

# Characteristics of Kinship in Algerian Society

Dr. Zedira KHAMMAR<sup>1</sup>, Dr. Brahim DEKOUMI<sup>2</sup>

<sup>1,2</sup>Department of Social Sciences, University of Oum El Bouaghi, Algeria 2Department of Social Sciences, University of Ouargla, Algeria.

Received: September 18, 2022

Accepted: October 03, 2022

Published: October 06, 2022

## Abstract

In this article, we discuss the kinship system in Algerian society through a socio-anthropological analysis of the concept of kinship and its types, affiliation systems, and the most important socio-anthropological theories of kinship, including the theory of "Germaine Tillon" that she extracted from her study of Algerian society. Finally, let us highlight the most important characteristics that distinguish the Algerian kinship system.

**Key words:** Algerian society, Characteristics, kinship, kinship system

## INTRODUCTION

The kinship system exists in every human societies and every civilizations, and it is therefore considered to be a global system. There is no human society without a system, which defines the kinship relations between its members. It is also a type of nervousness, because the individual is the first linked to his family, which represents him the first group, where kinship relations are consistent, and nervousness means economic and moral cohesion, which is the result of blood and regional relations.

## DEFINITION OF CONCEPTS

### Definition of Kinship

#### *Derived Definition*

We find in Ibn Manzur's *Lisan al-Arab*: «Kinship and very close kinship are closeness in the lineage, and kinship is in the belly, and this is originally a source, and the parents of a man and their closest relatives are at his clan, the lowest, and the proximity of a thing, and reach a person by his proximity or right' (Ibn Manzur, 1999, p.666) Referring to the intermediate lexicon, we find, "Nearness of a thing, nearness and nearness, and nearness of a thing is nearness and nearness, and nearness and nearness, near, it is close, and we say close to her and close to his" (Mazkour et al, p. 750).

#### *Idiomatic Definition*

We will rely on the presentation of an analytical model of the concept of kinship through an anatomical and socio-anthropological process of some conceptual visions of some sociologists and anthropologists who have studied the question of kinship at length.

Kinship is determined in one of its meanings in the light of biological factors, «The individual is related to his father and his mother by virtue of his birth, just as the father and the mother are related to one to each other by virtue of their common life and their participation in the birth of children, and it is finally found that the children of the same parents are related to each other because they all belong to the line of the same spouses" (El Gohary, 1999, p. 89) and kinship "a social relationship based on real, imaginary or artificial blood ties" (Mitchell, 1989, p. 130), and kinship "a social relationship based on ties of marriage, blood or affinity" (El-Sayed, 1997, p. 89).

And kinship according to «R. Fox» «kinship in anthropology and sociology does not mean family relations and marriage, but it also means intermarriage relations, because kinship is a bloody relationship and intermarriage is a marital relationship, therefore the relationship of a father to his son is a relationship of kinship, and the relationship of a husband to his wife is a relationship of mixed marriage, and the child is a newborn. His parents and his kinship relationship can be traced through them" (Al-Hassan, 1981, p. 19).

We note from the previous definitions that she sees kinship in two aspects, the biological aspect and the social aspect, and this is explained by «Martin M. Segalen», «Where kinship is based on two fundamental and complementary aspects to both the biological aspect (blood) and the social aspect, so he looks at the term Kinship is not based only on blood ties, but goes beyond to social relations of another kind, which are what whom we call the in-laws” (Segalen; 1981, P 12).

And kinship, according to the Dictionary of Sociology, “a group of individuals bound by an emotional bond, represented in descent, fraternity and intermarriage. Whether traditional or modern» (Boudon, 2003, P 170), and thus «kinship is a set of social ties recognized by society which binds certain people, and is based on the kinship bond and represents the one of the elements of the global family system, as it is shared by all human societies that Humanity has known” (Shukri, 1996, p. 59).

## **TYPES OF KINSHIP**

Kinship is the beginning of any social fabric composed of female and male atoms, its structure is the family and its system is the permanent exchange between the forces of society, and the kinship between the types of socio-anthropological perspectives:

### **Blood Relationship**

We can say that blood kinship is what exists between people who belong to the same ancestor, whether this ancestor is male or female, and in blood kinship we distinguish between primary kinship and secondary kinship, primary kinship is the relationship between parents and children, or that which binds mother and father and brother, while secondary kinship is that kinship which is diagnosed by the common ancestor, the descendants of a common ancestor are members of the blood group, the belonging of the individual to his parents gives him the right to be a member of two blood groups (Mahjoub, p. 105).

### **Social link**

In addition to real kinship relationships, there are unreal social kinship relationships, for anthropologists distinguish formative evolutionary relationships from kinship relationships established by society by virtue of cultural systems of kinship, and upon which obligations similar to those built on blood ties. In some societies «can occupy A person has the status of father for another person who is called a father without being a real father and without having the right to communicate with his mother, but the question is related to traditions and morals public, as happens so far in some Egyptian villages, where a person uses the word «father such and such» to those of the age of uncles and others” (Al-Samalooti, 1981, p. 137).

### **Relationship by Mixed Marriage**

These are the relationships resulting from marriage, and the kinship in this case is based on mixed marriages, and the parents are the parents-in-law, and they are divided into different ranks of kinship, that is, they differ in the degree of their closeness to the person. Not only were blood and in-laws not considered relatives in the strict sense of the term, but the development of family sociology studies, together with the development of anthropological studies of kinship, have recently shed light on the category of in-laws. Parents, on the ground that my brother-in-law (who is my sister’s husband as well as my wife’s brother) is between him A relationship and me, as it exists between him and my children, the first is the husband of the aunt of my children, and the second is the maternal uncle of my children” (Shukri, 1996, p. 60).

### **Artificial Kinship**

By artificial kinship, we mean «that type of relationship in which society deprives society of the nature of true kinship relations, and from which it takes away all its rights and duties, and it is called virtual or ritual kinship» (Shukri, 1996, p. 74).

### **Ritual Kinship**

Social relations in this type of kinship do not rest on a biological basis, but essentially rest on a social ritual basis derived from the culture, traditions and systems of society” ( Al-Khashab, 1985, p. 119), and examples of ritual kinship are what Evans Prichard found. It is the system of age classes through his study of the tribes of southern Sudan, and «these individuals have the same rights, duties, privileges and social functions, and brotherhoods and bonds of common affiliation arise between those who transcend clan boundaries, and overcome the strength of those fraternal families which impose restrictions on them in the area of marriage and sex, just as blood relations impose it” (Al-Samalouti, 1981, p. 121)

## **KINSHIP SYSTEMS**

The kinship system exists in every human society and every civilization, and therefore it is considered a global system. There is no human society without a system that defines the kinship relations between its members.

### **Parental Affiliation System**

The term means «to follow the relationship of the individual with his relatives only through the male line for social purposes, and another term synonymous with it is the affiliation with the nervous relatives of the male line» (Al-Gohari, 1999, p. 17), and kinship is based according to this system On the father alone, without the mother, the child rejoins his father and his paternal family, while his mother and his family are considered as foreign to him and do not related to him by any family ties” (Al-Gohary, 1999, p. 17).

This system was known to ancient Chinese, ancient Japanese, Hindus, ancient Hebrews, Germans (ancestors of Germans), Greeks, Romans, ancient Arabs, Slavs and other peoples.and legality” (Shukri, 1996, p. 41).

### **Maternal Affiliation System**

In this system, individuals are assigned by line of kinship in a single line, as is the case in the patriarchal system, and lineage can be traced through a single line by maternal ties which are assigned to a grand-common mother through known lineage (Shukri, 1996, p. 42), and in maternal branch affiliation systems is inherited from uncles to nephews, and aims to preserve the economic and political identity of the kin group.The fact is that the nature of these men (that is, the degree of their kinship with the individual) differs from their nature in the patriarchal system, so that we find in the place of the father (in the systempatriarchal) the uncle is responsible and directs the child.Uncle and nephew (Shukri, 1996, p. 39).

### **Dual Affiliation (Membership)**

This system is one of the most widespread kinship systems in the contemporary world and in the vast majority of societies, and it is not based on the idea of filiation in a single line, whether it is the line of the father or of the mother, but rather on filiation with the two.The clearest model has the form of a family tree and a family tree that takes a consistent form according to the affiliation to the parents at the same time.The Four (Shukri, 1996, p. 53).

### **Totem System**

The axis of kinship in this system is represented in the totem, which is «the sacred bond which forms between the members of the clan, and makes them a spiritual and social unit, and therefore the individuals who belong to the same totem believe that they descended from his loins. On the other in the degree of kinship (Al-Khashab, 1985, p. 51), and human scholars believe that this system is related to its appearance in societies characterized by a certain characteristic, as the existence of the system of external marriage, because these tribes prohibit the killing or eating of the collective totem which they sanctify and take as a symbol.Therefore, each man must seek a wife outside the tribe, and each woman must also look for a man outside the tribe (Al-Khashab, 1985, p. 51).

## **TYPES OF KINSHIP GROUPS**

### **Primary Family**

The primary family is the first component of the kinship system, and it consists of the man (husband), the woman (wife) and the children, whether they live together or not.These are the relations that exist between children of the siblings, that is to say from the same parents, and finally the third type, which are the relations that exist between husband and wife for the same children as parents” (Al-Khatib, 2000, p.185).The family is one of the oldest and most widespread human groups, its members are related by kinship, whether they live under the same roof or not.These affective ties or kinship ties occur through marriage and childbirth, that is to say the relationships between men through women or what Pierre Bourdieu calls conjugal or sexual capital.(Bonte, 2005, p 39).

### **Complex Family**

The complex family takes many forms, the most important of which are the two types, the compound family and the extended family, and they have different foundations that arise from certain systems related to marriage or residence, and the compound family exists.in many societies, and it is based on the system of polygamy with one husband and

half-brothers (Ghamri, 1991, p. 88), and the second form of the complex family is the extended family, “consisting of two families marital or two or more compounds, and the availability of the primary kinship relationship between the members of these families is required, and the extended family members live in a housing unit, and economic cooperation prevails between them.” (Maen Khalil, 2000, p. 161).

### **Household**

The kinship system also includes the presence of social groups called the family, which consists of a group of primary families, and follows a type of economic organization called the living unit on which the household is based and which is accompanied by common economic and social obligations” (Ghamri, 1991, p. 89).

### **Badna**

Families can be linked to each other by a common ancestor more distant from the father, called badana, and anthropology designates “that cohesive and cooperative group whose members are related by ties of kinship in a certain lineage. It is a group that expresses its unity, cohesion and independence in the fulfillment of its obligations” (Mahjoub et al., 1998, p. 45).

### **Clan**

«A social unit which is considered an extension of the family and which is characterized by a certain sequence of kinship compatible with a special residential system, and therefore it is a spatial unit, and the members of a clan depend on the presence of a common ancestor who founded the clan, and sometimes this grandfather is a legendary figure” (Wasfi, p. 46).

### **Tribe**

A social unit that brings together several clans, spreads in primitive societies, and is characterized by the unity of place, language and culture (Adnan, Muslim, 2001, p. 213). “The tribe comprises a number of people belonging to a common origin, and they also share the ownership of an area of land, which is established between them. They speak one language and one dialect, just as the tribe is usually divided into several clans, and the clan is divided into several groups, each group consisting of one, two or three families” (Ma’an Khalil, 2000, p. 130).

## **KINSHIP THEORIES**

### **Evolutionary Theory**

Scientists who support this trend in their theory transform, when studying the kinship system, an evolutionary trend by researching the first beginning of kinship systems and then tracing the various stages they passed through and the forms these systems took at different stages (Abdul Rahman, 1992, p. 39), and of anthropologists who was influenced by the evolutionary trend, developed a theory based on the development of family life and marriage from simple to complex (Abu Zaid, 2011, p. 278). He presented 139 kinship systems in different parts of the world, and it was concluded from this study that the human family or humanity in general has gone through three basic stages: the stage of savagery or offensive, the stage of barbarism and finally the stage of civilization or civilization” (Rashwan, 2004, p. 137).

In addition to Morgan’s theory, we find the theory of the Swiss researcher «Bachofin» in his book «The right of the mother» in 1861, and he passed through this study a chronological sequence of the systems of marriage and family. By son, and Bachofin calls this stage the Amazon, that is, the transfer of political sovereignty to men after it was in the first societies of women (Abd al-Rahman, 2006, p. 2).

As for McClennan (1867-1881), he explains in his book Primitive Marriage the historical stages that the traditions of marriage and kinship have passed through in the world. , that is, polyandry for a woman, and from her to the paternal affiliation system which replaced the matriarchal system, while the familiar family form gradually appeared at the same time» (Al Samalouti, 1981, p. 105).

### **Theory of Proportions (Theoretical Regression)**

Genealogical theory dominated throughout the 1930s and 1960s and was linked to the work of the African anthropologist Mayforts and the theoretical studies of Radcliffe Brown” (Marshall, 2000, p. 1116).

Proponents of this theory believe that “it is reproduction, and not marriage, that guarantees the continuity and cohesion of the basic human groups that make up society. The continuity and solidarity of human groups are based on kinship

systems emanating from paternal and maternal lineages. Therefore, the filial line plays the main role in the formation of what we call the system. The social in its economic, cultural, symbolic and communicative dimensions" (Maatouk, 1998, p. 161).

### **Claude Lévi-Strauss Theory: Exogamy and Basic Kinship Structures**

Lévi-Strauss, the contemporary French anthropologist, established the structural anthropology for which he is famous in the study of kinship systems in 1949 (Maatouk 1998, p. 207).

Marriage theory is based on the atom of kinship, and "Strauss designates the smallest unit of kinship that we can observe in man. This atom of kinship is based on three types of relationship: the relationship between a husband and his wife, between a brother and a sister (of the same husband), and between a father and a mother on the one hand, he was born, on the other hand, it is the atomic and fundamental form of the relationship of kinship in man, and from this atom of kinship branches off social relations in their broadest form, and the social system is largely based on this equation" (Maatouk, 1998, p. 53).

«Strauss focused on the essential role that the woman plays in the process of exchange, and he concluded that the law of marriage, especially the external law, which is only a kind of conversation, is a set of processes that aim to ensure some kind of contact between individuals and groups» (El-Sakhawi, 1996). 46) «And he did this by speaking of a communicator, at one end of which stands the opposite end there is kinship, and according to the logic of exchange, in the first part of speech the exchange of words occurs which are signs of a specific meaning, while at the opposite, that is to say kinship, the exchange therefore focuses on women who still bear signs and values" (Al-Aswad, 2002, p. 85).

The social relationship of kinship "is based on the coming of the woman to her husband with her material, family, cultural, symbolic and communicative heritage. In classical anthropology, this essential role is calculated on filial reproduction, and on the children who ensure the survival and dissemination of social relations" (Maatouk, 1998, p. 52). In this, Lévi Strauss says, "The kinship system always needs a man to give up a daughter or a sister in favor of another man who will marry her. It plays the fundamental role of extroverted construction of kinship in all the civilizations of the world" (Lévi Strauss, 1949, p. 497).

"Citrus distinguishes between two kinship systems, the first represented in primary kinship systems which distinguish primitive and traditional societies, where a person chooses a marital partner according to specific social rules, often represented by kinship rules, while on the contrary, he does not choose this partner in the complex systems that distinguish societies developed according to previous rules, but according to the whim of a personal choice" (Al-Sakhawi, 1996, p. 48).

### **Teyon's German Theory: Endogamy and Secondary Kinship Structures**

The studies conducted by "Germaine. Tillion" on both shores of the Mediterranean in general and in Algeria in particular (Berber and Tuareg groups) on intermarriage and primary kinship structures have theoretical and methodological value, as they contradict linear evolution theory, and because they incorporated a set of economic, cultural and demographic factors as interdependent and mutually reinforcing factors" (Michel, 1986, P. 43).

In her book «The Harem and the Cousins», which was considered a pioneer in the field of marriage and kinship relations in Morocco, she concluded that marriage between cousins is considered nobility saying: «Nobility for the Maghreb is linked to marriage between cousins of paternal lineage, and the commitment of the individual will be more rigorous with his filiation.» to nobler lineage, and more so, that the individual is more noble by belonging to a family more attached to endogamy» (Tillion, 1982, P. 25).

Through this, Tyion uses the term incest or forbidden marriage to refer to internal marriage, as sociologists call it, or consanguineous marriage. What has led to the casualties being the people who want to marry strangers with their rare" (Tillion, 1982, P. 29).

«With the development of society, the wounds multiply and worsen to the point of being hardly bearable, and a general hardening appears at the level of the systems, as these populations refuse to live with foreigners, so they plot all means of subterfuge and violence to prevent foreigners from settling" (Tillion, 1982, P. 27), and favoring an interior marriage model "Ge Tieon" says: "I have often heard people from rural Algeria m to express the happiness of keeping all his children by his side, thanks to his own husbands and wives, and the feeling of pride he feels, when he feels protected

by a certain number of members of his family and their relatives (Tillion, 1982, P .30). Furthermore, she also spoke of kinship through what she observed in the cities of Oran, Algiers, Constantine, and even in the desert regions, saying: «People prefer internal marriage, they see it as a successful marriage ssi, and it also strengthens kinship relationships. Marriage of parents continues and succeeds unlike marriage with foreign wives It does not last and collapses» (Tillion, 1982, P. 38).

## **Characteristics of Kinship in Algerian Society**

### **Definition of Kinship In Algeria**

Kinship is considered as a principle of analysis of social relations, “and it is in itself an ideological device, that is to say a means of domination or symbolic family violence. All forms of relationships are useful, especially if they are concealed under the cover of bloody relationships or kinship which transform this bond into a legal quality” (Ritemy, 1993, p. 36), and if kinship “means directly the framework in which the activity of the group is part of the labor force and the receptacle of family power, it is also the link with a form of racism and a real discrimination between individuals» (Ratimi, 1993, p.36).

Thus, kinship is seen as the social recognition of special relationships between individuals who have direct ties to the ancestor, or believe they have a common ancestor. We have indicated in our definition of this term that this results in the legitimacy of dependence and affiliation, which is accepted by a cultural environment known to it, noting that the ancestor is the one who determines the basis and the degree of kinship, which has the possibility of being based on physical dependence or affiliation to it (i.e. descent), but the important thing here is the ancestry which the groups call , so that their members are distributed in the form of social groups, and these groups do not affect negatively so that they do not lead to confusion or non-recognition of each other, but rather to a permanent connection and union” (Boutefnouchet, 1984, p. 212).

### **Kinship and Nervousness**

In Algeria, «we find that the concept of ‘uncles’ is a concept which does not express in its sense only blood kinship, but rather expresses the sense represented by the social membership of the clan group, that is that is, it indicates the joint geographic contact. , which is what distinguished Algerian society during the French occupation, so each Algerian was He presents another Algerian to the colonial administration as his cousin, and this name was especially famous for the large tribes” (Boutefnousht, 1984, p.180).

In the Algerian family, authority belongs to the father. After the study conducted by R. Mounier, he found that there is a similarity between the Algerian tribal families and the ancient Roman families, so that in undivided families, power is within the reach of the head of the family, and the deeds and the supreme word are his portion. However, the development of this type is clearly observed in the Algerian family. The family is in great solidarity and cohesion in all areas, and the kinship here we find it linked, so that if the father dies, for example, the family continues to live with each other, and preserves all its members. , as before (Boutefnochet, 1984, p. 25).

The individual within the social group - the clan or the tribe - “is associated with it in social and economic relations. This relation within the clan is decided and agreed upon by the clan council or the group which is responsible for the affairs of the tribe, and which organizes at the community level agricultural campaigns which represent the economic aspect or the social relations, which is imposed by the group on the family or the individual, and it is the participation in certain events, like Tawiza, for example” (Ritemi, 1993, p. 37).

This cohesion and cohesion is what Ibn Khaldun expressed in his introduction to the definition of the concept of nervousness, through which he explained the evolution of the tribe or clan towards Authority, which is the best concept to define the sense of cohesion or blood ties. Cohesion and survival are the two fundamental elements in the social formation of family groups. Asabiyyah, then, «is interdependence, cohesion, union, assembly and convergence in one place, and for this we find that each member of the tribe to which he belongs, whether by relations of blood or by alliances or contracts, is willing to sacrifice and lose their money, their property and even their life in the name of their survival, and we come to say that nervousness is a concept that expresses cohesion because ‘it derives from the underlying dynamic of the moral and material values of the group represented by the clan or tribe’ (Maghribi, 1986, p. 143), noting that asabiyya today means economic and moral cohesion , which is caused by bloody and regional relations, as the size of the family increases, the size of the nervousness increases, and with it increases the authority, with which the group becomes dominant and dominates the other **groups** (Boutefnochet, 1984, p. 55).

By approach, we find that kinship “is a kind of nervousness so that loyalty is made only to the members of the tribe, whether they have blood or social ties. It is a means of control and influence, whether from inside or outside the tribe. This translates into a real strength with which the family is linked in many areas, whether social, economic or religious” (Boutefnouchet, 1984, p. 58).

This bond results from the belief that he belongs to the family in particular and to the tribe in general by a common ancestor, and this grandfather is for them a religious man, which makes the individuals more united and more interdependent within of the group, anyway. many families within the tribe, the bond remains strong and influential so that the groups form important families that Represented in kinship circles with a common center, kinship is a concept through which it illuminates the blood ties that family members enter into kinship structures through larger circles (Botfennoucht, 1984, p. 58).

### **Kinship Circles in Algeria**

After the study conducted by Descloîtres and R. Descloîtres and L. Debzi on the kinship system and family structures in Algeria, they managed to identify the most important kinship circles controlling the foundations of relations within the Algerian family., which made it possible to understand, define and organize kinship relations, namely:

#### ***First Circle: Primary Kinship***

The first-degree relatives, who are the first two families of the individual, represent the family of his immediate ancestral parents, his relatives of the immediate entourage on the one hand, and his wife then his immediate successors on the other hand. They feel it towards them, because the father appears as the first representative of family values. He is first, then the uncle, then the older brother. As for behaviors, these are those that the village group recognizes as valid for the unity and cohesion of the family. He’s the only one who gets involved. By what angers him and takes away his consent and his care, he does so while respecting the right of the father over him, which is granted to him by inherited customs and religious rules” (Descloîtres&Debzi, 1965, P.24 ).

#### ***The Second Circle: Secondary Kinship***

It is represented in the uncle and his children, grandchildren and cousins

#### ***Third Circle: Kinship of the Mother***

It consists of the uncle and the aunt and their children, as well as the grandfather and the grandmother on the mother’s side.

#### ***Fourth Circle: Affinity***

It is represented in the ancestral kinship in terms of the male line, ie the grandfather and the great-grandfather extending directly over two or three generations.

#### ***Fifth Circle: Cousin Kinship***

«It consists of ancestors in a male line of grandparents of the fourth, fifth and sixth generations until reaching the common ancestor, and these are descended from cousins of the fourth, fifth and sixth degree to beyond blood relations to imaginary kinship” (Descloîtres&Debzi, 1965, P. 25).

All these circles of kinship play a decisive and direct role in the life of the individual, in particular primary and secondary kinship and maternal kinship. These circles represent a large place in Algerian society.

### **CONCLUSION**

Kinship occupies a large place in Algerian society, because kinship is only a system of values and moral rules, as well as rights and duties, through which the individual becomes a center of strength for relations. of kinship, because it is he who pushes them towards synergy, disharmony or divergence. In addition, kinship relationships in the present day have undergone changes, since they differ significantly from the relationships existing in the traditional structure. The main novelty lies in the marked reduction in contact between close families, particularly distant ones. Relations with them are rare, but with this, the moral commitment to them remains in the case of exposing them to the problems of life.

The remarkable evolution of kinship relations is due to several circumstances, such as the evolution experienced by Algerian society, since the spread of education, the exit of women towards work, the emergence of a civil law that

competes with customary law (honor), wage labor, and also because of the remarkable evolution of the contemporary family structure such as the change in the role of the father, the change in the characteristic of division, and the aspiration of individuals for more individual freedom.

## REFERENCES

1. Abdo, M., Mahjoub, M., Ahmed Ghoneim., F., & Muhammad, S. (1998). *Studies in the Bedouin society*, Al-Azarita, University Knowledge House.
2. Abu Zaid, A. (2001). *Social construction, an introduction to the study of society*, Kuwait, University Knowledge House.
3. Ahmed El-Sayed, S. (1997). *Sociology Terminology*, Saudi Arabia Al Shukri Library.
4. Ahmed Muslim, A. (2001). *Lectures in Anthropology - Anthropology -*, Riyadh, Obeikan Library.
5. Al Samalouti, M. N. (1981). *Religion and family construction*, Jeddah, Dar Al-Shorouk.
6. Al-Khashab, M. (1985). *Studies in family sociology*, Beirut, Arab Renaissance House.
7. Al-Khatib, M. (2000). *Anthropology, a study of primitive societies*, Damascus, Aladdin Publications.
8. Al-Sakhawi, M. (1996). *Kinship systems in the local community*, Al-Azarita, University Knowledge House.
9. Bin Manzoor, J.&Abu Al-Fadl, M. B. M. (1994). *Lisan Al Arab*, Beirut, Dar Sader.
10. Bonté, P. (2005) *the tribe new approaches*, review prologue N 32, winter.
11. Boutefnousht, M. (1984). *The Algerian Family - Evolution and Modern Characteristics*, Algeria, Diwan of University Publications.
12. Descloîtres, R.,&Debzi,L. (1965) *kinship system and family structures in Algeria*, Paris, C.A.H.A.
13. El-Gohary, A.H. (1999). *Dictionary of Sociology*, Alexandria, Modern University Office.
14. El-Gohary, M. (1993). *Contemporary Anthropological Studies*, Alexandria, University Knowledge House.
15. Al-Ghamry, H.M. (1991). *Introduction to General Anthropology*, Algeria, Diwan of University Press.
16. Khalil Omar, M. (2000). *Family Sociology*, Amman, Dar Al-Shorouk.
17. Lévi-Strauss, C. (1949). *Elementary structures of kinship*, Paris, P.U.F.
18. Maatouk, F. (1998). *Dictionary of Social Sciences*, Lebanon, academia.
19. Mahjoub, M. A. (undated). *Anthropological research methods*, Alexandria, University Knowledge House, without publication date.
20. Marshall, J. (2000). *Encyclopedia of Sociology*, translated by Ahmed Zayed and others, Alexandria, the National Project for Translation.
21. Mentioned, I. (Undated). *Mediator Dictionary*, Cairo, Arabic Language Academy.
22. Michel, A. (1986). *Sociology of family and marriage*, Paris, P.U.F 3rd ed. 6- Germaine, T. (1982) *the Harem and the cousins*, Paris, the threshold.
23. Mitchell, D. (1989). *Dictionary of Social Sciences*, translated by Ihsan Muhammad Al-Hassan, Beirut, Dar Al-Tali`ah.
24. Muhammad, A. I. (1981). *Family, kinship and marriage, an analytical study on changing family systems and kinship and marriage in Arab society*, Beirut: Dar Al-Tali`ah.
25. Rashwan, H. A. H. (2003). *Anthropology in the theoretical and applied fields*, Al-Azarita, the modern university office.
26. Ratimi, A.F. (1993). *Kinship and Work in the Algerian Industrial Corporation*, Master's Thesis in Sociology of Organization and Work, University of Algiers, Institute of Sociology.

27. Raymond, B. (2003) Dictionary of sociology, France.
28. segalen, M. (1981) sociology of the family, Nancy, coll.UED, Armand Colline.
29. Shukri, A. (1996). Contemporary trends in family study, Alexandria, University Knowledge House.
30. Wasfi, A. (undated). Social Anthropology, Beirut, Arab Renaissance House.

**Citation:** Dr. Zedira KHAMMAR, Dr. Brahim DEKOUMI. *Characteristics of Kinship in Algerian Society. Int J Innov Stud Sociol Humanities. 2022;7(10): 09-17. DOI: <https://doi.org/10.20431/2456-4931.0710002>.*

**Copyright:** © 2022 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license