means of private gain or create centers of power that exploit rulers for particular interests and impose injustice and oppression on the population. Imam Ali stated: "The greatest source of satisfaction for rulers is the establishment of justice throughout the land and the manifestation of the people's affection. Their affection is not manifested unless their hearts are sound, and their sincere counsel is not secured unless they feel protected by those entrusted with authority." Through justice, the restoration of rights to their holders, and fulfillment of obligations, public affairs are set in order, popular satisfaction with state policy is achieved, and citizens become more committed to the continuity of a political order in which they receive such care. Their aspirations and participation in developing the country and achieving development are thereby expanded (Al-Asal, n.d., p. 91).

Establishing security and public order: Security is comparable to, and may even surpass, protection from hunger, as expressed in the Qur'anic verse: "Who has fed them against hunger and secured them against fear" (Qur'an 106:4).

Public order is likewise necessary for the preservation and continuity of life, as expressed in the saying attributed in the source to the Prophet Muhammad, peace be upon him: "If you pass through a town in which there is no ruler, do not enter it, for authority is God's spear on earth."

Undertaking activities necessary for social life: Material efforts directed toward development contribute to the establishment of a society characterized by a high level of material satisfaction and thereby help secure social and spiritual needs. Each individual should therefore seek self-realization in the economic sphere, while the state should respond to expanding social aspirations and encourage success in the principal fields of work and production, including agriculture, industry, trade, and services (Al-Asal, n.d., p. 94).

2. The Functions of Education, from the Inculcation of Values to Social Relations among Youth

2.1 The Functions of Education in Instilling Social Values and Strengthening Social Relations among Youth

Durkheim viewed education as a process through which culture and social values are transmitted from one generation to the next, particularly from the mature generation to the younger generation. Education is also a comprehensive and continuous social process carried out by multiple institutions and guided by defined objectives that orient individuals according to a philosophy

broadly accepted by society. The roles involved in this process are distributed among different institutions. The principal functions of education may be summarized as follows:

- Preserving the continuity of society. One of the principal objectives of education is to enable individuals to adapt to their surrounding environment. Such adaptation contributes to their continued integration within society and supports development and continuity through the transmission of ways of life, patterns of thought, and cultural heritage. Individuals acquire this heritage through participation in the group and through education, which also contributes to its preservation.
- Maintaining and renewing societal culture. The importance of this function has increased in modern times because of two principal developments: the growing complexity of social groups and the consequent need for greater efforts to preserve them, and the emergence of democratic systems that require the dissemination of culture among all members of society.
- Strengthening social cohesion. This function is achieved through the emergence of a new generation possessing social characteristics that support the continuity and progress of society and integrate individuals within defined social and educational frameworks.
- Establishing the foundations of democracy. Education enables individuals to recognize their capacities, encourages them to uphold their rights and perform their duties, and supports high levels of culture, awareness, and effective participation in the development of their societies.
- Promoting economic progress and future development. The objectives of any educational system include preparing individuals to contribute efficiently to productive processes and the labor market. Al-Rashidi (2006) explains that national education is a specialized form of education rooted in the culture of the nation, its social heritage, the characteristics of the contemporary era, and the qualities of the good citizen. Nasser (2003), in turn, argues that national education seeks to develop the individual's sense of belonging to the homeland, strengthen commitment to its objectives, foster pride in the country, and encourage its defense. Social cohesion among individuals is therefore supported through social education and the transmission of social values from one generation to the next. This comprehensive and continuous social process is undertaken by multiple institutions, including religious institutions, which also contribute to strengthening citizenship values among young people in society (Qarwani, n.d., pp. 6–7).

3. Citizenship as a Social Value and Societal Identity, and Its Representations across Different Sectors

3.1 The Relationship of Citizenship to Societal Values and Identity and Its Role in Regulating Social Relations

Citizenship consists of a set of social systems, patterns, and arrangements within which individuals conduct their activities in accordance with the framework established by the group. It therefore encompasses the relations and interactions connecting members of the group, the foundations on

which these relations are built, and the factors that guide and shape them. These processes determine the individual's position within the group and the role performed as a member of a social whole, comparable to a cell within a living social body whose relations and interactions with others operate as an interconnected unit. Citizenship may accordingly be understood as the collectivity of citizens who possess sovereignty, which helps explain expressions such as "the citizen is king" and "the citizen is sovereign." Citizenship also constitutes the foundation of the social bond. In the modern democratic society, the bond among individuals is no longer necessarily religious or genealogical, but political. Living together does not necessarily mean adhering to the same religion, sharing allegiance to the same monarch, or submitting to the same authority. Rather, it means being citizens belonging to the same political order. The citizen who participates in sovereignty is entitled to the same degree of respect accorded to others and to the protection of personal dignity. Relations among citizens are therefore founded on equal human dignity (Shalabi, n.d., pp. 28–31; Schnapper & Bachelier, 2016, p. 11).

The relationship between citizenship and the values of the society in which it exists: Although citizenship, as a contemporary concept, carries specific meanings that emerged from the historical transformations of the modern West, these meanings reflect the features of the contemporary civilizational context. Within a liberal democratic perspective, a secular or nonreligious framework allows residents of a given state to obtain membership that grants rights and creates opportunities for participation in political formation and for cultural and political influence within society.

Despite this idealized image, social reality cannot be organized solely on this basis because every society consists of groups with demands and perspectives that may conflict with those of other groups. Common foundations are therefore required to regulate group action and frame competing demands. Positive citizenship consequently requires society to rest on a foundation of shared values to which all constituent groups are committed.

The fact that citizenship is shaped by the prevailing values of society, while at the same time extending protection to all members, including those who do not follow those values, has led a number of scholars of citizenship in Islam to reject the argument advanced by some Orientalists, including Bernard Lewis, that citizenship is wholly alien to Islam because the Arabic language lacks a word corresponding to the Western concept of the citizen as a participant in civic affairs.

Arab scholars have rejected this claim and argued that Islamic discourse contains concepts embodying citizenship in terms of reciprocal rights and duties among members of society. One such term, according to this argument, is "Muslim." Tariq al-Bishri, for example, observed that modern international concepts of citizenship are built on a historical connection among the inhabitants of a particular territory, with that territory constituting the basis of membership and excluding others from citizenship rights. By contrast, the Islamic conception of the political community is based on religion, so that being Muslim qualifies the individual to enjoy the rights associated with membership in that community.

Societal identity: In the early Islamic community, religious and political identity was treated as a foundational principle. By virtue of being Muslim, the individual acquired immediate and full

membership in the political community and, in a positive or republican sense, active citizenship. This meaning is reflected in the well-known hadith: "The protection granted by Muslims is one, and the least among them may grant protection on behalf of all. Whoever humiliates a Muslim is subject to the curse of God, the angels, and all people" (reported by al-Bukhari and Muslim). A commentator on al-Bukhari notes that the term "Muslims" theoretically includes women and children.

Contemporary citizenship commonly draws on values rooted in the religious heritage of society or of its majority. Citizenship within an Islamic framework similarly draws on Islamic values that define reciprocal rights and duties across different spheres, including the national sphere considered here. If all citizens are Muslim, equality in reciprocal rights and duties between citizens and the state is straightforward within this framework. If society includes a non-Muslim minority, that minority is likewise entitled to citizenship rights on the basis of Islamic values that protect religious freedoms and material and political interests without injustice. Historical experience is presented in the source as demonstrating the distinctive position of minorities within Islamic societies, including periods in which the rights of Muslims themselves were restricted while those of non-Muslims were preserved.

4. Representations of Citizenship among Different Social Groups and Sectors

Citizenship constitutes a principle that operates across different sectors of society. In its contemporary meaning, its pathways of application, and its educational requirements, citizenship includes the following:

- Equality among citizens within a unified national community on the basis of belonging to that nation.
- The possession by citizens of social, political, economic, and cultural rights guaranteed by the system.
- The assumption by citizens of duties toward the state and society, including taxation, military service, and voluntary work.
- The citizen's entitlement to participate, directly or by representation, in public service through the political sphere.
- Loyalty to the homeland and to its symbols, including its anthem, flag, language, and customs, to the extent of willingness to sacrifice for it.

In every nation, the principal elements among which rights and duties are exchanged and through which citizenship is constituted may be grouped into three categories: the people, institutions, and the state.

Citizenship among members of the people: The civic nature of human beings, that is, their connection to others through reciprocal relations, extends beyond an instinctive form of association to become a vital and even existential necessity. For this reason, even the doctrines that most strongly emphasize individual autonomy acknowledge the need for values that regulate relations among individuals so that individuality itself can achieve its fullest realization.

Islam situates the regulation of social relations, together with the sound relationship between the Muslim and God and the fulfillment of covenants, among the paths to human flourishing. Conversely, the violation of rights arising from these relations, corruption on earth, and the breaking of God's covenant are presented as causes of divine displeasure and human misery (Al-Zunaidi, n.d., pp. 9–12).

The Almighty says: "Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only people of understanding take heed" (Qur'an 13:19).

Accordingly, if relations among individuals within a Muslim society are to attain a humane level conducive to well-being, they should embody the ethical principles prescribed by Islam for relations among believers. These include the following:

- Familiarity, affection, and compassion: Relations should be characterized by a spirit of positive psychological and practical closeness that connects individuals through genuine faith-based and human bonds rather than through merely instrumental or superficial interests. The Prophet Muhammad, peace be upon him, expressed this meaning through the analogy: "The believers in their mutual affection, mercy, and compassion are like one body. When one part suffers, the rest of the body responds with sleeplessness and fever."
- Sincere counsel: This is a comprehensive concept that requires striving for what benefits the person receiving advice. It is not limited to directing someone to perform a neglected act of worship or to abandon a prohibited act.

Sincere counsel for every Muslim was among the commitments on which the Companions pledged allegiance to the Prophet Muhammad, peace be upon him.

- Loyalty based on the bond of faith among believers: This bond forms the basis of the cohesive organic structure of Muslim society and, consequently, of the Islamic nation. When it weakens, the condition of the community deteriorates and its civilizational presence declines. The Almighty says: "Those who disbelieve are allies of one another. If you do not do likewise, there will be turmoil on earth and great corruption" (Qur'an 8:73).
- Reconciliation among people: This involves removing the causes of division, conflict, and discord, promptly containing hostility when it arises, and preventing its escalation. Islam regards reconciliation as one of the most commendable acts.

The Almighty says: "There is no good in much of their private conversation except in the case of one who enjoins charity, what is right, or reconciliation between people. Whoever does this seeking the pleasure of God, We shall grant that person a great reward" (Qur'an 4:114).

- Support: A Muslim has the right to receive support from another Muslim to the extent of the latter's abilities and resources. Such support includes both material and moral dimensions. Just as a Muslim should support another who suffers material injustice, support is also required in cases of moral harm, including backbiting, malicious gossip, defamation, and similar forms of injury (Al-Zunaidi, n.d., pp. 13–14).

In its contemporary meaning, citizenship likewise encompasses support, affection, loyalty, and related values. Its practical pathways require equality among citizens in rights and duties within a national community, thereby contributing to social cohesion among young people in Muslim society.

5. Citizens' Rights and Duties and Their Role in Strengthening Citizenship in Algerian Society

5.1 Citizens' Rights and Their Role in Strengthening Citizenship in Algerian Society

Articles 7, 8, 9, 12, 32, 33, 37, 65, 66, 67, 68, 69, 70, 71, and 72 include the following provisions:

- The people are the source of all authority. National sovereignty belongs exclusively to the people, and constituent power belongs to the people. National identity and unity must be preserved and strengthened. The state derives its legitimacy and reason for existence from the will of the people. Its motto is "By the people and for the people," and it exists solely in their service.

5.1.1 Rights and freedoms

- All citizens are equal before the law, and no discrimination may be justified on the basis of birth, race, sex, opinion, or any other personal or social condition or circumstance.
- Algerian nationality is defined by law. The conditions governing the acquisition, retention, loss, or withdrawal of Algerian nationality are established by law. Youth constitute a vital force in nation-building, and the state is responsible for ensuring the conditions necessary to develop their capacities and activate their potential.
- The right to education is guaranteed. Health care is a right of citizens. The state encourages housing construction. Citizens have the right to a healthy environment. All citizens have the right to work, and trade union rights are recognized for all citizens.
- The right to strike is recognized and exercised within the framework of the law, and the family is protected by the state and society (Law No. 16-01, 2016, pp. 3–9).

5.1.2 Duties

Articles 32, 36, 42, 45, and 46 include the following provisions:

- All citizens are equal before the law, and no discrimination may be justified on the basis of birth, race, sex, opinion, or any other personal or social condition or circumstance. The state works to promote parity between men and women in the labor market. Freedom of belief and the inviolability of freedom of opinion shall not be infringed.
- Freedom of worship is guaranteed within the framework of respect for the law, and the right to culture is guaranteed to citizens.
- The state protects the national tangible and intangible cultural heritage and works to preserve it.
- These rights may not be infringed in any manner without a reasoned order from the judicial authority, and violations of this provision are punishable by law.

- The protection of natural persons in the processing of personal data is a fundamental right guaranteed by law, and violations are punishable by law (Law No. 16-01, 2016, pp. 10–11).

Algeria has also accorded attention to women in general and working women in particular by ratifying international agreements concerning their protection. Algerian labor legislation emphasizes equality and equal opportunity between men and women in rights and duties within Algerian society (Chaouche, 2018, p. 196).

Conclusion

The relationship between social cohesion and citizenship is reciprocal. Social cohesion provides an environment that strengthens citizenship values, while active citizenship contributes to preserving social cohesion. This relationship highlights the need for coordinated efforts among social actors to create an environment that enables young people to participate, interact, and assume responsibility toward their nation.

Strengthening social cohesion among Algerian youth therefore represents an investment in the future of society. It contributes to the formation of a generation capable of building positive social relations and practicing citizenship effectively, thereby supporting social stability and serving society and the nation.

Social cohesion is also strengthened when young people benefit equally from social, economic, and political rights that respond to their needs.

Accordingly, this study contributes to research on this topic for the following reasons:

- Promoting social cohesion fosters affection, familiarity, cooperation, loyalty, and related values, thereby strengthening citizenship among members of society.
- The family plays a leading role in strengthening social cohesion, regulating social relations, and developing citizenship among Algerian individuals.
- Transmitting Islamic principles and social values inherited from previous generations to younger generations contributes to character formation and the cultivation of loyalty to the homeland, with positive implications for citizenship.

The study also seeks to draw attention, particularly within Algerian society, to the importance of social cohesion and the significance of social relations. This understanding is necessary to ensure that democratic citizenship is not equated with nationalist intolerance.

Study Findings

In light of the study's subject, the following principal findings were identified:

- Social cohesion is a fundamental factor in the stability of social relations. Relations based on trust, respect, and cooperation help young people build and regulate their social relations.
- Cooperation and solidarity are fundamental mechanisms for preserving social bonds. Young people's participation in collective activities, assistance to others, and contribution to solving social problems strengthen their sense of national belonging.

- Social cohesion contributes to the regulation of social relations. Its role extends beyond strengthening bonds among individuals to reinforcing the values and norms that define acceptable behavior within society. These include respect, tolerance, dialogue, cooperation, and commitment to responsibility within the social environment.
- Belonging is a fundamental component of citizenship. A sense of belonging to society and the nation provides an important foundation for strengthening citizenship values. The younger people perceive themselves as part of society and recognize their role within it, the stronger their commitment to social responsibilities and participation in public life.
- Respect for the law is a manifestation of citizenship. Citizenship is not limited to a sense of belonging to the nation. It is also reflected in everyday behavior and in the individual's commitment to the rules that regulate social life.

Study Recommendations

In light of the preceding discussion, several recommendations may be proposed to strengthen social cohesion through a rigorous scientific approach involving youth, society, and the state:

- Raise awareness of the importance of social relations in Algerian society as a means of strengthening social cohesion among its members.
- Implement targeted programs, including seminars and educational booklets, to raise awareness among social and official institutions of the importance of social cohesion and its contribution to citizenship values among Algerian youth.
- Strengthen the capacity of Algerian families to instill values in their children in accordance with the model of the good citizen and to provide them with sound upbringing.
- Draw the attention of those responsible for Islamic religious institutions to the importance of social cohesion in regulating social relations and strengthening citizenship values among Algerian youth.
- Enrich public discourse on identity, emphasize socialization, and instill positive values among young people to strengthen mutual loyalty and social attachment.
- Strengthen citizenship education programs in educational institutions and universities and link them to the everyday practices of young people in Algerian society.
- Promote a culture of dialogue among young people, encourage respect for differing opinions, and discourage intolerance.
- Support youth initiatives focused on community service and the resolution of social problems.
- Strengthen the role of universities in promoting citizenship values through scientific, cultural, social, and voluntary activities among young people.

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