

The Political Participation of University Students a Field Study in the Departments of Sociology and Psychology, Faculty of Social and Human Sciences, Mohamed El Bachir El Ibrahimi University – Bordj Bou Arreridj

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ABSTRACT

The study addresses a fundamental topic in political sociology, namely the political participation of university students, or rather, the crisis of their political apathy and its underlying causes. Although we lack precise statistics to support our observation regarding the phenomenon of political apathy among youth in general and university students in particular, we have conversely found numerous indicators confirming the existence and expansion of this phenomenon. This is especially true since even official circles frequently, albeit indirectly, acknowledge this politically concerning issue, considering that youth—who constitute over half of society- represent an unutilized electoral asset whose millions of votes remain untapped.

Based on this, we attempted to verify this apathy and sought to identify at least some of its causes. Consequently, we concluded that university students indeed exhibit political apathy. The reasons for this are attributed to the nature and volume of the parents' cultural capital, and the type of family socialization they received. In contrast, parental authority was found to have no impact on this participation.

Keyword:- N/A

INTRODUCTION:

Participation is considered one of the most important means used to elevate the status of societies in our current era, and participatory action is gaining increasing importance day by day. It is an accepted premise that governments, whether in developed or developing countries, are no longer capable of meeting all the needs of their individuals and societies alone. With the growing complexity of living conditions, social needs have multiplied and are in constant flux. Therefore, it became necessary to have another parallel entity to government bodies that fills the public sphere and complements the state's role. Often, this entity takes the lead in addressing certain socio-economic and cultural issues, and it can even transcend this to participate in the political fabric, in terms of both its structure and outcomes.

Participatory work in general, and political action (political participation) in particular, depend on several factors for success, the most important being human resources. The more enthusiastic human resources are about social issues and the more aware they are of the dimensions of participation, the more positive and tangible the results will be. Furthermore, political participation represents a broad space for members of society to exercise their loyalty and belonging to their communities, and an important arena for refining individuals' skills and building their capacities. Additionally, social work accumulates the experiences, capacities, and skills of youth, which they will desperately need, especially during their formative stages and practical lives.

Proceeding from the relationship between political participation and human resources, it can be said that the pillar of the human resources engaged in political participation is the youth, especially in young societies. The enthusiasm of youth and their sense of belonging to their society are sufficient to support and assist the nation and elevate its status and future. Therefore, the political participation of youth constitutes a fundamental goal that the Algerian state, with its various institutions, seeks to achieve. This is driven by the necessities and requirements of the current stage, in light of the comprehensive political reform process the state is undergoing, which dictates the necessity of involving all segments of society, particularly the youth, as they are the largest demographic. Hence stems the importance of investing in youth energies and capacities and employing them positively. This constitutes a source of strength and progress for the state in achieving the principle of societal partnership in the comprehensive national development process.

Problem Statement:

Political development, in one of its aspects, entails fostering the spirit of citizenship, loyalty, and political participation. The latter, in any society, is the ultimate outcome of a combination of socio-economic, cognitive, cultural, political, and ethical factors. These factors intertwine to determine the structure of the society in question, its political system, their characteristics, and their operational mechanisms. They also define the pattern of social and political relations and their compatibility with the principle of participation, which has become a primary hallmark of modern civil societies. These are societies whose public life and internal relations have been reconstructed by industrial labour, the advancement of science and technology, objective knowledge, and modern culture, based on creative work, free initiative, utility, efficiency, achievement, and the rule of law, within the framework of a modern national state, which is the abstraction of the society's universality, its political form, and its self-determination.

Algeria, like the rest of the Arab world, did not possess any traditions or heritage indicating genuine political participation until the late 1980s. The era of the single-party system and mobilized participation came to an end, ushering in an era of pluralism through political reforms that introduced constitutional and legal formulas touching upon freedom of expression and human rights. The Algerian citizen welcomed this openness due to its widespread popular mobilization, which allowed for strong involvement of youth and many social forces that had been marginalized by the monolithic political game. It also led to a multiplicity of political actors enjoying a high level of independence and initiative. Consequently, citizens began to heavily register their presence and political participation within the new political mechanisms and institutions: partisan affiliation, associative activism, and the expression of their positions and opinions in the media and press with full transparency and democracy.

However, this did not last long, as the political arena experienced a deadlock and entered a crisis of political participation. In recent years, citizens have lost faith in the democratic process and all its institutions. This is clearly evident in many indicators related to legislative elections, such as low voter turnout, an increase in the number of spoiled ballots, and an obvious lack of interest in the daily events of electoral campaigns, as observed by much of the media. The magnitude of the crisis increases when comparing this to the participation of youth, especially the educated segments among them. If political participation is one of the most important guarantees for the success of the development process, such success remains unlikely unless the youth contribute a significant share. This is because one of the fundamental stakes that must be won in any society desiring advancement, prosperity, and progress toward a better social reality is ensuring the participation of youth in the vital fields that form the main foundation of any society, such as the political, economic, and social domains.

The young person's social environment is delineated and defined by three specific structures: the family, the school, and the milieu. The family is indeed the primary site of individual socialization. In this context, the youth takes into account the prohibitions and taboos directed by the family, operating within the framework of projects and statuses granted by the family. This is clearly observed in the inheritance of the family name, which is an essential element of inherited symbolic capital. The father is merely an apparent actor in naming his son because he names him according to a principle beyond his control. When he passes on his own name (the father's name), he transfers an authority of which he is not the author, and according to the rule, he is not its creator. The same applies to the mother's legacy. Many economic actions do not revolve around the isolated individual (*homo economicus*) but rather groups, the most important of which is the family, whether it concerns choosing an educational institution or purchasing a house.¹

The socialization an individual undergoes within a privileged class position brings them closer to acquiring more mature competencies, making them more capable of playing the game, reaping benefits, and enhancing the accumulation of qualitative capital. It has been shown that children descending from families where the parents possess substantial cultural capital are the most likely to achieve better results and reach levels of excellence that allow them to choose prestigious academic disciplines with guaranteed prospects. Such a family environment prepares the youth to adapt to the school atmosphere and facilitates the easy transmission of cultural heritage (in the form of internalized habitus represented in ways of thinking, research methods, and the type of acquired language...) from parents to children. Such an inherited asset provides them with better chances of matching the mental and linguistic competencies required by the school, supporting them to excel academically and stand out from children of other classes². From this premise or outcome, we ask the following questions: Does the family

¹ Pierre Bourdieu, *Practical Reasons: Reconsidering Philosophy* (Translated to Arabic by Anwar Mughith), Al-Jamahiriyah House for Publishing, Distribution and Advertising, Libyan Jamahiriyah, 2004, p. 165.

² Moncef El Hawashi, "Habitus, Classes, and Practical Sense (Bourdieu's Sociological Theory: The Concept of Practice, Dominant Cultural Classes: The Art of Distinction)", *Contemporary Writings*, Issue 51, Volume 13, Lebanon, October-November 2003, p. 37.

environment affect the political participation of the university student? Does the political participation of the university student depend on the parents' level of cultural capital? Does the pattern of parental authority affect this participation? And does the style of family socialization play a role in determining this participation?

Hypotheses: We propose the following hypotheses for these questions:

The political participation of university students is determined by the parents' level of cultural capital.

The pattern of parental authority influences the political participation of university students.

The political participation of university students depends on the family socialization they received.

Theoretical Approach

There is a near-consensus among researchers that good research cannot progress and flourish without relying on a fundamental conceptual framework. This framework and conceptualization is ultimately an integrated construct comprising a set of definitions, propositions, and general premises related to a specific phenomenon, from which a set of testable hypotheses can be deduced. At the same time, it helps scholars discover the key points upon which to focus their attention. Similarly, regardless of the subject of study and research, social theory is primarily concerned with developing methods to enhance the understanding of social events. In this vein, we endeavour in our turn to understand and analyze the phenomenon of university students' political participation- the subject of this study- by adopting a theoretical conceptual framework that we deem appropriate for this purpose. This framework includes the contributions of Pierre Bourdieu.

Pierre Bourdieu's Contribution:

Bourdieu declared that priority belongs to relations, contrary to all forms of methodological monism that affirm the ontological priority of either structure or agent, system or actor, collective or individual. According to him, such binary choices reflect a perception of social reality that is in fact rooted in common sense- a perception that sociology must break away from. This perception resides in the language we use, which was constructed to express things rather than relations, and states rather than processes. The relational perspective that constitutes the core of Bourdieu's sociological vision is not entirely new; rather, it is an integral part of a structural and multiform tradition that matured in the post-WWII years with the works of Piaget, Jakobson, and Lévi-Strauss. However, what distinguishes Bourdieu is the methodological rigor with which he presents this conception, as evidenced by the fact that concepts such as *habitus* (the structure of acquired dispositions), the social field, and capital in its various forms constitute bundles of relations.³

On the other hand, Pierre Bourdieu holds that the general theory of the economy of fields- which gradually crystalized through successive generalizations- allows us to describe and designate the specific form assumed by the most general mechanisms and concepts, such as capital, investment, interest, etc., in each field. Consequently, it enables us to avoid all forms of reductionism, beginning with economism, which recognizes only material interest and the deliberate pursuit of maximizing monetary profits. It also helps us understand that economic practices themselves are merely specific cases of a broader economy of practice. As a science that does not artificially restrict itself to socially recognized economic practices, it must grasp capital- which is the energy of social physics- in all its diverse forms and discover the laws governing its transformation from one type to another.⁴

Bourdieu worked to dismantle the notion of a hollow society, replacing it with the concept of the social field. In his view, a differentiated society does not constitute a monolithic whole held together by systemic and shared cultural functions, intersecting conflicts, or an overarching authority; rather, it consists of a set of relatively autonomous arenas of play that cannot be reduced to a single societal logic- whether that of capitalism, modernity, or postmodernity. Each field establishes its own values and possesses its own organizing principles, similar to Max Weber's "spheres of life" (such as the economic, political, religious, aesthetic, and cultural spheres) into which social life is divided within modern capitalism. These principles define the boundaries of a socially structured space wherein actors struggle according to the positions they occupy, either to alter its boundaries and configurations or to preserve them⁵. For example, rivalries occur in the cultural arena between the old guard and newcomers, or between traditionalists and modernists- or more precisely, between those dominating the field and those aspiring to acquire new positions by producing alternative stances, introducing innovative renewals in styles

³ Pierre Bourdieu & Loïc J.D. Wacquant, *An Invitation to Reflexive Sociology* (Arabic translation by Abdeljalil El Kour), Toubkal Publishing House, Morocco, 1997, pp. 17–18.

⁴ Ibid., pp. 83–84.

⁵ Pierre Bourdieu & Loïc J.D. Wacquant, op. cit., pp. 18–19.

and forms, in themes and subject matter, or in judgments and categories. Examples of such stances produced by authors within their respective fields- whether litterateurs, writers, scientists, jurists, or theologians- include writing styles, novel structures, human legal rulings, or interpretations of sacred texts.⁶

Thus, the social field- much like a magnetic field- is a structured system of objective forces and a configuration endowed with a specific gravity that it can impose on all objects and actors entering it. Like a prism, the social field refracts the directions of external forces according to its internal structure.⁷

However, how is it possible for social life to be so largely orderly and predictable? And if external structures (social fields) do not explain action mechanically, what causes action to take a particular form?

Part of the answer lies in the concept of *habitus* (the structure of acquired dispositions)^{*}. This is because it is a structured mechanism operating from within actors, although it is not exclusively individual in character, nor does it entirely dictate behaviour on its own. According to Bourdieu, *habitus* is the generative principle of strategies that enables actors to cope with highly diverse situations. Insofar as this structure is the product of the internalization of social structures, its response to field stimuli is highly coherent and organized. Thus, it is not merely a human variable, but a historically constituted and institutionally rooted generative matrix; hence, it is a social variable⁸. This structure takes the form of a totality composed of historical relations embedded within individual bodies as mental and corporeal schemata of perception, appreciation, and action. It serves as a structural priority operating from within actors, though it is neither strictly individual nor the sole determinant of behaviour. According to Bourdieu, it is a generative principle of coherent and organized strategies- a deep structure serving as a matrix that generates practical activities, behaviours, ideas, and judgments of social actors, historically constituted and institutionally anchored.⁹

The concepts of the social field and *habitus* are relational concepts in that they operate fully only in relation to one another. A field is not merely a dead structure or a system of empty places, as Althusserian Marxism suggests; rather, it is a space of play that exists in itself only to the extent that there are players who enter it- that is, players who believe in the stakes it offers and pursue them relentlessly. Consequently, an adequate theory of the field necessarily requires a theory of social actors. Action and history- that is, actions aimed at maintaining or transforming existing structures- exist only because there are actors who possess agency and the capacity to act. This is because they cannot be reduced to what is usually meant by the concept of the individual. As socially conditioned members, they possess a set of dispositions that entail both the inclination and the capacity to enter and engage in the field. Conversely, the concept of *habitus* remains incomplete without the concept of structure,¹⁰

which allows room for regulated improvisation on the part of actors.

On the other hand, the social field determines which types of capital are active and to what extent they exert their influence. It is the locus of power struggles among different forms of capital or, more precisely, among actors sufficiently endowed with a particular form of capital. Their struggles intensify whenever uncertainty arises regarding the relative value of different kinds of capital (for instance, the exchange rate between cultural and

⁶ Ali Harb, *Idols of Theory and Specters of Freedom: A Critique of Bourdieu and Chomsky*, Arab Cultural Centre, Morocco, 2001, p. 3.

⁷ Ali Salem, "Class Structure in Pierre Bourdieu: The Educational and Political Fields," *Contemporary Writings*, Vol. 6, No. 24, Beirut, April–May 1995, p. 89.

^{*} The phrase "structure of acquired dispositions" (*binit al-isti'dadat al-muktasaba*) is rendered as an equivalent for the Latin term *Habitus*, which denotes external appearance, demeanour, attire, state, disposition, or inclination. For Bourdieu, the term is used as a conceptual construct to signify the ensemble of corporeal and mental dispositions resulting from the process of socialization, enabling the individual to become a social actor within a social field. In this sense, *habitus* corresponds to the field, where it resides and operates as a space in the social world that is broader and more complex than the concept of the self.

⁸ Pierre Bourdieu & Loïc J.D. Wacquant, op. cit., p. 20.

⁹ Ali Salem, op. cit., pp. 89–90.

¹⁰ Pierre Bourdieu & Loïc J.D. Wacquant, op. cit., pp. 20–21.

economic capital), particularly when existing balances within the instances specifically charged with reproducing the field of power are threatened.¹¹

Undoubtedly, the field can be compared to a game in which the means of success- trump cards- vary in power depending on the game. Just as the relative strength of cards changes according to the game being played, the composition of different types of capital (economic, cultural, political, social, symbolic) likewise varies across different fields. In other words, while certain cards are valid in all fields (the primary forms of capital), their relative value as means of success differs across fields and even across successive states of the same field. Each player possesses stacks of chips of different colours corresponding to the various types of capital they hold. Thus, their relative power in the game, their position within the playing space, their strategies, and the moves they make- whether risky, cautious, subversive, or conservative- are all simultaneously conditioned by the total volume of chips they possess and the structure of those stacks; that is, by the overall volume of their capital and its structure. Bourdieu employed the concept of capital in his sociological theory of "genetic structuralism" as a tool to approach and understand the kind of asset or faculty at the disposal of an individual or group, and how it influences various social phenomena¹². For instance, diverse patterns of museum visits revealed the existence of a distinct cultural market where every demand- determined by the capacity to receive works- corresponds to a supply consisting of artistic creations. The equilibrium between supply and demand within this market is achieved according to the degree of cultural capital acquisition, which in turn derives part of its efficacy from academic capital (holding academic qualifications, duration of study, etc.)¹³.

In the same vein, his theory on the pedagogical system analyzed pedagogical work from an economic perspective, positing that academic achievement is linked to the social and educational characteristics of students- namely, their cultural capital and the shared dispositions within their social class. The differential outcomes of the pedagogical process stem from the unequal distribution among social classes of linguistic capital with academic payoff. The value of the linguistic capital possessed by each individual within the academic market is the product of the distance between the pattern of symbolic competence demanded by the school and the practical linguistic competence derived from class-specific education¹⁴.

Bourdieu demonstrated that capital manifests in three primary types: cultural capital, economic capital, and social capital.

Social Control Theories:

Durkheim stands at the forefront of the structural-functionalist perspective, arguing that moral rules serve the primary function of controlling individual behaviour in society. Durkheim addressed collective moral rules through various approaches and concepts. In his early work, he utilized the concept of the "collective conscience," defining its characteristics in his book *The Division of Labour in Society* as follows: "The totality of beliefs and sentiments common to average citizens of the same society forms a determinate system which has its own life; one may call it the collective conscience... It is quite distinct from individual consciences, although it can only be realized through individuals"¹⁵.

Sutherland and Cressey's Theory:

Sutherland and Cressey did not formulate an integrated theory of social control; rather, they examined the factors influencing traditional social control that led to its weakening. The extended family, which was characterized by homogeneity and served as a primary means of social control, fragmented and was replaced by the small family consisting of parents and children (the nuclear family) after separating from other relatives. Furthermore, this nuclear family moved into neighbourhoods with heterogeneous norms. On the other hand, the transfer of many functions of the extended family to other social institutions resulted in a weakened family unit whose members shared few common activities and interests. As for the neighbourhood, it too ceased to function effectively as a mechanism for socialization. The concept of the local community has come to be viewed with reservation due to its exposure- whether voluntarily or involuntarily- to the values and norms of other societies under globalization,

¹¹ M'hammed Sabour, *Knowledge and Power in Arab Society*, Centre for Arab Unity Studies, Beirut, 1995, p. 3.

¹² Ibid., p. 45.

¹³ Jean-Pierre Durand, *Sociologie contemporaine*, Éditions Vigot, 2nd edition, Paris, 1997, p. 269.

¹⁴ Ibid., p. 114.

¹⁵ Cited in: Saleh Al-Muslih, *Social Control*, Al-Waraq Publishing and Distribution, Jordan, 2004, p. 17.

which broke down borders through various legitimate and illegitimate means. Thus, traditional institutions have become relatively incapable of controlling the activities of their members¹⁶.

METHODOLOGICAL PROCEDURES

Methodology:

In order to reach and interpret the phenomenon, we needed to describe and analyze it in terms of its defining characteristics and driving factors. To this end, we employed the descriptive-analytical method, "which relies on studying reality or the phenomenon as it exists in reality, focusing on describing it accurately, and expressing it qualitatively or quantitatively. Qualitative expression reveals the characteristics of the phenomenon under study, whereas quantitative expression provides a numerical description clarifying the extent and magnitude of the phenomenon"¹⁷. Description supplies us with all the data governing the phenomenon by relying on statistical techniques to organize the quantitative results obtained in the field study- such as sample characteristics, distribution by categories, and correlations between variables- and converting these quantitative results and data into qualitative data. Analysis, in turn, did not proceed from a vacuum; rather, it represents an attempt to analyze the data resulting from the comprehensive description through the theoretical approach adopted to interpret the final results obtained.

Techniques Employed:

The nature of the methodology and the endeavour pursued by the research (verifying research hypotheses and examining the correlations suggested by these hypotheses) required us to use the questionnaire/ survey technique as the primary tool to ask direct questions to individuals (students) in a structured manner, where response formats are predefined (according to the expectations of the hypotheses), ultimately yielding quantitative data to be statistically processed.

Research Population and Study Sample

The study was conducted on the student population enrolled in the Department of Sociology and the Department of Psychology (both male and female) at the Bachelor's (*Licence*) and Master's levels, totalling 1,659 students during the academic year 2025/2026. The following table illustrates the distribution of students according to specialization, gender, and academic level:

Table (1): Distribution of Students (Research Population)

Specialization Level / Gender	Department of Sociology					Department of Psychology			
	1st Year	2nd Year	3rd Year	Master	Total	2nd Year	3rd Year	Master	Total
Male	62	43	15	56	176	09	16	20	45
Female	384	220	123	106	833	200	153	252	605
Total	446	263	138	162	1009	209	169	272	650

Source: Statistics Office, Faculty of Social and Human Sciences, Mohamed El Bachir El Ibrahimi University-Bordj Bou Arreridj.

We deemed it appropriate to select the quota sampling method, as it aligns with the nature of our research. Quota sampling relies on specific characteristics of the research population that the sample seeks to reproduce proportionally. Its implementation requires possessing numerical data regarding the target population- namely the total population size, as well as the proportion of each characteristic within the research population- so that these features can be reproduced in equal proportions within the sample. As long as we adhere to this quota rule, we remain free to select individual elements from the targeted population.

To ensure the quantitative representativeness of the sample, we calculated the sample size using Thompson's formula:

$$n = \frac{Nxp(1-p)}{[N-1x(d^2 \div z^2)] + p(1-p)}$$

¹⁶ Adli Samri, *The Constant and the Variable in the Mechanisms of Social Control*, Publications of the Centre for Social Research and Studies, Egypt, 2003, pp. 113–114.

¹⁷ Ammar Bouhouche et al., *Scientific Research Methodologies and Methods of Preparing Research*, Office des Publications Universitaires, Algeria, 1995, p. 129.

Sample Size = 312.

Where:

Population Size (N) = 1659.

Standard normal score (Z) corresponding to a confidence level of 0.95 = 1.96.

Margin of error (d) = 0.05

Probability of characteristic presence/ neutral proportion (p) = 0.50.

STUDY RESULTS

Analysis of the First Hypothesis: The Impact of Parents' Cultural Capital on Student Political Participation

Table (02): Student's Political Discussion and Its Relationship with Parents' Intellectual Discussion

Student's Political Discussion	Parents' Intellectual Discussion: Yes	Parents' Intellectual Discussion: No	Total
Yes	152 (70.70%)	55 (56.70%)	207 (66.35%)
No	63 (29.30%)	42 (43.30%)	105 (33.65%)
Total	215 (100%)	97 (100%)	312 (100%)

It is evident from the table that 66.35% of the surveyed students are interested in and inclined toward political discussion. This inclination is supported by those who report that their parents initiate intellectual discussions at home (70.70%). Conversely, students who do not engage in political discussion account for 33.65%, supported by those who report that their parents do not initiate intellectual discussions (43.30%).

We conclude from these percentages that intellectual discussion initiated by parents within the family generates a desire in the student to engage in political issues and problems at the level of dialogue and debate. Furthermore, parental intellectual discussion constitutes a foundation and baseline upon which the student relies to construct ideas and opinions during political discussions and dialogues.

Table (03): Student's Political Reading and Its Relationship with Parents' Reading

Student's Political Reading	Parent's Political Reading					
	Father Reads			Mother Reads		
	Yes	No	Total	Yes	No	Total
Yes	131 (68.59%)	37 (30.58%)	168 (53.85%)	65 (80.24%)	103 (44.59%)	168 (53.85%)
No	60 (31.41%)	84 (69.42%)	144 (46.15%)	16 (19.75%)	128 (55.41%)	144 (46.15%)
Total	191 (100%)	121 (100%)	312 (100%)	81 (100%)	231 (100%)	312 (100%)

From the table, we find that 53.85% of students engage in political reading. This percentage is reinforced by students who stated that their parents are interested in reading- 80.24% for mothers and 68.59% for fathers. In contrast, students who are uninterested in political reading represent 46.15%, supported by students whose fathers do not read (69.42%) and mothers who do not read (55.41%).

These figures reveal that students' political reading generally moves in a direct (positive) relation with parental reading. This serves as another indicator of the influence of the nature and volume of the parents' cultural reserve or heritage- and their pattern of consuming cultural material- on refining and directing the student's choices and capacities in one direction rather than another.

Table (04): University Student's Interest in Associational/ Organizational Work and Its Relationship with Parents' Organizational Involvement

Student Interest in Associational/Organizational Work	Father's Organizational Involvement			Mother's Organizational Involvement		
	Yes	No	Total	Yes	No	Total
Yes	15 (34.88%)	30 (11.15%)	45 (14.42%)	4 (31.77%)	41 (13.71%)	45 (14.42%)
No	28 (65.12%)	239 (88.85%)	267 (85.58%)	9 (69.23%)	258 (86.29%)	267 (85.58%)
Total	43 (100%)	269 (100%)	312 (100%)	13 (100%)	299 (100%)	312 (100%)

From the table, we find that 85.58% of surveyed students report no desire to join organizations or associations. This proportion is supported by students who report that their parents are uninterested in organizational involvement (88.85% for fathers and 69.23% for mothers). On the other hand, those interested in organizational involvement represent only 14.42%, supported by students whose fathers and mothers are involved in this field (34.88% and 31.77%, respectively).

We infer from these percentages that parents play a crucial role in social reproduction by transmitting key resources, means, and tactics necessary to understand the rules of the game, while simultaneously establishing communication channels and building social capital. In this regard, parents who are active at the associational and organizational levels pass on to their children all the knowledge, methods, and means they have acquired. Primarily, they also connect their children with active figures in the associational arena. This reinforces a sense of belonging and enthusiasm, further stimulating involvement and volunteering- considering that work within civil society bodies grants participation in managing public affairs, albeit indirectly, by contributing to societal development, supporting growth, and combating negative social phenomena. Furthermore, associational work enables them to assert themselves through actions that serve the public interest of individuals and society.

Table (05): Student's Interest in Political Party Activity and Its Relationship with Parents' Party Involvement

Student Interest in Political Party Work	Father's Party Involvement			Mother's Party Involvement		
	Yes	No	Total	Yes	No	Total
Yes	16 (29.09%)	20 (7.78%)	36 (11.54%)	0 (0%)	34 (10.97%)	36 (11.54%)
No	39 (70.91%)	237 (92.22%)	276 (88.46%)	0 (0%)	276 (89.03%)	276 (88.46%)
Total	55 (100%)	257 (100%)	312 (100%)	2 (100%)	310 (100%)	312 (100%)

The table shows that 88.46% of students are uninterested in party involvement, supported by students whose fathers and mothers are uninterested in party involvement (92.22% and 89.03%, respectively). Meanwhile, students interested in party involvement represent only 11.54%, supported by students whose fathers are interested in party involvement (29.09%), followed by students whose mothers have no interest whatsoever in party involvement (0%).

We conclude from these percentages that the majority of students followed a singular path regarding political party work: returning to the family unit and positioning themselves according to its interests and principles. Consequently, this marginalized the role of the individual (student), their subjectivity, and their rationality. Self-

driven influence appeared limited, and what transpired was the product of pre-existing dispositions derived from the parents' legacy and heritage in this domain.

Table (06): Student's Voting and Its Relationship with Parents' Voting

	Parents' Voting							
	Father				Mother			
Student Voting	Always	Sometimes	Never	Total	Always	Sometimes	Never	Total
Always	44 (21.05%)	4 (5.33%)	0 (0%)	48 (15.38%)	34 (27.20%)	10 (8.85%)	4 (5.41%)	48 (15.38%)
Sometimes	59 (28.23%)	5 (7.67%)	7 (25%)	71 (22.76%)	42 (37.16%)	24 (21.24%)	5 (6.76%)	71 (22.76%)
Never	106 (50.72%)	66 (88%)	21 (75%)	193 (61.86%)	49 (39.20%)	79 (69.91%)	65 (87.83%)	193 (61.86%)
Total	209 (100%)	75 (100%)	28 (100%)	312 (100%)	125 (100%)	113 (100%)	74 (100%)	312 (100%)

From the general trend of the table, we find that a significant proportion of students (61.86%) are completely uninterested in the electoral process. This group is primarily encouraged by students whose mothers never vote (87.83%), followed by fathers who vote only sometimes (88%), then fathers who never vote (75%), and mothers who vote sometimes (69.91%). Regarding students who vote sometimes (22.76%), this is mainly supported by students whose mothers and fathers always vote (37.16% and 28.23%, respectively). As for students who are always interested in voting, their proportion was estimated at 15.38%, supported primarily by students who stated that their mothers and fathers always participate in the electoral process (27.2% and 21.05%).

We conclude from these figures and percentages that the university student's orientation toward participating in the electoral process does not deviate from the parents' orientation toward this vital process- which is key to understanding individual political behaviour on one hand, and the status occupied by the electoral process in the democratic framework upon which the legitimacy of the political system rests on the other.

Table (07): Student's Interest in Political Party Activity and Its Relationship with Parental Interference in Personal Matters

Interest in Political Activity	Parental Interference in Personal Matters: Yes	Parental Interference in Personal Matters: No	Total
Yes	28 (16.77%)	8 (5.52%)	36 (11.54%)
No	139 (83.23%)	137 (94.48%)	276 (88.46%)
Total	167 (100%)	145 (100%)	312 (100%)

From the table, we find that 88.46% of students are uninterested in political party work. This percentage is supported by students who report that their parents do not interfere in their personal affairs (94.48%). Conversely, students interested in political party work account for 11.54%, encouraged by students whose parents interfere in their personal affairs (16.77%).

We conclude from this table that despite the considerable freedom enjoyed by students due to their parents' non-interference in their personal affairs, this freedom did not serve as an incentive for them to participate in political party activity.

Table (08): Student's Organizational Involvement and Its Relationship with Parental Hindrance of Ambitions

Interest in Organizational Work	Parental Hindrance of Ambitions: Yes	Parental Hindrance of Ambitions: No	Total
Yes	7 (35%)	39 (13.36%)	46 (14.74%)
No	13 (65%)	253 (86.64%)	266 (85.26%)
Total	20 (100%)	292 (100%)	312 (100%)

The table shows that 85.26% of students do not wish to engage in organizational involvement, supported by students who view their parents as not posing an obstacle to their ambitions (86.64%). Meanwhile, students interested in voluntary work represent 14.74%, supported by students who feel that their parents hinder their ambitions (35%).

Despite the tolerant attitude of parents toward student ambitions, students generally do not aspire to contribute to voluntary and organizational work, which instead attracts students who suffer from parental hindrance of their ambitions and goals.

Table (09): Student's Class Presidency and Its Relationship with the Nature of Parental Authority

Student's Class Presidency	Parental Authority			Total
	Democratic	Authoritarian	Indifferent	
Yes	24 (8.48%)	14 (82.35%)	8 (66.67%)	46 (14.74%)
No	259 (91.52%)	3 (17.65%)	4 (33.33%)	266 (85.26%)
Total	283 (100%)	17 (100%)	12 (100%)	312 (100%)

The table shows that 85.26% of students do not wish to lead their academic class, encouraged by students who describe parental authority as democratic (91.52%). On the other hand, students who wish to lead their class represent only 14.74%, supported by students who consider parental authority to be authoritarian (82.35%), followed by those who perceive parental authority as indifferent (66.67%).

We conclude from the table's percentages that despite the democratic family climate under which most students live, this has not reflected on the student's level of social dynamics and interaction. Conversely, only a small percentage attempts to take initiative and assume responsibilities and duties, despite suffering from parental authoritarianism or indifference and the negative consequences this can yield regarding personality development or social integration and adaptation.

Table (10): Student's Viewing of Political Television Programs and Its Relationship with Family Viewing

Student Viewing of Political Television Programs	Family Viewing of Political Television Programs		
	Yes	No	Total
Yes	193 (67.96%)	17 (60.71%)	210 (67.31%)
No	91 (32.04%)	11 (39.29%)	102 (32.69%)
Total	284 (100%)	28 (100%)	312 (100%)

From the general trend of the table, we find that 67.31% of students are interested in watching political television programs, supported by students coming from families that watch such programs (67.96%). Students uninterested in watching these programs account for 32.69%, supported primarily by students from families that also do not watch this type of program (39.29%).

These percentages suggest that the presence of a family environment interested in political television programs exerts an influence and extension on the orientation and type of programs students watch, especially when viewing occurs collectively. In addition to the clear role of television programs in supplying and reinforcing new values in this field, such programs can foster a family atmosphere rich in discussion and dialogue. This creates a quasi-consensus on raised issues and enriches the individual's cognitive and value capital within the family, subsequently

enabling them to navigate, participate in the political and social system, and express their personal views and stances.

Table (11): Student's Commemoration of National Holidays and Its Relationship with Family Commemoration

Student Commemoration of National Holidays	Family Commemoration of National Holidays		
	Yes	No	Total
Yes	72 (76.60%)	28 (12.84%)	100 (32.05%)
No	22 (23.40%)	190 (87.16%)	212 (67.95%)
Total	94 (100%)	218 (100%)	312 (100%)

We find that the majority of students are uninterested in commemorating national holidays (67.95%), reinforced primarily by students whose families do not commemorate these holidays (87.16%). Meanwhile, students interested in commemorating these holidays constitute 32.05%, supported by students from families that commemorate such occasions (76.60%).

We conclude that students' lack of interest in commemorating national occasions stems less from personal choice than from the continuation and outcome of family disinterest entrenched in the offspring's minds. Over time, this leads to a waning sense of identity and citizenship, causing them to question or reject notions of belonging. This can escalate into political alienation that deters and discourages political participation.

Table (12): Student's Political Party Involvement and Its Relationship with a Family Member Holding a Political Position

Student Interest in Political Party Work	Family Member Holding Political Position		
	Yes	No	Total
Yes	2 (28.57%)	34 (11.15%)	36 (11.58%)
No	5 (71.43%)	271 (88.85%)	276 (88.42%)
Total	7 (100%)	305 (100%)	312 (100%)

From the general trend of the table, we find that 88.42% of students are uninterested in political party work, supported by students who have no family members holding a political position (88.85%). Conversely, students interested in political party work account for 11.58%, supported by students who have a family member in a political position (28.57%).

We conclude from the percentages in Tables 50 and 51 that the nature of positions and roles held by family members among whom the student grows up significantly influences their interests, dispositions, and ambitions to assume high responsibilities and leadership roles- emulating their status, achievements, and the methods they pursued to attain such accomplishments.

General Conclusion of the Study

Based on the preliminary analysis and findings derived from the questionnaire data and interview themes, the general conclusion of this study can be synthesized into the following key points:

Quantitative and Qualitative Weakness in University Students' Political Participation:

Quantitatively: Low participation rates were recorded across several forms of involvement, while other forms were virtually non-existent.

Qualitatively: Participation lacks diversity and depth, remaining confined to superficial and passive modes that require minimal effort. Consequently, it lacks the proactivity and constructive engagement needed to elevate involvement to higher levels of political activity- such as organizational membership, political party alignment, participation in student strikes, or aspirations to hold senior leadership positions.

Furthermore, participation is predominantly concentrated in informal channels operating outside official institutional frameworks (e.g., political parties, associations, conferences). Students prefer informal political discussions that do not entail legal consequences or state oversight, which they deem unnecessary to risk.

Structural Determinants over Conscious Agency: The political participation behaviour of university students appears to be driven by unconscious, objective external determinants (social, economic, political, and cultural structures) rather than conscious, rational, and subjective internal motives. In other words, the socioeconomic and cultural conditions shaping students' political lives are grounded in two main aspects:

A Weak Parental Cultural Heritage: This is evidenced by parents' low educational and intellectual attainment, an absence of cultural hobbies, and employment patterns where some are unemployed while others hold low-level positions lacking responsibility and removed from decision-making centres. This fosters a domestic environment detached from academic and intellectual pursuits, lacking educational resources that enhance cognitive performance, as well as linguistic richness. This environment produces an output (the student) who lacks the cognitive reserves, linguistic capacity, and conceptual vocabulary needed to communicate effectively, transition across social fields without inhibition, or establish a sound analytical framework. They lack the intellectual acquisitions and skill mechanisms required to grasp political culture or systematically classify and analyze political dynamics. Consequently, the student is unable to define political goals, strategies, projects, roles, or organizations, rendering them uninterested or minimally engaged in political affairs- acting merely as a consumer of politics rather than a producer or architect of it. Thus, the prerequisite conditions for meaningful political action are absent.

The Student's Social Position and Personal History within the Family: Abstention from political participation as a social practice is embodied by the student's selfhood, which lacked prior political exposure within the family unit. The family failed to provide the necessary opportunities or instil the practical sense and expertise required. Ultimately, the student's political disposition is the product of family socialization devoid of political awareness, knowledge, capabilities, conceptual language, values, and the ability to frame social issues politically. Detached from all forms of political activity, this socialization lacks the role models and political mimesis typically transmitted through the family.

The disposition (*habitus*) of these families is strongly conditioned by the logic of necessity and submission to urgent material needs. Constrained by immediate necessity, members of these families adopt attitudes that reject political participation (which affluent, privileged families view as a means of social presence and dominance). Within this logic, political participation holds no value unless it yields immediate material or symbolic gains. Consequently, parents view their children's future as contingent upon abandoning practices perceived as futile or suspicious, asserting that time and financial resources should be redirected toward pragmatic endeavours that secure future economic stability.

Conversely, direct parental authority exerted no decisive influence on students' orientations toward political participation. On one hand, political apathy was a common denominator between certain students and their parents, despite the relative personal emancipation these students experience. On the other hand, other students adopted positions distinct from those of their parents, despite their continued structural and economic dependence on the family.

CONCLUSION

In light of the dominance of familial social structures and relations, and amid the stagnation currently experienced by Algerian society- at both national and local levels- which has yet to undergo individual transformations (the transformation of the self), social changes (the evolution of socialization institutions and bodies), economic developments (growth in commercial, financial, and broader economic sectors), political shifts (the evolution of state structures and public policies), as well as cultural, educational, and institutional reforms (pertaining to curricula, programs, and infrastructure) that indicate genuine social change- an insularity further reflected in the weakness of the intellectual elite, the persistent struggle to eradicate regional and ethnic factionalism, the sluggish mobility of local communities, the marginal role of civil society and political parties, the unformed nature of youth culture, and weak individualism- given all of these factors, it is exceptionally difficult to expect university students, in their role as intellectuals, to initiate breaking this cycle.

We believe that it has become imperative to educate young people on their political rights and guide their participation in various political processes. This can be achieved by leveraging diverse communication channels- including the press, radio, television, and satellite broadcasting- alongside modern digital technologies, lectures, interactive meetings, and seminars targeted at youth. Doing so requires crafting high-quality content and employing presentation methods tailored to different youth demographics. Furthermore, political education and empowerment must be prioritized by enabling specialists from both the private and public sectors to conduct training courses and orientation programs in political capacity-building. These programs should address key skills such as interpersonal communication, strategic planning, leadership, alliance management, campaign strategy, techniques of persuasion, and media relations during active political engagement. Additionally, academic curricula must be designed to enhance political awareness, supported by legal frameworks that protect youth participation and legislation that guarantees its execution through proper channels, ensuring its continuous activation and development

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