



Reconstructing Sociological Analytical Tools to Understand Contemporary Transformations in Arab Societies: A Multi-Level Approach – A Field Study on a Sample of Arab Society Members

Hiba YACEF

University of Jijel

ORCID: <https://orcid.org/0009-0000-2476-8805>
hiba.yacef@univ-jijel.dz

Madhiha YACEF

University of Jijel

ORCID: <https://orcid.org/0009-0004-3872-858X>
madhiha.yacef@univ-jijel.dz

Abstract:

In recent years, Arab societies have undergone profound transformations at the social, political, and cultural levels, especially following waves of revolutions and protests. These changes have led to the emergence of new social actors operating outside traditional frameworks, such as digital networks, “non-movements,” and unstructured individual expressions. Additionally, shifts in family structures, identities, and patterns of social interaction have created a partial rupture with the classical sociological model traditionally used to understand social dynamics.

Today, Arab sociology faces a major challenge: to what extent can it continue to interpret these rapid and complex changes using traditional analytical tools that are often derived from Western contexts? Concepts such as class, the state, and ideology – central to Western sociological models – are no longer sufficient to explain an Arab reality characterized by rapid transformation and the interplay between the local and the global, especially in digital spaces.

This situation calls for a comprehensive methodological and epistemological re-evaluation of analytical tools, aiming to develop hybrid and flexible approaches that emerge from the specificities of the Arab context, without falling into intellectual dependency or cultural isolation. Through a field study, this

research provides useful insights and proposes new analytical tools better suited to the evolving realities of Arab societies.

Keywords : *Arab societies; sociological analysis; social transformation; digital networks; methodological reconstruction.*

Reconstruire les outils d'analyse sociologique pour comprendre les transformations contemporaines des sociétés arabes : une approche multiniveaux – Une étude de terrain sur un échantillon de membres de la société arabe

Résumé :

Ces dernières années, les sociétés arabes ont connu de profondes transformations aux niveaux social, politique et culturel, notamment suite aux vagues de révolutions et de protestations. Ces changements ont engendré l'émergence de nouveaux acteurs sociaux opérant en dehors des cadres traditionnels, tels que les réseaux numériques, les « non-mouvements » et les expressions individuelles non structurées. Par ailleurs, les mutations des structures familiales, des identités et des modes d'interaction sociale ont partiellement rompu avec le modèle sociologique classique traditionnellement utilisé pour appréhender les dynamiques sociales.

Aujourd'hui, la sociologie arabe est confrontée à un défi majeur : dans quelle mesure peut-elle encore interpréter ces mutations rapides et complexes à l'aide d'outils analytiques traditionnels, souvent issus de contextes occidentaux ? Des concepts tels que la classe, l'État et l'idéologie – centraux dans les modèles sociologiques occidentaux – ne suffisent plus à expliquer une réalité arabe caractérisée par une transformation rapide et l'interaction entre le local et le global, en particulier dans l'espace numérique. Cette situation exige une réévaluation méthodologique et épistémologique approfondie des outils analytiques, afin de développer des approches hybrides et flexibles, ancrées dans les spécificités du contexte arabe, sans tomber dans une dépendance intellectuelle ou un isolement culturel. À travers une étude de terrain, cette recherche apporte des éclairages pertinents et propose de nouveaux outils analytiques mieux adaptés aux réalités changeantes des sociétés arabes.

Mots-clés : *sociétés arabes ; analyse sociologique ; transformation sociale ; réseaux numériques ; reconstruction méthodologique.*



Introduction:

In recent years, Arab societies have experienced profound transformations across social, political, economic, and cultural levels, particularly following the revolutions witnessed in some countries, internal conflicts, and subsequent waves of protests that continue to shape the general landscape in several others. The current scene in the Arab world is characterized by rapid and multi-dimensional interactions—technological, social, cultural, economic, and political. To understand this complex reality, researchers need to move beyond the traditional analytical tools rooted in Western models and adopt analytical approaches that are more consistent with the specificities of Arab contexts, grounded in critical frameworks that emerge from within these societies themselves.

These transformations—especially at the social and political levels—are reflected in protest movements, the rise of new forms of popular mobilization, identity shifts, the expansion of digital spaces, and the emergence of new actors operating outside traditional institutions. Such dynamics have led to the instability of the concepts and theoretical frameworks that Arab sociology has long relied upon to analyze social structures and processes. Classical analytical tools that once focused on the state, social classes, or major economic structures have become insufficient to explain new dynamics such as the concept of “non-movements” introduced by Asef Bayat, the “network society” developed by Manuel Castells, or the slow, everyday transformations

that do not express themselves through traditional forms of protest.

Within this complex landscape—marked by the growing influence of technology, shifts in family structures, and the diversification of identities—it has become necessary to reassess the analytical tools used by academic and political elites to understand Arab realities. Classical models are no longer capable of capturing these emerging complexities, which calls for the development of more flexible and comprehensive analytical tools. This entails reconstructing sociological and anthropological methodologies by integrating adaptable concepts and approaches that enable a reading of Arab societies within their multiple contexts, connecting the individual and local to the institutional and national, as well as to the digital and transnational.

Through its theoretical and empirical components, this research ultimately seeks to question the effectiveness of the tools currently used in Arab sociological and anthropological studies and to propose hybrid analytical alternatives based on a multi-level approach capable of understanding the new, multidimensional interactions shaping contemporary Arab societies.

1. Problem Statement

In the wake of the profound transformations that Arab societies have experienced over the past decade—particularly following the waves of protests and revolutions that erupted in several countries—qualitative changes have emerged that reshaped the structures of power, social relations, and even the modes of mobilization and political and social representation. We have witnessed the rise of new social actors who transcend traditional institutional



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

frameworks such as political parties and unions, emerging instead within new spaces like digital networks, horizontal movements, and “non-movements” that lack clear leadership or hierarchical organization yet express genuine and influential social dynamics.

These deep changes have not only affected forms of collective action but have also touched upon the most deeply rooted structures, such as family, identity, language, and everyday social interactions. Identities have become increasingly fragmented and plural, social affiliations more fluid, and the very nature of belonging has been reshaped by digital globalization and continuous connectivity. In the midst of this shifting reality, Arab sociology faces a methodological and epistemological challenge: to what extent do the classical theoretical models—long used to understand societies—remain valid? These models were founded upon concepts such as the nation-state, social classes, and grand ideologies, all of which have become insufficient to interpret the current transformations.

This situation compels researchers to raise fundamental questions: Are the sociological methodological and epistemological tools derived from Western paradigms still capable of explaining Arab realities? These tools were originally developed within societal and historical contexts fundamentally different from those of the Arab world. Western societies underwent distinctive modernization processes characterized by the rise of individualism, institutional rationality, and liberal democracy—features that do not necessarily align with the trajectory of Arab development. Thus, the mechanical application of such models risks reducing or distorting Arab realities by

imposing concepts that fail to reflect their social and cultural specificities.

Conversely, there is a growing call within Arab sociology to produce analytical tools and concepts that emerge from within Arab realities themselves—grounded in deep field observations and based on flexible concepts capable of capturing what is shifting, fluid, and transgressive of traditional forms of representation and organization. The contemporary Arab context does not lend itself to reductionist analysis; it demands hybrid approaches that combine qualitative and quantitative methods, the local and the digital, the everyday and the structural. Such approaches allow for an understanding of the subtle social transformations that may not necessarily manifest as large-scale movements or visible institutions.

Therefore, the real challenge facing contemporary Arab sociology lies in its ability to move beyond conceptual and methodological dependency on Western paradigms without falling into the trap of rigid particularism. This requires developing analytical models that internalize the tensions shaping Arab reality, reflecting its plurality and complexity, while avoiding sweeping generalizations or untested theoretical projections.

In light of these considerations, the present study poses the following main research question:

To what extent are classical sociological models and analytical tools still capable of explaining the current social, political, and cultural transformations in Arab societies, given the rise of new actors and changing patterns of interaction and identity? Furthermore, is it now necessary to develop alternative analytical approaches emerging from the Arab context itself?



From this main question emerge several sub-questions:

1. What are the major social and political transformations witnessed by Arab societies in the post-revolution and protest era?
2. How have social media contributed to redistributing symbolic power within society?
3. In what ways have technology and digital spaces reshaped social movements?
4. What are the effects of politics on the everyday life of contemporary Arab societies?

2. Objectives of the Study

- To understand the social transformations occurring within Arab societies.
- To examine individuals' perceptions of social and political changes.
- To explore new forms of social and cultural expression.
- To highlight the importance of a multi-level approach in understanding emerging social phenomena.

3. Hypotheses of the Study

Main Hypothesis:

Classical sociological models provide important tools for analyzing large-scale social structures, yet they often fail to capture micro-level dynamics and new forms of symbolic interaction.

Sub-Hypotheses:

1. Social transformations within Arab societies are not necessarily manifested through policies or violent

protests but rather through daily accumulations expressed by groups that are traditionally invisible.

- This hypothesis is examined through the following indicators: social change, generational gap, and socio-economic transformations.
2. Social media has contributed to the redistribution of symbolic power within society by influencing political awareness and political expression.
 - This hypothesis is examined through the following indicators: political awareness, political expression, and the impact on family dynamics.
 3. Technology and digital spaces have reshaped social movements, transforming them from traditional to digital forms.
 - This hypothesis is examined through the following indicators: traditional versus digital movements and their cultural and political impacts.
 4. Politics affects the daily life of contemporary Arab societies by reshaping social values through the influence of media.
 - This hypothesis is examined through the following indicators: the influence of politics on everyday life, social values, and the role of media.

4. Key Concepts of the Study

4.1. Sociological Analytical Tools:

This refers to the process aimed at understanding social phenomena by breaking them down into their constituent



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

parts and elements to identify their characteristics and the relationships among them. It involves deconstructing, analyzing, and then reconstructing their structure to understand how they were formed and developed—economically, socially, and politically. As Hussam Fayadh explains, “it is what the social researcher must extract” (Hussam Fayadh, <https://www.anfasse.org/>). Alternatively, as Stephanie Wilson (2023) defines it, “social analysis is a method for studying society and social interactions in order to understand their patterns, processes, and effects on individuals and groups. It involves a critical examination of social phenomena and their underlying structures, including social norms, beliefs, institutions, and power relations. Sociologists use various methods—observation, surveys, interviews, and statistical analysis—to collect and analyze data related to social behavior and trends.” (<https://appliedworldwide.com/sociological-analysis-uncovering-hidden-truths-about-our-social-world>)

4.2. Contemporary Transformations:

These are deep and complex changes affecting the social, cultural, and symbolic structures of society. They often occur gradually and imperceptibly, resulting from the intersection of economic, technological, political, and cultural factors. Through these transformations, patterns of social action, systems of identity and belonging, and networks of power are reshaped within a world characterized by fluidity, uncertainty, and the acceleration of social time.

In critical sociology, contemporary social transformations refer to non-linear shifts within the social and symbolic structures of society caused by the cumulative effects of

everyday, often invisible practices, or by new media technologies that redraw the boundaries of power and knowledge. These transformations are not necessarily expressed through revolutions or overt political change but through the fragmentation of lifestyles and the collapse of traditional reference systems, as discussed by Bauman, Giddens, and Bourdieu.

According to Zygmunt Bauman's theory of "liquid modernity," modern societies have lost their structural stability. They have become "liquid," with identities, values, and relationships moving at an accelerated and unstable pace. Thus, contemporary change is not necessarily revolutionary or violent but occurs through the gradual dissolution of traditional social forms (for more, see: Zygmunt Bauman, translated by Hajjaj Abu Jabr, 2016).

Drawing from Pierre Bourdieu's concept of the reproduction of structures, change does not occur solely through major events but through everyday practices that reproduce or disrupt social hierarchies. Contemporary transformation thus unfolds through subtle shifts in symbolic capital, representations, and social language (for more, see: Pierre Bourdieu & Jean-Claude Passeron, translated by Maher Trimech, 2007).

Manuel Castells' notion of the "network society" links contemporary social change to the rise of the digital sphere, where technological networks such as the internet reshape power and knowledge relations. Social media, therefore, redefines social action outside traditional institutional frameworks (see: Idriss El-Ghazouani, 2020, pp. 143-162). Anthony Giddens, in his theory of "late modernity," argues that individuals in contemporary societies continuously reconstruct their identities within rapidly changing contexts.



Contemporary transformation, therefore, lies in the ongoing reconfiguration of both the self and society under globalization and modernity (for more, see: Anthony Giddens, translated by Faiz Al-Sayaa', 2005).

4.2. Multi-Level Approach:

This is an analytical orientation in the social sciences that examines social phenomena by breaking them down into interconnected and complementary levels, typically including:

- ✓ the individual level (micro),
- ✓ the collective or institutional level (meso), and
- ✓ the structural or societal level (macro).

The purpose is to understand complex dynamics that cannot be explained through a single level of analysis. The multi-level approach provides a necessary analytical framework for studying intricate social phenomena by overcoming methodological reductionism – whether structuralist or individualist. It establishes a dialectical link between micro, meso, and macro levels, enabling the production of a more comprehensive and precise sociological interpretation.

5. Theoretical Approaches of the Study

The present study draws upon several theoretical perspectives to approach its topic cognitively and analytically:

5.1. Asef Bayat's Approach

Asef Bayat introduces the concepts of *non-movements* and *quiet change*, referring to informal, everyday activities carried

out by marginalized urban populations – such as informal trade or squatting – as tools for gradual transformation. Through this lens, Bayat provides an alternative vision for understanding how ordinary people influence the public sphere without centralized organization or explicit ideology. In this sense, *non-movements* represent collective actions undertaken by individuals who do not belong to a single social group or class but share common practices in which a large number of them engage, even if certain organizations or institutions shape the patterns of these practices. (*Amani Massoud, 2015, p. 6*)

5.2. Manuel Castells' Approach

Manuel Castells' theory of networks and digital space offers key insights summarized as follows:

- **Power shifts from traditional institutions to networks:**

Those who control the mechanisms of the network – such as information flow, programming, and nodal connections – possess more influence than formal institutions.

- **Disruption of traditional time:**

Time becomes more flexible in the digital era. Events are arranged simultaneously or through overlapping temporalities, breaking away from the conventional linear sequence of time.

As Castells asserts:

“If you don't care about networks, networks will care about you anyway. As long as you want to live in society, in this time and this place, you will have to deal with the network society, because we live in the internet galaxy.” (*Manuel Castells, 2001, p. 282*)



- **The space of flows transcends fixed places:**

Relationships and interactions no longer require a strictly physical setting but exist within interconnected digital networks that link distant locations to create a simultaneous digital presence. Castells notes:

“In the network society, the space of flows dissolves time by confusing the sequence of events and making them occur simultaneously... leading society into a state of structural disappearance.” (*Manuel Castells, 2009, p. 1510*)

- **Interconnection between networks:**

Financial, media, political, security, cultural, artistic, social, and economic networks intersect through what Castells terms *switching power* – the ability to connect and reconfigure networks to serve specific interests.

6. Methodological Procedures of the Study

6.1. Research Method

The study adopted a qualitative approach based on critical and interpretive analysis. For field research, the content analysis method was employed, relying on the interview as the main tool. In analyzing interview responses, the study used theme units, counting units, and descriptive analysis to interpret meanings and recurring patterns.

6.2. Research Tool

The interview was selected as the primary tool for collecting field data that provide interpretive answers to the proposed hypotheses. An interview guide was designed and divided into five sections: the first covers personal information, while the remaining four sections correspond

to the four sub-hypotheses. The interviews were conducted remotely via social media platforms, allowing participants to express their perspectives in a flexible and accessible setting.

6.3. Purpose of the Interview

The aim of conducting these interviews is to gain a deeper understanding of the nature of social transformations in Arab societies from the viewpoint of individuals experiencing them in their daily lives. The interviews also seek to document participants' perceptions of social and political changes and their new forms of expression. Furthermore, the study tests the applicability of classical analytical approaches in comparison to the alternative frameworks proposed by the current research.

6.4. Study Sample

A purposeful sample was chosen, consistent with the qualitative nature of the study and its goal of achieving an in-depth understanding of social transformations in Arab societies. The sample targeted participants with diverse experiences and backgrounds, enabling the observation of different perceptions and forms of social and political expression.

The selection was based on the following **criteria**:

- **Social and demographic diversity:** Participants represented different age groups (18–44 years), both genders (male and female), and various educational and professional levels, reflecting the social diversity within Arab societies.
- **Geographical and cultural diversity:** Participants were selected from both **urban and rural areas**, with



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

attention to **cultural plurality** and the **specificity of local contexts** within Arab societies.

- **Experience and engagement:** Focus was placed on individuals with **direct experience** or **firsthand knowledge** of recent social or political transformations, either through participation in events or movements or through close daily observation.
- **Ability to express and participate:** Participants were selected based on their **willingness to engage in open discussions** and their **ability to articulate their perceptions**, contributing to a richer understanding of the phenomena under study.

A total of **twelve (12)** participants – **male and female** – were included in the study, distributed according to the following table:

Social and Demographic Diversity	Geographic and Cultural Diversity	Experience and Engagement	Ability to Express and Participate
Participants from various age groups (18-44 years), both genders, and different educational and professional	Selected from both urban and rural areas, taking into account cultural plurality and the specific	Focused on individuals with direct or tangible experience of recent social or political transformations, either through	Chosen for their willingness to interact and express their views clearly, enhancing the researcher's

levels, reflecting social diversity in Arab societies.	contexts of Arab communities.	participation or daily observation.	understanding of the studied phenomena.
--	-------------------------------	-------------------------------------	---

Table (02): Distribution of Participants According to Age and Country of Origin

Participant	Age	Country
PhD Student	27	Tunisia
University Graduate	28	Algeria
Restaurant Worker	24	Lebanon
Civil Activist	38	Tunisia
Teacher	42	Algeria
Pharmacist	37	Egypt
Seamstress	32	Jordan
Accountant	41	Qatar
Women's Trainer	28	Iraq
Driving Instructor	37	Algeria
Housewife	30	Oman
Car Dealer	22	Libya

Given that the study adopts a qualitative methodology, the sample size was determined based on the principle of theoretical saturation, that is, data collection was discontinued once response patterns began to repeat and no new insights or concepts emerged. Accordingly, the final sample consisted of twelve (12) participants, both male and female.



6.5. Interview Data Analysis

This section of the study organizes and analyzes the data collected from field interviews according to the dimensions addressed in the study’s hypotheses. The analysis focuses on identifying recurring patterns, interpreting meanings, and linking responses to broader theoretical and social frameworks.

6.5.1. Table of Interview Data Analysis Concerning Indicators of Social Transformations

This table classifies responses according to the indicators associated with the first sub-hypothesis: social change, intergenerational gap, and socio-economic transformations. It also includes interpretive notes that assist in explaining and contextualizing the data.

Table (03): Interview Data on Indicators of Social Transformations

Question	Response	Thematic Unit	Counting Unit	Descriptive Unit
How do you describe the social changes your society has experienced?	At first, there was resistance to change, but now everyone is more concerned with personal	Social change, human rights, social transformations, migration, digitalization	+++++++ ++	Concern about the social effects of economic crises. Change is linked to the lack of local opportunities

	<p>rights. There has also been a shift in young people's thinking; we now seek opportunities abroad and show greater interest in digitalization.</p>			<p>ies and the search for external solutions.</p>
<p>Do you see a shift in social values between generations?</p>	<p>Yes, there is a noticeable difference between generations in their understanding of politics and community participation. There</p>	<p>Intergenerational gap, social transformations, generational relations</p>	<p>+++++++ ++++</p>	<p>The influence of education and media on shaping this generational gap.</p>



	is a large generational gap, especially in how they view politics and civic engagement.			
How do economic conditions affect social changes?	Economic hardship pushes people to look for new ways of living beyond traditional patterns.	Socio-economic transformations	+++++++ ++++	Change in lifestyles due to economic pressure; differences in values between generations.
Do you observe changes in social relations due to political conditions?	Yes, social relations have become more tense amid ongoing political crises.	Impact of politics on social relations	+++++++ +	Social relations are affected by current political movements.

How do you perceive the impact of youth movements on political reality?	Youth movements have no direct influence on policies, but their cultural and social impact is more significant.	Social movements , cultural change	+++++++	Cultural influence is linked to socio-political transformations.
---	---	------------------------------------	---------	--

It is clear from the answers presented in Table (03) that participants’ understanding of social transformations varies considerably. For instance, some respondents mentioned initial resistance to change but later observed a greater concern for personal rights, reflecting a shift in societal priorities from collective security to individual freedom.

Other participants highlighted the generational gap in understanding political participation, attributing it to differences in education and media influence, as technology and digital spaces affect generations differently.

Responses concerning the impact of economic conditions on social transformations indicate that financial pressure leads people to seek external solutions, such as migration or adopting new lifestyles, demonstrating how the economic crisis shapes social adaptation. Moreover, several respondents agreed that social relations have become more strained amid ongoing political crises. Some also noted that



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

while youth movements have little direct impact on policymaking, their cultural and social influence remains significant.

From this analysis, it can be stated that:

- Resistance to change sometimes evolves into gradual acceptance as economic and political conditions shift. This recalls the ideas of Pierre Bourdieu, who argued that social *habitus* is not static but transforms when the conditions that produced it change. According to Bourdieu, transformations in the economy, education, or family structure inevitably lead to changes in social behavior.
- The growing focus on individual rights and personal freedom tends to intensify during times of economic crisis.
- The economic impact on social relations reveals a shift from traditional models toward more flexible lifestyles. As José Ortega y Gasset explains in *La rebelión de las masas* (2010), crises change individuals more profoundly than laws do. This observation applies to the interviews analyzed here, where economic and political experiences appear to exert a stronger influence on social attitudes than legal frameworks.

Consequently, Arab societies have experienced profound social transformations reflected in the decline of traditional structures, the rise of individualism, and the redefinition of values under economic and political pressures. We live, as Zygmunt Bauman described, in a “liquid modernity,” where traditional bonds dissolve, and identities become more fluid

and interchangeable. This fluidity results from the weakening of familial, tribal, and class ties in Arab societies.

6.5.2. Table of Data Analysis on the Use of Social Media

In this section, responses are categorized according to the indicators related to the second sub-hypothesis: political awareness, political expression, and family influence, with a focus on the impact of media on society.

Table (04): Analysis of Data on the Use of Social Media

Question	Response	Thematic Unit	Counting Unit	Descriptive Unit
How do you view the role of social media in changing political awareness?	Social media has greatly helped shape political awareness among youth and has become the main communication tool.	Political awareness, digitalization	++++++ +++	The internet as a tool for youth empowerment.
Do you consider social media a substitute for tradition	Yes, especially in contexts where traditional media cannot fully	New media, political freedom	++++++ +++	The impact of social media on traditional media; confirmation of its role



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

al media?	perform its role. Social media has become the only channel for expression; it is more open and free than traditional media.			as a freer platform for expression.
How do you use social media to express your opinion?	I use it to write political articles and opinions, and I participate in awareness campaigns and protests.	Political expression, digital activism	++++++ +++	The role of social media in protest movements .
Does social media affect family life?	Yes, it broadens social connections but sometimes causes	Social influence, family	++++++ +++	The impact of technology on family relationships.

	tension in family communication.			
--	----------------------------------	--	--	--

The responses summarized in the table above illustrate how social media is used across different spheres such as political activism, family life, and media communication. Answers regarding its influence on political awareness highlight a major transformation in how young people express their views. Several participants noted that social media has become the main communication tool, showing how digital content increasingly replaces traditional media in shaping public opinion.

Respondents also emphasized that social media platforms provide opportunities for freer and broader self-expression compared to traditional outlets. Conversely, some interviewees pointed to family tensions resulting from excessive social media use, reflecting the negative social consequences of digital life.

As Sherry Turkle notes in *Alone Together* (2012, p.154): “We are always connected to social networks, leading to an alarming solitude of the self attached to interactive screens.” This observation resonates with participants’ comments on family strain caused by the overuse of digital technologies. From this analysis, it can be stated that:

- There has been a transformation in political awareness due to the use of social media, especially in contexts marked by a lack of trust in traditional media. Manuel Castells is among the scholars who argue that power in the digital age operates within networks rather than through institutions. This helps



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

explain how social media has become an alternative space for political and social agency outside traditional channels.

- The negative impact on social life can also result from excessive use of these platforms, reflecting the unintended consequences of digital engagement.
- Online social interaction and communication reveal a deep transformation in how social identity and political representation are constructed. As Asef Bayat notes, “Political dissent is no longer expressed only through protest, but also through the details of everyday life and social media platforms.” According to Bayat, these platforms have become arenas for invisible yet powerful struggles.

Thus, social media has become both a tool for expression and a space for political awareness among Arab youth, while simultaneously influencing family and social relationships.

6.5.3. *Table of Data Analysis on Social Movements*

In this section, responses are categorized according to the indicators related to the third sub-hypothesis: the type of movements (traditional or digital) and their influence on cultural and political aspects.

Table (05): Analysis of Data on Social Movements

Question	Response	Thematic Unit	Counting Unit	Descriptive Unit
How do you perceive	Unorganized social movement	Social movements,	+++++++	The cultural impact of

the influence of social movements on the political situation ?	s have provided a space for gradual political change through cultural and social work.	political change		movements.
Do you think protest movements have achieved real change?	Yes, but the change was limited due to political repression ; their cultural influence was greater than their political one.	Protest movements, cultural impact	++++++	Repression and the limited influence of movements.
What is your opinion on movements that	They are invisible movements but have a significant	Digital movements, peaceful protests	+++++++	Online-based movements.



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

emerge online?	impact, especially through peaceful protests and digital interactions.			
Do you think youth interact differently with social movements today?	Yes, there is a greater awareness of how to use technology in social movements and to engage through digital platforms.	Youth, digital movements	+++++++ ++	Use of technology in social activism.

Table (05) highlights the dynamics of social movements and how they increasingly intersect with new tools such as the internet and digitalization. Respondents emphasized that unorganized and peaceful movements act as cultural drivers more than political ones, focusing on changing values rather than directly altering policies.

Several answers indicate that protest movements in Arab countries face political constraints that limit their direct impact on governance. Despite their strong cultural influence, censorship and repression prevent these movements from becoming fully effective political actors. However, the growing influence of digital movements signals a transformation in modes of expression—young people can now participate and express opinions more easily online, even if these movements lack the structure and resources of traditional organizations.

From this analysis, it can be stated that:

- Social movements have shifted from field-based protests to digital activism, reflecting a transformation in both methods and tools. This includes the rise of digital movements, symbolic campaigns, and individual initiatives. As Charles Tilly notes, effective social movements are those that adapt to available tools and innovate new forms of pressure.
- Repression and surveillance limit the effectiveness of movements on the ground, but their cultural impact remains vital, reflecting a transformation in social consciousness. Judith Butler argues that “appearing in public space is itself a political act,” yet digital movements create a new “virtual public space,” making political protest no longer confined to the streets.
- Social movements have evolved from classical organizations to “non-movements” — unstructured yet effective forms of activism, particularly online. Asef Bayat explains that “non-movements are not absent from politics; they practice it in



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

unconventional ways – in neighborhoods, in homes, and in workplaces, not only in public squares.” This perspective clarifies the shift from organized activism to quiet, everyday forms of resistance.

6.5.4. Table of Data Analysis on the Impact of Politics on Society

In this table, participants’ responses are categorized according to the indicators related to the fourth sub-hypothesis: the influence of politics on daily life, social values, and the media.

Table (06): Analysis of Data on the Impact of Politics on Society

Question	Response	Thematic Unit	Counting Unit	Descriptive Unit
How does politics affect your daily life?	Politics creates a gap between citizens and the government, and its impact is generally negative on our daily lives.	Politics, daily life	+++++++	Impact of economic policies
Do you	Yes,	Government	+++++++	Impact of

think government policies influence social values?	policies have a strong impact on social relations, especially during economic crises.	ent policies, social values	++	political crises
What do you think about the influence of politics on the media?	Politics restricts the media, which limits information flow and affects public awareness.	Politics, media	+++++++ +++	Political control over media
Do you feel the influence of politics in your family life?	Yes, political conflicts affect family stability, especially in relation	Politics, family	+++++++	The relationship between politics and economy



	to economic issues.			
--	---------------------	--	--	--

From this table, we can understand the multifaceted effects of political decisions on social life in its various dimensions. Respondents pointed out that the gap between citizens and the state often stems from economic and political crises, which cause tension within society and foster a sense of disconnection.

Participants also emphasized that governmental policies shape social values, sometimes reinforcing social divisions or weakening trust in institutions. Moreover, many noted that the media has become politicized, leading to biased coverage and reduced public awareness of political and social issues.

From this analysis, it can be concluded that:

- Government policies often have a negative impact on institutional trust and social relations. As Pierre Bourdieu notes, *“The state exercises symbolic violence when it defines what counts as legitimate knowledge, who may speak, and who must remain silent.”* This illustrates how political and educational policies shape social and political consciousness in Arab societies.
- The cultural values reinforced by political systems – such as political pluralism or social solidarity – reflect mechanisms of soft power. According to Antonio Gramsci (1992), *hegemony is not maintained solely by force but through culture, education, religion, and media.* This concept helps explain how political dominance

in the Arab world is often exercised subtly yet pervasively in everyday life.

- Michel Foucault’s analysis in *Discipline and Punish* (1977/1995) complements this view, showing that power is not only imposed from above but is diffused through daily practices and institutions.

Thus, politics in Arab societies operates through indirect mechanisms such as symbolic repression, economic policy, and media control – tools that shape collective consciousness and influence social cohesion.

6.5.5. Data Analysis Table on Understanding Reality

This table is not directly related to the study’s hypotheses but was included to explore how participants perceive and interpret their social reality. The responses were classified according to the indicators related to understanding reality.

Table (07): Analysis of data on understanding reality

Questions	Responses	Thematic Unit	Frequency Unit	Descriptive Unit
In your opinion , what explains the current changes in Arab societies?	The transformations in Arab societies can be explained by several intertwined factors, mainly economic	Respondents attributed changes to multiple interconnected factors, mainly: economic crises (unemploy	+++++++ +	These answers reflect an understanding that change results from complex internal and external



	issues such as unemployment and rising living costs, and technological developments that imposed new patterns of communication and values. Moreover, political conflicts, demographic transitions like migration and displacement, and globalization also play key	ment, inflation); technological transformation and new communication forms; wars and forced migration; globalization and identity changes.		interaction rather than a single cause. Future research can link these to domains such as family, education, and identity.
--	--	--	--	--

	roles in reshaping social structures.			
Do you think media or academic analysis truly represents people's reality?	In most cases, media or academic analysis does not fully reflect people's lived reality because it is often produced from an elite perspective, neglecting the daily experiences of individuals. Media focuses on major events, while	Most respondents expressed skepticism toward the ability of academic or media analyses to represent reality accurately, citing: elitist perspectives; focus on major events over daily details; and detachment from lived experience.	+++++++ ++++	This answer includes a critique of dominant discourse, highlighting the importance of fieldwork-based methodologies over secondary sources.



	academics often analyze from outside real life.			
How can one truly understand and what is happening in society?	Real understanding can only come from listening to people's experiences. Knowledge must come from reality, not pre-existing theories. Interviews, observation, and personal narratives are essential, alongside understand	Respondents emphasized that real understanding requires: grounding analysis in lived experiences; contextualized interpretations; and avoiding generalizations common in existing literature.	+++++++ +	This answer stresses the importance of proximity to the field and experiential methods. It supports developing "knowledge from experience" as a key research pillar.

	ding each local context.			
Are there better ways than just political analysis?	Yes. Political analysis reduces society to power struggles and elite decisions but overlooks cultural change, family transformations, and youth aspirations . A deeper understanding needs cultural, economic, sociological, and even psychological perspectives. Art and	Most respondents acknowledged that political analysis alone is insufficient , recommending the integration of: cultural, social, and psychological approaches ; reading literature and art; and adopting participatory and interactive knowledge production .	+++++++	This answer opens the door to interdisciplinary approaches , promoting the inclusion of creative and experiential perspectives in research.



	literature also provide valuable insight.			
--	---	--	--	--

From the above table, it is evident that participants’ responses converge on a central idea: understanding social change in Arab societies requires engaging directly with people’s lived realities through qualitative research tools such as interviews and observations. There is clear skepticism toward traditional, top-down analyses and a call for grounded approaches.

Participants adopt a holistic perspective that views change as a structural interplay between local and global forces. This aligns with the structural sociological approach to understanding social transformation and reflects critical awareness of dominant discourse. It also supports the adoption of ethnographic and narrative analysis methods to better capture complex realities.

Their views resonate with the **“knowledge from below”** approach – knowledge emerging from lived experiences rather than imposed theoretical models. This reflects a nuanced, multi-layered understanding of social change that transcends purely political interpretations and calls for innovative epistemological practices.

Accordingly, participants’ answers indicate the need for:

- Qualitative analytical methods closer to people’s lived experiences.
- Moving beyond elitist or top-down analysis.

- Rethinking the tools used to study society, especially in unstable contexts.

The qualitative analysis of the previous tables reveals several interrelated patterns regarding how social and political transformations affect individuals and communities in the Arab world. The main impacts identified include:

- **Digitalization:** A shift in means of expression and social influence from traditional spaces to digital ones.
- **Social Movements:** A transformation of collective action patterns from traditional forms to digital movements.
- **Political Influence:** The effect of governmental policies on social and communal values, as well as on media freedom and information flow.

These effects are strongly observed across various Arab societies, indicating the need for new sociological and anthropological tools capable of keeping pace with the rapid transformations shaping these communities.

The study concludes that understanding such transformations requires moving beyond linear analysis toward multi-level analytical tools based on a comprehensive, layered approach.

**Table (08): Multi-Level Analytical Tools**

Level	Focus	Examples from Data
Micro (Individual)	Daily life, family relations, interactions	Changing neighborly relations; generational value differences
Meso (Institutional)	Movements, associations, social networks	Emergence of digital civic initiatives; shifting roles of traditional associations
Macro (Structural)	State, media, economy	Political influence on media and family; corruption effects

The Arab context requires analytical tools that go beyond centralization, linearity, and typification, adopting instead a **multi-level approach (micro-meso-macro)**. This orientation finds theoretical support in the work of key scholars such as:

- Margaret Archer (1995), who argues that understanding social change demands analyzing the dynamic relationship between social actors and structures over time. In *Realist Social Theory*, she emphasizes that society evolves through the interaction of institutional structures, not solely through macro forces. (Source: [Realist Social Theory, 1995](#))
- Anthony Giddens, who highlights the need to connect individual experience with overarching structures, arguing that understanding society requires grasping how macro frameworks intersect with everyday life.
- Clifford Geertz (2017), who maintains that researchers should not seek universal laws but rather interpret

the *layers of meaning* that shape reality. His interpretive approach encourages the reading of everyday and experiential meanings—an especially relevant lens for sociology and anthropology in the Arab context.

Conclusion

Arab societies are undergoing a historically critical phase that calls for renewed frameworks of understanding and analysis. Traditional analytical tools have become inadequate for interpreting emerging interactions, urging researchers, thinkers, and policymakers to develop more realistic and inclusive approaches. Deep social and political transformations cannot be understood through statistics or pre-set models alone; they require a profound grasp of culture, identity, technology, and new forms of agency that transcend conventional paradigms.

Conventional Western analytical tools no longer fully capture the complexities of contemporary Arab realities. Much of Arab social and political research still relies on Western-born analytical frameworks that often overlook the region's specificities—such as tribal structures, religious dynamics, colonial legacies, and unique social relations.

Therefore, integrating traditional Arab concepts such as *‘asabiyya* (social cohesion), *civilizational consciousness*, and *freedom* with new analytical notions like *non-movements* and *silent change* can lay the groundwork for analytical tools better suited to capturing the real dynamics of this transforming context.



Soumission : 02/05/2025 Acceptation : 27/06/2025 Publication : 25/08/2025

This research thus represents an attempt to reconstruct sociological and political analytical tools that align with the current complexities of the Arab world. It draws on critical concepts and contemporary analytical perspectives to understand transformation, offering a framework applicable to multiple Arab contexts while respecting each society's particular characteristics.

References

1. Masoud, A. (2015). *Review of the book "Everyday Life as Politics: How Ordinary People Change the Middle East."* Arab Center for Research and Policy Studies, Doha.
2. Giddens, A. (2005). *Sociology* (F. Al-Sayya', Trans.; 4th ed.). Arab Organization for Translation, Beirut.
3. Bourdieu, P., & Passeron, J.-C. (2007). *Reproduction: Toward a Theory of the Educational System* (M. Trimech, Trans.; 1st ed.). Arab Organization for Translation, Beirut.
4. Bauman, Z. (2016). *Liquid Modernity* (H. Abu Jabr, Trans.; 1st ed.). Arab Research and Publishing Network, Beirut.
5. Al-Ghazwani, I. (2020). Manuel Castells and the concept of the network society: From society to network—Toward a hermeneutic approach to identity and power in the information age. *Omran Journal*, 9(33).
6. Castells, M. (2001). *The Internet Galaxy: Reflections on the Internet, Business and Society*. Oxford University Press, London.

7. Castells, M. (2009). *Communication Power*. Oxford University Press, New York.
8. Ortega y Gasset, J. (2010). *La rebelión de las masas*. La Guillotine, Mexico.
9. Turkle, S. (2012). *Alone Together: Why We Expect More from Technology and Less from Each Other*. Basic Books, New York.
10. Gramsci, A. (1992). *Selections from the Prison Notebooks*. International Publishers (11th ed.), New York.
11. Geertz, C. (2017). *The Interpretation of Cultures*. Basic Books, New York.
12. Fayad, H. (2025, August 28, 13:22). On the concept of sociological analysis. *Anfasse*. <https://www.anfasse.org/>
13. Wilson, S. (2023, May 11). *Sociological analysis: Uncovering hidden truths about our social world*. Applied Worldwide. <https://appliedworldwide.com/sociological-analysis-uncovering-hidden-truths-about-our-social-world>

Appendices:

Interview Guide
Section 1: Personal Information
Gender
Age
Country
Section 2: Social Changes
How would you describe the social changes your society has undergone?
Do you observe a shift in social values across generations?



How do economic conditions influence social transformations?
Have you noticed changes in community relations due to political conflicts?
Section 3: Use of Social Media
How do you perceive the role of social media in shaping political awareness?
Do you think social media serves as an alternative to traditional media?
How do you use social media to express your opinions?
Does social media affect family life?
Section 4: Social and Protest Movements
How do you view the impact of social movements on the political situation?
Do you think protest movements have achieved real change?
What is your opinion on movements that emerge online?
Do you believe that today's youth interact differently with social movements?
Section 5: The Impact of Politics on Society
How does politics affect your daily life?
Do you think government policies influence social values?
What is your opinion on the political impact on media?
Do you feel politics affects your family life?