

The Reality of Higher Education Outcomes in Sociology in Algeria

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Abstract:

Sociology, as an academic discipline, is an essential social science that allows us to understand the realities of human society on a clear scientific basis. It enables us to uncover the roots of problems and social weaknesses and thus to intensify our efforts to solve them. The ultimate goal of this field is to create a dynamic society that adopts purposeful methods of change, aiming for human progress based on solid foundations. However, it is important to note that the perception of reality can only be articulated and discussed by those who experience it first-hand. This perspective takes into account the vast amount of research and studies that are still influenced by conflicting Western ideologies.

While this is the theoretical framework, the reality is reflected in the high number of unemployed sociology graduates from various Algerian universities. This unfortunate reality indicates that sociology in Algeria has remained confined to academic institutions, without effectively penetrating official institutions. It lacks the necessary strength to assert itself for various reasons that will be discussed in this research paper. In addition, official institutions do not actively contribute to strengthening sociology in practical terms. There is a crisis of confidence between sociology and official institutions.

First, the context and the problem:

The tremendous technological advances that humanity has witnessed in the last two centuries are equivalent to what has been achieved throughout its long history. These advances, whether technological or social, have been the driving force behind human progress. Recognising the significant role played by universities in achieving these achievements in developed countries, various developing and underdeveloped countries have sought to establish and develop universities with diverse resources. The aim is to meet the challenges of contemporary life and its demands by adapting management methods, programmes and curricula to the needs of their societies.

As a developing country, Algeria is not exempt from this choice. It recognises that scientific research is one of the most influential fields in the race for civilisation, competition and progress. Since its independence in 1962, Algeria has sought to catch up and synchronise with this dynamic. It has focused on the development of its university system as the main space for absorbing and activating knowledge by

- Disseminating knowledge through education and training.
- Developing and expanding knowledge through scientific research.
- Application of knowledge through service to the community.

As an open social system characterised by interaction with its environment, the University has a responsibility to meet the needs of society as it is an integral part of it. Its values, objectives, resources and information are derived from the environment and society, and these values, objectives, resources and information are returned to the environment and society in the form of scientific output, research services or a qualified and trained workforce.

It is from this perspective that the continuing value of the University's engagement with the humanities and social sciences, particularly sociology, is derived. The social sciences themselves are part of the social system and emerge from it. The problems that arise within the system are reflected in these sciences because knowledge naturally feeds and nourishes each part. The system as a whole has a significant impact on the social sciences.

The growing importance of the social sciences is largely due to their focus on the individual and society as a whole, encompassing their past, present and future. This has led decision-makers in various fields to eagerly seek the opinions and analyses of social scientists. These researchers have claimed objectivity and scientific rigour, using quantitative methods derived from the natural sciences to establish their scientific credibility in addressing problematic issues and proposing solutions. As a result, successive governments in Algeria have invested in the social sciences by creating institutes, colleges and departments.

Today, the Algerian university has fulfilled its mission by producing thousands of qualified graduates who are able to work in government agencies or the private sector. It has also produced a vast amount of research and books, some of which serve as respected scientific references and sources of enlightenment and education. However, the results have not always lived up to expectations. The actual achievements of the Algerian university often fall short of what should be achieved, and there are significant gaps and disparities that vary over time due to the dynamics of political, economic and social factors.

A key indicator of this reality is the huge number of unemployed graduates (see statistics from the National Employment Agency, page 18).

This bleak picture and these alarming figures reflect the inability of the Algerian university to keep up with the dynamics of change.

Instead of being a nurturing environment that leads to a more effective future for its graduates, it has become a contributor to their alienation and isolation, teaching humanities and social sciences in an isolated tower, far from the demands of different segments of society.

If we focus our analytical lens on sociology as an academic discipline, which is a crucial social science necessary for understanding the realities of human society on a clear scientific basis, it enables us to discover the roots of problems and manifestations of social malaise. Through this understanding, we can intensify our efforts to address these issues and achieve the goal of creating a dynamic society that embraces purposeful methods of change in the hope of reaching a stage of human progress based on solid foundations.

In theory, despite the many attempts to reform higher education and the system of social sciences, including sociology, the situation of the latter remains unclear. The chaos in sociology departments today is manifested in the hasty and irrational modification of programmes and the enormous proliferation of sociology departments throughout the country, which accommodate a large number of students at the expense of quality. The weakest

students are directed to this discipline, and transfers from unsuccessful or failed students in other disciplines are accepted.

This grim scene makes researchers and observers wonder about the reason for the proliferation of sociology institutes and departments in Algerian universities without any real plan to guide their progress. At the same time, Algerian society does not need the results of this specialisation. The most important question is: how can we turn sociology graduates into creative and innovative participants who live in and adapt to their time and reality, instead of being recipients alienated from their time and reality, like an invalid currency that has lost its identity and competence? They have a mindset that predisposes them to shun their society and disengage from their role as positive actors in the community.

Secondly, in the concept of the university

The university, linguistically derived from the feminine word "jami'a" meaning assembly or gathering, refers to a collection of academic institutions called colleges where arts, sciences and humanities are taught. Higher education, known as university education, comes after secondary education (Al-Munjid in Modern Arabic Language, 2001, p. 216).

The word "university" is derived from the Latin word "universitas", which means an association that brings together a particular profession or craft. Over time, the term came to refer to the scientific union that includes a number of scholars, indicating their gathering (Jargis, 2005, p. 350).

Terminologically, it is defined by the Glossary of Education Terminology as an institution of higher education that focuses on the training and education of students who have completed their secondary education. It is made up of several institutes or colleges offering different postgraduate studies, with at least three colleges in its curriculum. These colleges teach humanities and their branches or applied sciences and their branches. A student who graduates from the University obtains a specific specialisation degree. The University is also concerned with educating society by raising awareness among students and providing them with the necessary knowledge in their respective fields of specialisation. It also focuses on the preservation of national wealth (Jargis, 2005, p. 350).

According to the terms used in the social sciences, it is defined as a scientific community concerned with the search for truth. Its main functions include education, scientific research and service to the surrounding community (A selection of sociology professors, 2010, p. 210). In Algerian legislation, it is defined as a public institution of an administrative nature that contributes to the dissemination, preparation, development and training of the cadres necessary for the development of the country (Deliou and others., 2006, p. 79).

This definition highlights the public nature of education in Algeria, similar to other public institutions that are influenced by the prevailing political, economic and social conditions.

Sociologist Alain Touraine defines the university as a cultural institution and a vehicle for social change. It is also a field of ideological conflict. It is linked to society and its stages of development, with each of its functions becoming more important depending on the nature of the society or the stages of its change (Yaishe, 2010, p. 317).

In conclusion, the university is the highest educational institution, which includes colleges, institutes and higher schools. Its main functions are education, training, promotion of scientific research in various disciplines and service to the community.

Thirdly, sociology and confusing understanding

The linguistic origin of sociology is derived from the Latin word 'socius', which means companion, association or community, and the Greek word 'logos', which means knowledge, logic or high-level study. Therefore, sociology can be defined as the science of society or the study of human societies (Rashwan, 1995, p. 81).

Social phenomena have existed since the dawn of humanity, but it was not until the end of the 19th century that efforts were made to establish a science specifically concerned with the social domain.

This marked the emergence and development of sociology as a discipline with its own aims, methods and conceptual framework. Early pioneers sought to answer questions such as How does society cohere? How does political order emerge? Are there universal laws that govern social life? What guides individual behaviour? What are the explanations for collective phenomena? In response, they adopted a rigorous and comprehensive research programme to systematically address these questions, which heralded the birth of sociology (sociology).

It is important to note that the emergence of this new science in the 19th century was the result of a paradigm shift and a transition to a new society, which occurred at the confluence of three revolutions: a political revolution (the French Revolution), an economic revolution (the Industrial Revolution) and an intellectual revolution (the triumph of rationality, science and positivist philosophy). These revolutions created a need for organised and systematic acquisition of knowledge (Caban and Dorteih, 2010, p. 6).

Sociology emerged to study society in an objective and scientific manner through research methods that help to discover and analyse social facts objectively. Scientific study refers to adhering to the principles of scientific research and focusing on the study of facts and phenomena that can be investigated by one or more scientific research methods. It involves drawing general conclusions that form theories to explain reality and make predictions (Lebsir, 2010, p. 300).

Sociology is a discipline that provides the necessary assistance in identifying socially desirable goals and devising appropriate strategies to achieve them. It is not just a theoretical or research-oriented science that benefits researchers in research centres. Rather, it has an applied function that places a responsibility on sociologists themselves to participate in social change for the better (Zaïmi, 2004, p. 9).

Thus, academic training in sociology revolves around two fundamental aspects. The first is the theoretical framework, which is imbued with an ideological dimension that shapes its cognitive framework. The second aspect is the intellectual effort and field research carried out by sociologists on the needs and social requirements within the same framework (Deliou, 2004, p. 15).

In the Algerian university context, there is currently no consensus on prioritising the development of students' awareness of individual, national and global issues and their positive interaction with them. The question remains whether it is more effective to develop enlightenment and social thinking among students or to teach them the principles and facts of sociology. In other words, which is more beneficial: promoting enlightenment and social thinking or teaching sociology as a cognitive framework? The answer is not definitive

because it involves a combination of improvisation and individual initiative in the face of a theoretical and fragmented understanding of reality, as we will discuss later.

Fourthly: the historical background to the development of the Algerian university

Before examining the current state of the Algerian university system, it is necessary to consider the changes it has undergone, similar to other social institutions. These changes reflect the general conditions of the society that surrounds and influences the university. Both are products of a dynamic and sometimes tumultuous history, shaped by various circumstances ranging from French colonisation to the popular movements that Algeria is witnessing in 2019.

The creation of the first university in Algeria dates back to 1877, during the French colonial period that began in 1830 and lasted until 1962. This university was created to serve the children of settlers and consisted of four faculties: Medicine and Pharmacy, Physical Sciences, Arts and Humanities, and Law. The first Algerian university student graduated from the Faculty of Law in 1920 (Deliou and others., 2006, p. 163).

During the colonial period, the university operated within a French framework in terms of curriculum, programmes, administration, ideology, language and objectives. Its purpose was to serve colonial needs, including the dissemination of French culture and the erasure of local culture and national identity. Since independence, the Algerian university has undergone significant changes, which can be summarised as follows:

- The first phase (1962-1970): Immediately after independence, the revolutionary government sought to break away from the colonial legacy by establishing new universities based on regional balance. This period saw the creation of the University of Oran in 1966 and the University of Constantine in 1967, followed by other universities in major cities. The educational system remained based on the French system, with the university divided into faculties such as Arts and Humanities, Law and Economics, Medicine and Exact Sciences. Academic training consisted of several stages, including a three-year bachelor's degree, a one-year specialised study phase, a two-year doctoral degree and a doctorate (Türkî, 1995, p. 150).
- The second phase (1970-1980): This period marked the birth of the Algerian university. In 1970, the Ministry of Higher Education and Scientific Research was established, laying the foundations for scientific research in Algeria. In 1973, the National Organisation for Scientific Research was set up to develop applied research, and the National Council for Scientific Research was established.

In order to make a clear distinction between the colonial university and the independent Algerian university, the higher education reform was implemented in 1971. This reform opened its doors to all sectors of society, in accordance with the principles of educational democracy. As a result, the number of students increased significantly. Colleges were divided into institutes and an independent semester system was introduced. Measures were also taken to facilitate registration for examinations and supplementary courses for the baccalaureate. A law was also enacted to facilitate the enrolment of veterans in universities. The aim of these measures was to meet the needs of the economy by producing competent professionals. However, evidence suggests that the contribution of universities to development remained limited and ineffective in achieving development programmes (Boufleja, 2005, p. 63).

- The third phase (1980-1990) saw the emergence of the University Map in 1983. It aimed to plan higher education for the year 2000, taking into account the national economy and its sectors. The aim was to redress the balance by directing students towards the specialisations required by the national labour market and by transforming university centres into universities (Boufleja, 2005, p. 64).

Despite the tempting planning at this stage, the university did not achieve its objectives. Unemployment among its graduates increased and the productive sector was unable to absorb and accommodate these professionals beyond its capacity.

- The fourth phase (1990-present) was marked by the 1995 reform, which focused on key principles such as "public service, university autonomy, decentralisation of management, quality of education, and rethinking of teaching methods and programmes

This reform was introduced in order to respond to the changes that Algeria was undergoing in the economic field by reassessing its socialist orientation. During this phase, an attempt was made to establish a strong relationship between the university and its environment, in preparation for entering the realm of the free economy, which requires competent professionals capable of withstanding internal and external competition. As a result, this phase witnessed a significant enrichment of academic programmes and the introduction of the LMD system (Licence-Master-Doctorate), which originated in Anglo-Saxon countries and was adopted in April 2004 and implemented in Algerian universities during the 2005-2006 academic year. Its main features include the transformation of the traditional system into the following:

- First level: Licence, with a duration of six semesters over three years. Each semester consists of different teaching units, culminating in a professional or academic licence.

- Second level: Master's degree, which lasts four semesters over two years. Each course leads to a professional or research Master's degree.

- Third level: Doctorate, with a duration of three years (Azri, 2017, p. 160).

This reform included a new structure for teaching, curriculum content, as well as guidance, assessment methods and the management of various bodies. However, more than half a century after the establishment of Algerian universities, the reality has shown that the actual outcome falls far short of the adopted reforms. While the university community exists with a broad base of students, professors and administrators, the quality aspect is lacking. The university, like other public institutions, has undergone several patches, but the truth is that the gaps have widened over time. The reforms (patches) are no longer effective and, to this day, the Algerian university remains stagnant under the weight of imbalances that have persisted since independence, the most important of which is the dominance of the quantitative perspective over the qualitative one.

Fifth: an analysis of the functions of the Algerian university

There is no doubt that the basic functions of the university, which include education and training, scientific research and public service, are integrated and interrelated. The teaching and training function of the university contributes to the dissemination of knowledge, while the scientific research function contributes to the renewal, production and development of knowledge. As for the community service function, it contributes to the application of knowledge to solve societal problems.

This is the theoretical consensus at the local and global levels. But the question is: why haven't these functions been realised in the Algerian university? Or rather, where are the outputs of the university through its internationally recognised functions? It seems that there is a significant gap between those who plan educational programmes and those who implement them.

In my opinion, as a researcher and educator with more than twenty years of experience, the developmental and active role of the university in its society is different from the prevailing meaning in reality. The university is not required to be present in all 48 provinces, with three universities in major cities. Nor is the university expected to simply graduate large numbers of students who will ultimately become large numbers of unemployed. What is required of us as active participants within this framework is to play a significant role in our social, economic and cultural environment, based on

- Breaking down the barriers between the University and the community, where every member of the University embraces the noble principle that the University is a servant of its environment.
- Building bridges between the university and the community, where the university undertakes targeted studies and research to understand this society, its characteristics and needs, and thus provide it with the graduates it needs.
- Transforming scientific, humanistic or applied research from a means of prestige for students and researchers into a useful tool for development. These functions cannot be realised in practice without the involvement of all the actors within the university in activating the role of the university in its environment, integrating it into the depths and roots of society so that it becomes a key tool for the desired social change. In addition to our responsibility to prepare qualified and necessary skills for the demands of the market and different national sectors, we make the university graduate capable of understanding the issues of his or her time, society, environment and people. This is achieved by linking the curriculum to societal issues, so that a student studying medicine, philosophy, mathematics, sociology, computer science or history realises that what he or she is learning in the lecture halls and classrooms is closely related to his or her homeland and identity, so that the university remains part of the social consciousness.

In this context, the sociologist P. Bourdieu considers that the university fulfils two essential functions: the internal function, which consolidates the cultural aspect and gives it the legitimacy of continuity and transmission from one generation to another, and the external function, which consists in the integration and adaptation of the university to realistic circumstances. (BOURDIEU, 1966, P74)

Sixth: the disruption of the sociological scene in the Algerian university

It is impossible to discuss the crisis of academic results in sociology without reflecting on its origins and development in Algerian society in general and in the university in particular. However, it is difficult to summarise sociology's journey in a few lines. Nevertheless, we will try to briefly highlight the ideological factors that have significantly influenced this journey and led sociology as an academic discipline to its unsatisfactory state.

Let us begin with the birth of the science that shapes our thinking and behaviour today. Sociology was born and flourished in the Western world, not as a result of geography, but as a

product of civilisation. This means that sociology in the Arab and Islamic world did not emerge as it did in the Western world, driven by economic, social, political and intellectual conditions that interacted and eventually produced sociology as a scientific framework that addresses social problems through study and research to find effective solutions (Deliou, 2004, p. 19).

In this context, Mustafa Naji notes that the emergence of sociology in the Arab world was not a product of Arab or Islamic civilisation, nor was it a response to a specific societal need. Rather, it was a mere imitation of the Western academic system. Consequently, the early stages of sociology were characterised by the application of stereotypical intellectual and theoretical frameworks from Western societies, based on the Western heritage. This resulted in imitation and mimicry without innovation or renewal (Yaishe, 2010, p. 297).

1- Sociology in the colonial period:

If the emergence of sociology in the Arab world was to some extent linked to the Western sociological heritage in general and to French sociology in particular, it wouldn't be an exaggeration to say that in Algeria it was more closely linked to this heritage. There are several reasons for this:

- The nature of the colonisation experienced by Algeria, which lasted for a century and a quarter.
- The prominent role played by scholars of the social sciences in general and sociology in particular. The Algerian colonial school played an active and fundamental role in the development of exploratory and analytical plans for other colonies.
- The French were the first to establish a sociology department in Algerian universities when Algeria was under their colonial rule.
- After independence in 1962, Algeria continued to follow the same curriculum and system inherited from France at all levels of education, due to a lack of experience in developing its own system.
- Until the mid-1970s, most sociology graduates were taught by French professors.
- Most scientific missions in various disciplines, especially sociology, were directed to France and French-speaking countries, followed by English-speaking countries.
- Even scientific missions to the Arab East, such as the Arab Republic of Egypt, represented an extension of French sociology. (Yaishe, 2010, p. 298)

The colonisers saw sociology as an effective means of understanding the local Algerian population in order to control and subjugate them, thus ensuring the success of the colonial project. George Martine confirms this, stating: "All this is to help the French in France and their fellow Europeans settled in North Africa to understand the social structure of the Muslim population of this country. This task is carried out by North African sociological studies.

Colonial sociology, in its study of Algerian society, was closely linked to the aims and plans of French colonialism, which aimed to strip the Algerian nation of its identity and tighten control over it. Sociology, along with other social sciences and humanities, was used to implement a policy of sowing discord and hatred among people of the same homeland. The Arab-Berber dichotomy became a central focus of colonial sociology. Here we see the close link between sociological studies and the ideology of colonial interests. These studies claimed

scientific objectivity and neutrality, while directly serving the interests of the colonisers by attempting to erase the identity of the Algerian people and fragment its social fabric.

As for the official launch of sociology as an academic discipline in the universities, it was formally established in 1958 and was primarily aimed at the children of the colonisers. The programmes were geared towards French universities and tailored to their standards. During this period, Algerian sociology was linked to the French sociological heritage, especially the works of Comte and Durkheim. Consequently, it perpetuated the same conservative ideological background that served to maintain the existing conditions and interests of the colonial presence, excluding any attempt to deny or undermine its dominance.

It is important to emphasise that the colonial era was a decisive period in Algeria and cannot be ignored or considered as a closed chapter, as some may believe. The weight of the colonial legacy has had a significant impact on the current state of sociology in Algeria.

2- Sociology at the university after independence:

First phase (1962-1970): After independence, sociology continued to be taught in French as an independent branch within the Faculty of Arts at the University of Algeria, inheriting the same curriculum from the colonial period. The 1966 Algerian guide to higher education stated that a bachelor's degree in sociology required four compulsory certificates, including general sociology, social psychology, political economy, North African sociology, human geography, demography, and a certificate in literary studies (Maatouk, 2005, p. 75).

The second phase (1971-1990): It was characterised by the dominance of a populist ideological discourse in which sociology and its practitioners were tasked with reflecting on development policies and mobilising support for socialist ideology (the ideology of the ruling party). Sociology became a progressive revolutionary science belonging to the Soviet socialist camp, competing and contradicting the reactionary bourgeois sociology led by the capitalist West. (Maatouk, 2005, p. 77).

The practitioners of sociology in Algerian universities were divided into opposing factions, and anyone who rejected the ideology of the ruling party (socialism) faced exclusion. Instead of sociology becoming a science that served society and its broad social strata, it became a science that defended the existing regime and propagated its discourse within the university. Sociology was given responsibilities that went far beyond the academic field of science; it became a political, ideological struggle rather than a purely scientific endeavour. Therefore, it is not possible to speak of Algerian sociology during this period; rather, it was what was known as "state sociology" at the expense of science and society. (Maatouk, 2005, p. 78).

The third phase (1990-2004): With the country's shift towards liberalism after a severe crisis in various aspects, all attention was focused on technological sciences under the pretext that they were the catalysts for development and change, while social sciences, including sociology, were marginalised. Socialist slogans and concepts were removed from programmes, and the regime did away with sociologists.

This phase marked a decisive turning point in the journey of sociology in Algeria, as the discipline was marginalised and lost the few gains it had made in the previous phase. It served the regime more than society, as evidenced by most of the research conducted during this period, which focused on socialist culture, socialist management of institutions, rural exodus, demographic growth, the Algerian peasant class and industrialisation.

The sociological arena during this period witnessed explicit ideological activity. Two ideological currents emerged: the radical socialist current, which continued from the 1970s, and the Islamic current, which gained popular support, especially after the events of October 1988, when the masses demanded change and democracy. The suspension of the electoral process, the country's descent into violence and terrorism, and the suppression of freedoms also affected the course of sociology in Algeria. Many sociologists fled abroad and some, such as Boukhobza and Djilali El-Yabes, were killed, further contributing to the decline of sociology in Algerian universities.

The socialist current experienced a marked decline as a result of its failure at local and global levels. Meanwhile, the Islamic ideological current was gaining ground, waging an open and widespread activist struggle and establishing a strong presence in Algeria, including in the universities. The influence of the Islamic orientation was evident in sociology programmes, with the introduction of certain measures reflecting this orientation as part of the reforms of this period. Examples include the introduction of "Sociology of the Arab Maghreb" and "Islamic Sociology" as an alternative to Western sociology.

This alternative claimed to be scientific and objective, but was based on an ideological background that was evident in the religious discourse among students and overshadowed sociological concepts and all the theoretical and methodological frameworks that sociology students are expected to understand and master. Graduation theses included Koranic verses and hadiths as a substitute for scientific evidence and scholarly references (Yaish .p,315. 2010).

The fourth stage (2004 to the present): Algeria was characterised by the establishment of security through the implementation of national reconciliation, and the Islamic movement experienced a clear decline. In order to adapt the Algerian university to the profound social, economic, political and cultural changes taking place in the country in the context of the new millennium, a reform of the higher education system was introduced, adopting the LMD system. However, according to the researcher who, as a professor, experienced both the classical system and the LMD system, this reform did not bring about any significant changes in the field of sociology, except for the reduction of the duration of university education from 4 years for a bachelor's degree (licence) to 3 years, 4 years for a master's degree to 2 years (master), and 6 years for a doctorate to 3 years.

Observations on the current state of sociology in Algeria include the following:

- Chaos in sociology departments, which continues to grow despite the lack of demand for sociology and its graduates.
- Unstable programmes and changes that do not reflect the current situation.
- Political control over scientific output due to weaknesses in the educational system.
- The commercialisation of research, which is a new phenomenon affecting Algerian universities in general and sociology departments in particular. Many research teams have been set up, but the results are not noteworthy or praiseworthy. The supervising ministry, in order to avoid conflicts and due to its inability to monitor, distributes grants to these teams regardless of their productivity (Maatouk, 2005, p. 80).
- Sociologists who have worked in the field since independence to the present day have contributed to their own alienation and detachment from their work, which has only benefited

the regime during the era of the one-party system. This has further alienated them from their society and made them unwanted and dispensable in the eyes of the community.

Seventh: the current situation of academic outcomes in Sociology

Although the issue of employment of sociology graduates is well known to the public and private sectors, supporting this with concrete figures lends more credibility when discussing the issue of sociology outcomes in the labour market. We will try to back up the theoretical information with statistics and data from official bodies that confirm the indispensability of this specialisation for society. We can base our research on the example of the University of Constantine 2 - Abdelhamid Mehri and the province of Constantine, which together can provide a model that reflects the reality in Algeria as a whole.

Table (1): Illustrates the number of graduates from the Department of Sociology, Faculty of Humanities and Social Sciences, Abdelhamid Mehri University Constantine 2. (From 2017 to 2023).

	Sociology (Bachelor's)	Graduates	Sociology (Master's)	Graduates
2016-2017	124		129	
2017-2018	189		150	
2018-2019	156		73	
2019-2020	225		200	
2020-2021	162		86	
2021-2022	150		165	
2022-2023	153		164	
Total	1159		949	

Source: Prepared by the researcher on the basis of data from the Statistics Department of the Deanship of Education and Student Affairs.

From the above table, we can see that the number of graduates with a Bachelor's degree in Sociology is close to the number of graduates with a Master's degree in Sociology, which reflects the government's intention to promote a 90% transition to the Master's level. Over seven years, there were 1159 Bachelor's graduates and 949 Master's graduates in the same specialisation.

Table (2): Illustrates the supply and demand for employment in Sociology (Bachelor's level).

Sociology Bachelor's Graduates" Year	Number Registered (Demandeurs)	Number of Placed (Placement)	Difference (Unemployed
2017	118	06	112
2018	87	07	80
2019	106	05	101
2020	31	02	29
2021	200	02	198
Total	542	22	520

Source: Prepared by the researcher on the basis of data from the Provincial Employment Agency of Constantinople (AWEM).

Table (3): Illustrates the supply and demand for employment in the field of sociology (Master's level).

Sociology Bachelor's Graduates"	Number of Registered (Demandeurs)	Number of Placed (Placement)	Difference (Unemployed)
2017	99	07	92
2018	65	11	54
2019	77	06	71
2020	28	02	26
2021	132	06	126
Total	401	23	369

Source: Prepared by the researcher based on data derived from the Constantine Provincial Employment Agency (AWEM).

The data in Table 03 clearly show the surplus of registered persons in the agency. In this field, there is a large number of registered graduates compared to a small number of employed persons. The number of unemployed in Sociology closely parallels the number of graduates. Out of 401 registered individuals, only 32 graduates were employed. This figure reflects the increasing supply of sociology graduates at undergraduate level compared to the actual demand in the labour market.

These figures reflect the worrying reality that sociology in Algeria remains confined to university institutions, without being transferred to official institutions. It is neither strong enough to assert itself for the reasons mentioned above, nor are official institutions working to strengthen it by challenging its field capacities. There is a crisis of confidence between sociology and official institutions.

Sociology has always been a mirror of what is happening on the national scene and has never been independent of the orientations and ideological interests of the state.

The political market has always dominated merit, and this is not surprising when analysing the situation in Algeria as a whole, where politics precedes and determines everything economic and social. The failure of politics has been one of the reasons for the stagnation of most Algerian institutions, including higher education.

The political interference of successive governments, manifested in the imposition and appointment of officials based not on competence but on rewards for their services in the political field, together with other negative practices that cannot be fully explained here due to space constraints, have collectively hindered the progress of social sciences and continuously reduced their effectiveness. The criterion that governs work in universities is the formality of working rules, which has turned them into rigid structures that operate without a clear and coherent strategy.

The involvement of researchers and specialists in the social sciences has remained hostage to political decisions, which could have led to qualitative leaps if scientific research had been

transformed into a development tool, especially in sociology. The use of its results in practical fields can be achieved by incorporating a utilitarian perspective, which refers to a system of transactions and utilitarian relationships between two parties with shared goals and interests. Graduates seek to use their acquired knowledge in a functional rather than an ideological sense within society. The latter benefits from the output of this academic discipline by using the results of exploratory studies and research that prepare it for the demands and rapid, unexpected changes of globalisation. This presupposes that the sociological researcher cannot conceive of the usefulness of his research outside the reality of his society and its dominant components.

Conclusion:

Undoubtedly, the colonial legacy, both in its military and cultural aspects, as well as the dominance of the political system, have played a significant role in hindering the development of sociology in Algerian society. However, this does not absolve us of our responsibilities as researchers and educators. We believe that true criticism begins with self-criticism, and out of a sense of responsibility we must acknowledge that sociology in Algeria is still in a transitional phase. The transfer of Western social thought has taken place without proactive critical analysis, and the tendency to simplify is the general characteristic of sociology in Algerian universities. It exists for academic prestige rather than for active engagement with our daily lives and our existential questions.

As I conclude this attempt to answer the question that has long provoked us as sociologists (why has society dispensed with the results of sociology?), it may be useful to refer to the words of the late Algerian philosopher and thinker Malik Bennabi, half a century ago. He said: "The social sciences are now more necessary and more important than the material sciences. The former is a danger in a society where people are still ignorant of their own reality, and understanding human civilisation and preparing for it is much more difficult than inventing an engine or training a monkey to use a noose around its neck..." (Bennabi, 1981, p. 35).

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