



## **The Role of the Family in the Tageish Society, in the Tamanrasset Region Preserves the Popular Culture. A Field Study for Some Families in City of Tamanrasset**

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### **Abstract:**

This current study aims to shed light on the role of the family in the Tuareg society in the Tamanrasset region in preserving, transmitting, and safeguarding cultural heritage. In this study, we relied on the qualitative approach and the direct interview tool to collect data in order to identify facts and interpret them. The study concluded that the family in Tuareg society in the Tamanrasset region plays a role in transmitting both tangible and intangible cultural heritage to subsequent generations with the aim of preserving the authenticity of the region and its popular cultural heritage.

**Keywords:** Culture – Family – Popular Culture – Cultural Heritage.

### **Introduction:**

Our Arab societies currently face major challenges due to the introduction of new cultural elements. These elements, which are foreign to our societies, vary between material and non-material forms. On the material level, satellite channels have multiplied, social media platforms have diversified, and information and communication technologies in general have expanded, along with the changes accompanying them. On the intellectual level, political parties have proliferated, democracy has expanded, and ideas foreign to Arab societies—and Algerian society among them—have emerged. This has placed young people in a state of confusion and created generational conflict between parents and children, as well as between what is traditional and what is modern. This situation has necessitated a serious confrontation in order to preserve our cultural heritage and transmit it to future generations.



Since the family is the basic unit of society in which children are raised and which is responsible for guiding them, it must assume its role by keeping pace with social change while preserving its authenticity, heritage, and culture. The responsibility of transmitting and preserving the customs and traditions of Algerian society falls upon it. The Algerian family in Tuareg society in the Tamanrasset region constitutes the model of the present study. Hence, the following question is raised:

- What is the role of the Algerian family in Tuareg society in the Tamanrasset region in transmitting and preserving popular culture and cultural heritage?

## **1. Importance of the Study:**

The social changes experienced by Algerian society, especially in the context of globalization, have compelled the family to increase and intensify its efforts to preserve its authenticity, customs, traditions, and tangible and intangible cultural heritage.

## **2. Objectives of the Study:**

To identify the role played by the family in Tuareg society in the city of Tamanrasset in transmitting and preserving cultural heritage—whether tangible or intangible—to subsequent generations.

## **3. Definition of Concepts:**

### **3.1 Definition of Role:**

Role refers to the function performed by a sub-social system within the larger social system, that is, the positive contribution of the sub-system to the larger system (Al-Jawhari, 1998, p. 98).

Roles can be studied by understanding the position and function performed by the individual, group, or various organizations. However, a role cannot be defined in isolation from its relationships with other roles. In other words, roles represent a set of activities that complement one another (Jalabi, 1989, p. 257).

### **3.2 Definition of the Family:**

The family is the first social school for the child. It carries out the process of socialization, supervises the formation of models of social growth, shapes personality, and directs behavior. The family determines the seeds of personality and defines the nature of the human being. Just



as the biological existence of the human being is formed in the mother's womb, the social existence of the child is formed in the womb and embrace of the family. A disturbed family produces disturbed children, and most childhood disorders are merely symptoms of family disorders represented in unsuitable conditions for socialization. The influence of the family remains an essential part of children's being even after they enter school, thus sharing with society and the school in shaping their personalities (Al-Rifai Naeem, 1987, p. 397).

### **3.3 Operational Definition of the Tuareg Family:**

It is a patriarchal family in the sense that the father or grandfather is the leader who organizes its roles. It works to transmit cultural heritage to its children and raise them in a manner befitting its customs and traditions.

### **3.4 Concept of Culture:**

According to the thinker Malik Bennabi, culture does not include ideas alone, but also includes ways of life in a given society, as well as the individual's social behavior. It is a reflection of the objective social reality of that society with all its material and moral aspects. As he defined it in his book *The Problem of Culture*, it is a set of moral attributes and social values that influence the individual from birth and become subconscious. It is the relationship that links behavior to the way of life in the environment in which the individual was born (Mohamed Al-Suwaidi, 1991, pp. 49–50).

Edward Burnett Tylor (1871) defined culture as that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by the individual as a member of society.

Anthropologists unanimously agreed on this definition, as it expressed the reality that culture is a complex structure that requires effort from the individual to acquire, based primarily on education through language acquisition. It also combined several characteristics of material and immaterial culture and its components by linking them to the individual's belonging to society (Dahbia Ait Qassi, 2009–2010, pp. 37–38).

### **3.5 Concept of Popular Culture:**

It is a compound term consisting of two words:

- **Culture:** As defined by anthropologists, it is that complex whole that includes knowledge, beliefs, art, morals, and all habits acquired by the individual within society.
- **Popular:** In all languages, it refers to what is related to the people.



In addition, popular culture refers to the folk heritage inherited or created by the people in response to the need for coexistence. It includes literature, arts, crafts, customs, beliefs, monuments, and architecture (Saidi Mohamed, p. 50).

### **Theoretical Aspect:**

#### **1. Components of Popular Culture (Its Elements):**

- Customs and traditions
- Popular beliefs and knowledge
- Folk literature
- Folk arts and material culture

(Dahbia Ait Qassi, 2009–2010, p. 37)

#### **2. Role of the Family in the Development of Popular Culture and Cultural Heritage:**

The means by which the family transmits culture in its original form or in a renewed and changing form is known as education or socialization. These are different terms used for the same purpose. When examining the family and its role in cultural development, it is necessary to distinguish between two types of families: a traditional family that preserves the old and transmits it to its children as it is, and a renewed, non-traditional family that accepts change and introduces it to its children. The renewed family must refine this change to ensure that it is purposeful and constructive.

The family is the first unit in which the child grows up and acquires manners, customs, traditions, and values prevailing in society. It is the link between the individual and society. Through socialization, the entire cultural heritage is transmitted to individuals, integrating society's values, norms, habits, and ways of thinking into the individual's mindset. The traditional family that preserves its cultural heritage transmits it from parents to children, enabling children to grow up on what their parents were raised on. This becomes a protective shield against changes and developments, especially given the rapid spread of technology and globalization, which introduce new realities requiring new experiences, ideas, skills, and mechanisms. This means preparing individuals to adapt to these changes in accordance with desired values and goals rather than merely conforming to them.

Thus, the family's function extends beyond the mere transmission of tangible and intangible cultural heritage to refining and modifying what children inherit from the past in a manner



consistent with the realities and nature of the present time. In doing so, the family performs its socialization function properly, faithfully transmitting inherited values, customs, traditions, and norms to subsequent generations.

In addition, the role of parents appears in fostering a sense of responsibility, work, participation, and providing opportunities for children to benefit from their experiences in the process of social construction, thereby strengthening parental relationships and avoiding conflict between the old and the new and between generations. Therefore, the cultural development process carried out by the family through socialization is a process of learning, teaching, and upbringing based on social interaction aimed at endowing the individual with inherited cultural heritage and helping them develop it according to their experiences in a manner that benefits the group (Marah Mu'ayyad Hassan, pp. 107–108).

### **3. Methods of Transmitting Popular Culture and Cultural Heritage:**

The family follows several methods and approaches to transmit culture to future generations and preserve it, including the following:

#### **3.1 Socialization:**

There is no doubt that the family has a significant impact on the socialization process. An individual's conscience, self-image, personal style in dealing with others, problem-solving methods, and the religious, national, value-based, and normative orientations acquired in childhood are difficult to alter later. Our attitudes toward others and our emotional relationships with them are learned within the family environment, including relationships with parents, siblings, friends, colleagues, spouses, children, and others. Early childhood lays the foundations of friendships and hostilities (Mohamed Omar Al-Tanoubi, 1997, p. 91).

The family is the first group in which individuals are raised, serving as a miniature society where social relationships and character traits are formed. It is the most important social environment in education and socialization, as it is the primary source of children's actions and behaviors and the primary entity held responsible for any deviation from societal values, culture, and norms.

The family is the fundamental transmitter of society's customs, traditions, and norms. Through it, cultural heritage is passed down from grandparents to parents to children, and individuals cannot escape its influence despite new social changes, whether through direct (intentional) or indirect (unintentional) means (Abdelaziz Khawaja, 2005, p. 126).



Thus, the family maintains civilizational continuity by transmitting society's culture to individuals, thereby preventing harmful social behaviors that contradict societal values. At the same time, it must keep pace with social change without compromising inherited values, customs, and norms.

### **3.2 Cultural Practices:**

This term generally refers to the expression of subculture, particularly in relation to traditional and craft practices of a specific ethnic or cultural group. In a broader sense, it may apply to any individual who displays aspects of any culture at any time. However, cultural practices are traditional practices associated with cultural aspects that have been practiced since ancient times. Their purpose is to revive ancestral traditions, introduce them, and pass them on to future generations. These practices include religious practices, marriage, circumcision, the celebration of weddings and religious occasions, and folk arts (Wikipedia, Free Encyclopedia, Cultural Practice, p. 1).

## **4. Mechanisms of Socialization:**

Socialization operates through five mechanisms:

### **4.1 Imitation and Simulation:**

The child imitates parents, teachers, media figures, or cartoon characters.

### **4.2 Observation:**

Learning occurs through observing a behavioral model and imitating it exactly.

### **4.3 Control:**

Regulating individual behavior in accordance with societal culture and norms.

### **4.4 Reward and Punishment:**

Using rewards to reinforce desirable behavior and punishment for undesirable behavior by various socialization institutions.

## **Field Aspect:**

### **1. Fields of the Study:**

#### **1.1 Spatial Field:**

This study was conducted in Tuareg society in the Tamanrasset region.

#### **1.2 Temporal Field:**

The study lasted for 20 days, from May 1, 2021, to May 20, 2021.



## **2. Sample:**

This study relied on a purposive sample consisting of four women from Tuareg society, aged between 50 and 75 years.

## **3. Methodology:**

The methodology adopted in this study is the descriptive method, which is appropriate for the nature of the study topic. It aims to describe the phenomenon by collecting information and data, analyzing and interpreting them, and reaching results that can be generalized.

## **4. Study Tools:**

### **4.1 Interview:**

The study relied on the direct personal interview tool. This descriptive exploratory study aimed to examine the relationship between the family as a socialization institution and popular cultural heritage in Tuareg society in the Tamanrasset region. Interviews were conducted with four women. An interview guide was used, including questions about:

- Engagement and marriage rituals in Tuareg society in the Tamanrasset region
- Traditional clothing for men and women in Tuareg society in the Tamanrasset region
- Traditional popular foods in Tuareg society in the Tamanrasset region

### **4.2 Interview Analysis:**

Through interviews conducted with Tuareg women, they spoke about the customs and traditions of Tuareg society in the Tamanrasset region. The authenticity of Tuareg family heritage is still preserved and transmitted to children, seeking to instill acceptance of these customs and culture within them. Mrs. D/F stated that she buys traditional clothing for her children on holidays and occasions so that they become accustomed to wearing it. She also involves them in celebrations by taking them to popular festivals. According to the women, as mothers, they attempt to preserve the heritage and culture of their fathers and grandfathers. They spoke about the customs, traditions, popular culture, and heritage of the Tamanrasset region as follows:

#### **1. Traditional clothing of the Tuareg man:**

#### **1. Traditional Clothing of the Tuareg Man:**

The man wears what is called "the blue," a garment known as **Zdirah**, consisting of three pieces: a shirt, trousers, and a Zdirah. Its color is usually blue. On his shoulders, he drapes a shawl called **Thakamist**, made of a fabric called **indigo (nileh)**. The Tuareg man also carries



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a small bag worn around the neck in which he puts money and a substance known locally as **Shamma**, called **Taglabet**. As part of the clothing ritual, the Tuareg man carries a sword called **Thakouba**. He also wears a type of shoes or sandals called **Thamba**, which are still manufactured today and worn on both special occasions and ordinary days. An image of this will be included in the study.

## **2. The Tuareg Dance:**

This dance, known among the Ahgar people in Tamanrasset, is called **Jaqumi**. It is performed at all regional celebrations. According to the women interviewed, Tuareg youth compete in dancing and in sword movements during the dance. This reflects their adherence to customs and traditions and shows that the Tuareg family fulfills its role in preserving cultural heritage.

## **3. Cooking:**

The most famous dish in the Tamanrasset region is **Kisra "Taqlah"**, a type of bread made from durum wheat, with a little salt, kneaded with water. After kneading, it is placed in a cooking place called **Abtol**, located under embers. To prevent sticking, it is rubbed with embers or a type of reed called **Jarid**. Once cooked, it is rinsed with water, cut into small pieces, and served with a broth or sauce made of vegetables and meat. This dish is considered the most popular among the Tuareg in Tamanrasset.

## **4. Marriage Rituals in Tamanrasset:**

### **4.1 Engagement:**

Engagement in Tuareg society is conducted traditionally. The groom's family speaks with the bride's family regarding the unmarried girl. According to Mrs. D/F, the engagement may last up to five years. In the past, the age of the boy and girl ranged between 8 and 10 years, whereas now it is 17 years and older. Engagement is still conducted verbally, according to the women interviewed.

### **4.2 Wedding Ceremony:**

Preparations for the wedding in Tuareg society include preparing the bride's dowry, or **Shart**, which involves bringing a leather tent decorated with sticks called **Asaber**, along with camels. The bride inherits the same dowry her mother received. Currently, the bride also stipulates a chest containing clothing to display, according to Mrs. K/F, jewelry made of silver and gold, and a camel. The bride's trousseau includes clothing, perfumes, and incense, which distinguish the Tuareg woman. The main perfume, called **Akhoud**, is a scented oil applied to the body.



The bride also takes furniture for each room and utensils called **Aghrum**, including wooden containers called **Tasnit**. According to Mrs. D/F, the son may live in a separate house or sometimes with the family home.

The wedding lasts seven days and nights, during which the bride wears different clothes and applies henna to enhance her beauty. All types of food are prepared, and the groom's family accompanies the bride to her marital home (**Al-'Azoul**). After seven days, the bride returns to her parents' home (**Al-Khurouj**), where food and a drink called **Ghjira**—made from dates, wheat, and dried fruit—is prepared. This drink, considered magical locally, quenches thirst and is consumed during Ramadan as well.

#### **4.3 Traditional Clothing of the Tuareg Bride:**

The Tuareg bride wears silver earrings when going to her husband, according to the women interviewed. Her clothing is called **Akhbayn**, over which a shawl called **Alchou** is worn. The Tuareg woman's dress is that of the desert princess Tanehnan. She wears sandals called **Thamba**. The garments called **Hawli** and **Tari** are foreign influences from Mali. According to the sample, Tuareg girls compete to wear the Tanehnan princess outfit, demonstrating adherence to ancestral traditions.

#### **4.4 Childbirth and Postpartum:**

After the birth of her first child, the Tuareg woman must stay with her parents. A postpartum tent called **Aghnes** is prepared. After seven days, a naming ceremony (**Al-Summiyah**) is held, including animal sacrifices, and neighbors celebrate the newborn. During postpartum, a piece of iron is placed next to the mother's bed to protect her and her child from spirits. Tuareg women still adhere to these inherited customs.

#### **4.5 Tuareg Women's Jewelry:**

Women in Tamanrasset prefer silver jewelry over gold. Among these are the **Miqyas** called **Ijibhan**, worn on special occasions, and necklaces called **Tasghalt**. Married women wear rings called **Tisq**, while unmarried girls do not. Silver earrings are called **Tizabatin**, with specific types illustrated in the images. According to the women interviewed, the bride takes pride in her jewelry, customs, and traditions despite modern developments.

#### **4.6 Music and Art in Tuareg Society:**

The region is famous for **Estawat** (sung poetry) and a type of poetry called **Alyoun**. Music is played on the **Imzad**, a stringed instrument similar to a guitar, played by women, and the **Tendi**, a drum played by men who dance when the rhythm starts.



According to the women interviewed, the Tuareg family faces difficulties in convincing their children to embrace traditional culture fully, especially when they attempt to introduce modifications. Nevertheless, they remain committed to the cultural roots, wearing traditional clothing daily and reciting old songs and poems even when new instruments are introduced.

## **6. Study Results:**

The study concluded that the Algerian family in Tuareg society in Tamanrasset works to preserve and transmit the region's popular culture and cultural heritage to future generations through socialization methods. The goal is to safeguard the region's authenticity and cultural history in the face of foreign ideas and cultures entering Algerian Arab-Islamic society.

## **7. Recommendations and Proposals:**

- Encourage cultural exhibitions showcasing Tamanrasset's customs and traditions.
- Organize events featuring folk artistic heritage of Tamanrasset.
- Invest in popular culture for tourism and integrate it into educational programs.
- Collect, document, and widely publicize Tamanrasset's cultural heritage in books and journals.
- Counter Western cultural influences that disrupt generational communication regarding cultural and civilizational heritage.

## **Conclusion:**

This study reveals that the Algerian family in Tuareg society in Tamanrasset plays a significant role in preserving the region's popular culture. This role is evident in cultural development in children and transmitting inherited traditions. The family has largely succeeded in maintaining the cultural heritage despite social changes and modernization.

Despite the positive results achieved, the family faces numerous challenges in fulfilling its duties. Nevertheless, it continues to strive and exert effort to sustain its work and achieve its objectives.

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