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## Associative Work and Leisure Time Management Among Young People - A Sociological Reading-

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### Abstract

*The present paper is concerned with the provision of a sociological reading on the role of collective work in managing youth's leisure time. It aims to monitor Algerian youth as renewable energies that need greater attention. It also aims to shed light on associations as effective social institutions in managing young people's leisure time in their daily lives, especially with the increase of leisure time as a result of the changes that have occurred in social and economic conditions, and the increasing reliance on technology. This calls for thinking about associative work and evaluating its effectiveness for young people, as collective work is a vital factor contributing to the management of youth's free time in rational ways. On the basis of that, the study concluded that active associations in Algeria need a multiple role, new visions in looking at the collective role, youth, and leisure time, and finding alternative ways to manage these times instead of being satisfied with seasonal cultural and recreational activities only, and reducing the cases of alienation that young people suffer from today, as well as changing consumer perceptions towards leisure time and giving back the public space to young people. This allows them to strengthen their community presence.*

**Keywords:** Youth, Associative Work, Leisure Time, Leisure Time Management.

### Introduction

In previous historical contexts, the individual was immersed in work, devoting most of his/her time to workplaces such as farms, factories, workshops, and markets. There was a different lifestyle, long hours at work, lack of amenity and leisure facilities. Most families from poor and middle classes could not afford to allocate some of their income and time to leisure and recreation, as they were devoted to work and education, while wealthier groups had a more tendency to allocate some time for leisure and travel hobbies.

Among other social groups, youth have always been the focus of social, political, and religious discourses. The youth phenomenon in this context may include a specific age stage, although it differs from one temporal and spatial context to another, and may include unique demographic and social characteristics, as well as special interests and abilities. Young people tend to be more active and more energetic, and demand an excessive dose of freedom and entertainment with their peers on a daily basis.

This tendency towards leisure and freedom, and at other times escaping educational and family

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responsibilities, and their systems which specify the standards of behaviour and the times allotted for learning, practicing sport, eating, sleeping, and staying up late and so on, originally prefers the freedom of exercising spare times, leisure and recreation times, more than the times allotted to perform duties and assume responsibilities. Technological developments, as well as the present social and economic changes, have affected the daily behaviours of young people and the ways they spend their leisure time than they used to be previously. This is a reason to pay special attention to managing these times positively, within a utilitarian perspective that evokes the dichotomy of production and consumption, without either of them.

Managing leisure times today requires an integrated institutional work. It is argued in this context that active associations as social institutions have a pivotal role in managing youth leisure time, if it is well organized and exploited in the acquisition of knowledge, the development of social skills, the reinforcement of inter-relationships, and the strengthening of cohesion as a whole, while preserving the right of young people to practice their hobbies, entertain themselves, and go on their adventures. This undoubtedly represents a strategic challenge for active associations in Algeria and other societies, so that they rethink the essence of their existence, the quality of the content they provide, and the goals they seek. Probably the most important challenge is attracting young people and influencing them intellectually, consciously and behaviourally.

In light of the above, the importance of the topic under discussion becomes clear; dealing with the youth issue in terms of managing leisure time among young people allows shedding light on a neglected aspect that did not receive much attention from Algerian researchers on the one hand, and did not receive the required attention from associations and collective activists on the other. This is what the present article aims at by monitoring and tracking the social work assigned to associations in Algeria in managing the leisure time of young people, and framing it in an intellectual way, so that it pushes and motivates young people to develop their capabilities, improve their mood, and alleviate the burden of daily life and unfavourable social conditions.

## **Young People as Renewable Capital**

The status of young people today is like that of the middle class for society; if the latter maintains societal equilibrium in its various dimensions, youth is a social institution that has a strong existential presence in the path of development, progress and renewal, as societies are now described on the basis of the size of the presence of youth in them and the demographic dividend they offer. Young societies, for example, are the most capable of preserving their existence in the future. This is why youth, according to this proposal, is an important capital, and an essential resource of the many resources of society that is in need to be valued and made consciously and thoughtfully, far from quantitative theses that do not see in young people but numbers to be counted. The conditions of youth, according to Giddens, are “the main indicator of the levels of health, well-being, and social welfare enjoyed by any society” (Menighed, 2018, p. 161).

The present article is concerned with young people and the management of their free time in particular within the framework of the incubating environment in which they interact. This is because sociologists "base their view towards youth on society as a frame of reference and emphasize that the period of youth starts when society attempts to qualify the person to occupy a social position and play social roles; this stage ends when the person becomes stable in his workplace and performs his roles in the social context according to the criteria of social interaction" (Lila, 1995, p. 38).

The naming of ‘youth’ in this context is not a social category defined by age, as much as it expresses real capital and renewable social energy that needs to be used in the sustainable development process. This can only be achieved by rethinking youth, not just as an age category, but rather by changing relative stereotypes that limit people's perception of young people as a reckless and less experienced generation

that tends to create problems (such as drug taking, smoking, clandestine immigration, protests, strange hairstyles, torn pants, obscene speech in public spaces, recklessness, staying up late, etc.) and attempt to describe the various problems that young people suffer from, especially those related to satisfying their basic and primary needs, and their ignorance to their real tendencies (Menighed, 2018, 161). Young people live some manifestations of contradiction, but they are not fully aware of them, and thus appear contradictory responses in many researches that dealt with values and trends.

This rethinking process can keep us far from the perception that sees youth as a transitional period from a pre-maturity state to a maturity one, and from the other perception that sees them as a social problem, which is a political perspective that linked youth to "issues of crime, pleasure, drugs and employment..." (Bennett and others, 2010, p. 420) and, hence, shifting more towards a new and different vision that establishes the affective youth that will lead the dynamism of societies, rather than being effective for themselves; i.e., serving themselves without being beneficial. Young people's marginalisation is a complex social issue that several factors have contributed to its formation and that removed this category from the field of effectiveness.

Western societies have made great strides in localizing societal systems capable of containing different social groups, according to institutional frameworks that worked to establish youth, as an example, as a social institution with a recognized existence, specific roles, and a guaranteed margin of freedom. This enhanced their effectiveness and reduced their feelings of alienation, and the development of their sense of citizenship, which allowed the settlement of their active role in the course of community development. As for the societies of the south, young people still live in cases of relative exclusion and alienation that are reproduced every time. In those societies, the discourse that calls for energy transfer increases through interest in renewable energies. Contrary to that, this discourse ignores the topic of youth as being a renewable energy as well. What is meant here is not some young people who enjoy vivacity and flexibility in the prime of life, but rather youth as a social value that is reproduced through generations.

Young people, in this case, are an important resource that needs who invest in it, provided that it be a conscious investment that is subject to thoughtful strategies in the short, medium, and long term, separated from political uses for authoritarian purposes. This investment is accompanied by a change in the mental structures that see them as a social problem that must be solved. Perceiving young people with this biased view generates a set of practices that distance them from effective participation in society politically, economically, culturally and socially, as well as distancing and excluding them from the institutional presence in such a field.

Young people, in Algeria, are not of the same importance; many of them suffer from cases of marginalization in work and political participation. This can be clear in the increasing cases of illegitimate immigration and youth protest movements, and the demand for a change in the living situation. It is also clear in the continuous absence of young citizens in the public space and the increasing rates of unemployment among them. By contrast, there is a new trend towards the formation of new community associations with political instigation, which has witnessed the tendency of many young people towards collective work. The presence of a majority of unemployed and not socially involved youth (and therefore not engaged in positive leisure activities) puts Algerian youth in their daily life in front of the test of leisure time that dominates most of their free times, as it poses other problems that affect their daily behaviours and practices.

### **Young people's spare time and the dichotomy of production and consumption**

There is no doubt that, as a general principle, emptiness reproduces emptiness. If spare time is looked at from a consumption point of view, then it does not go beyond being a matter of consuming time only, but if it is conceived from a different angle, i.e. from a productive angle based on exhausting the

available free time in positive contribution, then it becomes productive and beneficial for the individual and society. On this basis, the present paper discusses how leisure time, described as such in this part, may differ according to the implied perception towards it, and according to the strategies associated with its exploitation by specific actors in different temporal and spatial contexts.

The target group of young people here concerns workers and non-workers of both social categories, with more focus on the second one, as it enjoys a larger margin of time that needs to be managed and divided effectively and positively, and suffers from a continuous state of waste (wasting time). Naturally, wasting these times does not only concern youth, but also extends to other social groups; in this case it is not only a social practice, but rather an indicator of the normative system in society that has been entrenched through successive historical contexts. This is why it is necessary to know where young people stand today from the available leisure time and what it is used for.

No two persons disagree on the importance of time in the daily life of individuals. Time has been employed in certain societies in production and then in production and consumption at the same time, while other societies have employed it in consumption more than production.

There are normative foundations that have transformed societies' views of time and its importance, and introduced new visions with ethical and philosophical dimensions on effective time management. These new visions are now seen to be moving towards establishing time systems, in which they distinguish between work times and leisure times, times that the individual controls so that they are subject to his free will, and times that he does not control for they are not his property, but rather the property of his society.

Over time, these temporal systems were entrenched in social structures and became a basic element of institutional work. In "modern societies there has been a noticeable long-run shift from production to consumption, which, despite its global economic nature, is shipped with new value directives; much consumption is pleasure" (Bosserman, 2013, p37). By that, it moved from introducing time into the production process according to a rationalized logic, emanating from the spirit of society that encourages giving time its real value in various social processes and private interactions, to employing it later on as an essential element of the consumption process, while preserving the previous gains. This transition came as a result of a number of transformations that modern societies have known, as they are now looking more for more leisure time, after working hours were the ones that dominated the daily and weekly allocated times in previous historical contexts. Later on, leisure time increased "as a product of cultural and technological change. But the changing pattern of work and leisure time available around the clock makes people strive to make leisure time productive" (Afridi and Jan, 2020, p245-246). The tendency of young people towards more leisure time is often not aimed at consuming it as much as it is a search for free, productive times associated with free activities that are a raw material for the service economy that has developed with the development of societal conditions, and the increase in the margin of leisure time and entertainment activities.

Today, interest in time is no longer based on drawing a line between work times and leisure times; but, rather, it exceeded that as the second was integrated into the first in some societies, where functional effectiveness today is associated with "work breaks, leisure times, recreation in the workplace and pleasure at work, because they positively affect the health of employees and improves the performance of organizations" (Forouzan et al, 2020, p401-402). What is certain here is that recreational activities within work differ in their objectives from leisure activities outside it. They also differ according to gender (between women and men) and according to age group, social background, living conditions and family status; leisure time may increase or decrease according to the aforementioned variables, but it expresses an increased interest in these activities, and their repercussions on the individual, society and the economy.

The tendency of young people today to have more leisure time may result in several problems related to the perception of consuming time in general and free time in particular. The first problem comes from this perception, as it is accompanied by a set of behaviours, practices, and multiple activities which aim at wasting free time just for the sake of wasting it, so that it vanishes quickly, especially at certain times such as the weekend, holidays and hours after leaving work, which are time structures that are wasted, without the actual attention of decision-makers and actors in society. In Western societies, interest in this aspect of social life has increased because of its daily impact on the individual, society and the economy. This is evident from the rational measure that developed the so called leisure economy which is based on the production of consumption-oriented services such as leisure and entertainment activities, in accordance with the desires and needs of different social groups, including young people, because they are more inclined to such services “in a world where leisure is work, and work is leisure time” (Afridi and Jan, 2020, p249).

In Algeria, as in the rest of the countries of the south, leisure time and youth have not received conscious attention to their importance as capital, although they are of a different nature. If temporal systems and leisure time systems in capitalist societies express a development agenda that is subject to relative rationalisation, on the contrary, in other societies they are almost absent in public policies. This is what justifies the failure of some youth institutions in dealing with youth issues, especially those related to spare time and the gap between reality and ambition, as many young people notice that “the values they have acquired contradict in specific ways with the reality of life, where some forms of opportunism, nepotism, and social hypocrisy prevail”. In return, voices are raised about the values of competence, high morals, and integrity. This is what causes tension and frustration for many of them, as they live in a conflict between what they acquire and what they find prevailing in society (Meneged, p, 161).

This interest is almost absent in political, media, and even academic discourses (this is evident in the lack of academic studies that have focused on the issue of youth and leisure time management in the Algerian context). Serious institutional work is absent in dealing with many issues, whether related to defining the concepts that guide people’s understanding and perceptions, or that which relate to institutional systems that separate between produced practices and consumed ones and individual and societal objectives, so that they do not clash with each other, and clarify the desired forms of behaviour, protests, desires and priorities.

The interest of young people in leisure time has its positive and negative sides, positive sides with an economic, social and psychological dimension, and negatives sides if they dominate the interests of individuals and become priorities (where what is secondary becomes a priority, and what is a priority becomes secondary) and a pretext for behaving in a way that is harmful to the individual, society and economy. If Western societies have moved from a state of production to a state of consumption, because “the economy requires consumption, and leisure time is necessary for people’s consumption” (Bosserman, 2013, p. 38), then the situation here started from the opposite state. That is, from consumption, and it cannot be imagined otherwise – consumption of products, consumption of time, and consumption of age (age of a teenager, for example), especially if the amount of time allocated to leisure activities expands compared to activities that are more important and represent a priority for many young people.

Many Algerian youth spend their free time activities in the company of friends and peers, practicing sport, sitting with family members, sleeping outside sleeping time, listening to songs and watching videos, staying up late at night, allocating frequent times to take care of hairstyles and purchasing clothes, sitting in cafes, and finally spending hours for a long time on various social networking sites and electronic games, with some contributing to volunteer work, and cultural participation, such as practicing arts, which are practices that vary depending on the youth, their orientations, and their goals. All that may be limited for some to the goals of entertainment, recreation, and social interaction, and for others



with no specific goals. In this case “leisure time is not the sum of an individual’s minutes, hours, or days which he can spend as he pleases, but rather it is the important time that should be planned, programmed, and invested in the individual’s self-development and the development of his intellectual, physical, and creative abilities” (Ihsan, 2005, p. 61-62).

By referring to the quality of these activities, they can be divided into positive and negative activities in their impact on the individual and society alike. This is primarily related to the stereotypes that the individual holds about leisure time and lifestyle, and the degree of society’s tendency towards exploiting time in productivity and allocating part of it for entertainment and recreation, or exploiting it in order to waste it as an end in itself. Of course, this matter differs among young people according to social type and level of education, and among workers and non-workers, as it differs in the amount of free time available to each individual or social group, and so on. The difference in the quality of these activities and the amount of time allotted to them results in two types of levels of practicing leisure activities:

- Positive participation: it consumes time with a pragmatic benefit for the individual, society, or both of them.
- Passive participation: it consumes the available time with little benefit to the individual or society or both of them, and therefore, the second participation can cause certain problems that need to be thought about from a multiple perspective.

The aforementioned negative participation is manifested in allocating most of the time to activities that are harmful to the individual and society. The increase in leisure time may make young people feel bored as a result of “lack of purposeful and mental participation, slow time, and lack of physical participation” (Haller et al., 2012, p404). These four sources of boredom may lead young people, especially unemployed ones, to think about specific things that keep them away from this psychological, social and material situation. In that case, some of them tend to abuse drugs and think about secret immigration, stay up late, and so on, as a kind of escaping the existing social situation, and searching for other available alternatives to spend free time away from societal questionings. In opposition, some young people tend to consume their free time in practicing sports, cultural and tourism activities, and practicing various hobbies. This, of course, has its positive effects on the individual, society, and economy by reviving the economy of tourism and entertainment services, as well as positive psychological repercussions.

There is an increasing need over time for strict time systems separating work time and spare time, separating what is positive and what is negative. The matter is not left to absurdity or absolute freedom, as it is necessary to divide leisure times allocated for free consumption of the individual, and other times that are compulsorily allocated to community service through community activities which necessitates teamwork and the spirit of cooperation, as a kind of social solidarity or as a new contract that binds the individual to his society and does not make him separate from it, until “accurate measurement of time and strict control of schedules become part of comprehensive societal constraints” (Haller et al, 2012, p405), where the subjective experience of time is fused with the socially defined time systems through its various institutions.

Faced with this situation, it is evident that young people need institutional work to devote a culture of leisure time and consolidate its management, as social institutions play an important role in that, and in containing young people, so that they prevent these times from being consumed in useless activities. In light of this, active associations have a pivotal importance in accompanying young people, encouraging them and motivating them to join the community, and enhancing their meaningful community participation, so that they will be kept away from practices that are inconsistent with society’s standards and values. This would create new values and change young people’s orientations and perceptions of the world, concepts and free time, if those associations work on attracting young people instead of making them alienated and isolated from the public space. The question to be asked in this context is how do these associations view youth and leisure time, and how do they contribute to managing Algerian youth's leisure time?

## **What Is the Role of Associations in Managing Young People's Leisure Time?**

In a previous part, reference was made to the consumption perception of leisure time for Algerian youth in the current context. This perception is followed by the practices of leisure activities - activities of a positive and negative nature according to gender and educational level, and the dichotomy of employment and unemployment, as the vocabulary word "employment" affects the amount of leisure time and the pattern of thinking, as well as the financial ability in leisure and entertainment. In this part, the main focus will be on managing this free time, and the contribution of active associations to that, despite their limited presence in several fields in view of the presence of various factors that limited their role in society. This raises different questions as to whether these associative organizations are aware of the importance of their social existence, and whether they are able to absorb and attract young people, and manage their free time, and the problems that this free time creates for youth and society alike. We argue that associative work is embodying the spirit of citizenship and youth freedom.

We will not go into what associations are in this part, since many researchers have written in detail about that. Focus will be placed on three terms in particular: associations, youth, and leisure time management, in an interactive relationship that evokes the broadest context and the daily data actively noted by researchers. There is no doubt that the number of active associations in Algeria is constantly increasing. There are many active associations, of a non-profit nature, in the Algerian context, that focus more on solidarity volunteer work, educational, cultural and sports work, and provided added value to society in charitable volunteer work in particular.

The role of associations in Algeria should not be limited to voluntary work (charitable) and narrow sports and cultural activities (narrow attraction and influence), but must go beyond that to include more effective roles, politically, through participation in the development of relevant policies, programs and laws, and intellectually, by rebuilding concepts, visions, and departing points, as a rule that guides perceptions and practices, and socially, by working to restore the public space to its concerns and authority. In other words, the presence of associations in the public space must be stronger in aspects such as health, environment, youth, and political representation, and not be satisfied with what has been determined for it politically, since it was created for the purpose of social service.

In the current context, there is an urgent need to reposition young people in the public space, whether in the form of conscious collective work in which young people engage, or various youth activities. The purpose behind that is to move from the roles defined for young people to the roles that young people define for themselves. This repositioning may bring them back from marginalism based on alienation, marginalization and exclusion, to the field of social, political, economic and cultural activity. It should be noted that the more active associations are independent from political authorities (financing and affiliation), the more capable they are in achieving this path and this goal, and, hence, a greater attraction of youth as renewable energies in need of incubating spaces free from political restrictions.

The problem of managing young people's leisure time is an important issue for the individual, the family, and associations as a social institution that leads the process of socialization in socially defined dimensions and roles. In this respect, it is necessary to touch upon a basic aspect of free time, and on the other hand, associations should be aware of that, intellectually and practically. This aspect is the quality of times and activities that attract the attention of young people. This is why associations must realize, as Roberts Kenneth asked about "what types of leisure time bind social actors in a society, and attract youth acceptance, and which ones isolate and alienate. That is, which ones make young people feel more satisfaction and happiness, and which ones do not achieve that" (Kenneth, 1997, p371). This is a challenge for active associations in Algeria – a challenge that questions the ability of this social institution to attract

young people in light of the many variables that exist. This prompts us to ask other questions: are the Algerian young people, with their diversity and plurality, looking forward to free times that will make them forget the conditions and requirements of life, or are they looking forward to times through which they change their social and economic conditions? This, of course, requires continuous teamwork.

There are representations and stereotypes that guide the various associations active in Algeria - whether associative leaders or associative activists related to associative work, which is looked at as voluntary work only, and is limited to cultural, recreational and sports activities. That is, it does not go beyond that to jobs that are more important and more necessary. Therefore, these activities often do not stem from intellectual guidelines with a solid foundation, and carry within them objectives that have a societal extension and look to the future. Associations are currently satisfied with the role of the man who organizes recreational activities, as they only represent this role. This has resulted in the abstention of many young people today from what these associations provide, because they often do not provoke them, do not provide or meet their needs, and do not take into account their differences, in the sense that they are mostly spaces that do not blow up their energies and do not polish their talents.

In front of this narrow role of active associations in Algeria, questions have been asked about the possibility of managing young people's leisure times. Normally it is young people who represent these associations which, to their turn, represent them, as they represent the rest of the social groups, environmental issues, and so on. Managing youth's time is an essential element in managing their daily lives effectively. It is bond to several dimensions, a social dimension, a cultural-knowledge dimension, and an economic dimension (infrastructure production and conception-oriented recreational activities). If young people are an important capital, time is also an important capital that must be well managed. Associations seek to hold many cultural and sports activities - for they are important in spending leisure time and strengthening social bonds - and to hold scientific competitions and challenge of reading, establish cultural cafes and scientific clubs, organize seasonal sports tournaments, in addition to various tourist trips such as mountain and desert ones. All these are positive activities through which young people spend their free time, have some recreation, and renew their spirit. The problem here is that most of these activities may need certain financial resources to practice them periodically, but this is not possible for many unemployed youth.

In this case, collective activity needs to be aware of the differences in the desires and needs, and the differences in the resources, and the times allocated for leisure time. It also needs to ensure the localization of the management of these times as a culture that is tyrannized by the social body in general. With the increasing social and economic changes and the degrees of reliance on technology, the need for two types of leisure time management increases. They are: individual management of leisure time and collective management. In both types, associations do have a decisive role in the localization of this culture. Of course, this requires planned mechanisms and multiple means that help in that.

## **Individual Management of Leisure Time**

Individual management of leisure time relates to the nature of the personality that the Algerian young person wants to embody, so that it produces someone who is good at managing his/her free time, and this has its conditions and differs according to needs and desires. Young people today need to develop their awareness and change their perceptions of leisure times; if they mean "liberation from work restrictions or from various attachments (Darwish and Al-Hamamy, 2007, p. 26), they are often conceived as time-consuming times, while they can be otherwise, in that they combine entertainment and recreation with the development of social skills, refinement of talents and self-discovery. Associations may accompany young people in promoting their abilities and characteristics in managing



their free time effectively, in order to invest in building their personality and integrating them into society, as many of them today are unable to move from a state of irresponsibility at a certain age stage, to a state of responsibility at a later age stage. This requires a social incubator represented by associations if they are not satisfied with limited activities, and have expanded to activities that include several fields and broader temporal and spatial contexts.

## **Collective Management of Leisure Time**

Collective management of leisure time is not only shared by young people or an association, but rather expresses organized, purposeful, and more sustainable collective efforts that bring together youth and associations of all kinds, and thus ensures the establishment or development of leisure time systems in accordance with the peculiarity of society and the peculiarity of this group, so that it is able to attract young people and their different energies and inclinations. That peculiarity, therefore, concerns any personality that young people aspire to embody, and see its impact on their perceptions and daily practices, in which they combine production and consumption instead of just consumption, and ensure to divide leisure time into free individual time and free time dedicated to the community (free collective work). This guarantees more control over these times, as it guarantees a further reduction of wasted time, as well as avoidance of those harmful activities and practices that many young people engage in, such as drug abuse, tobacco use, excessive sitting in cafes and long nights, misplaced physical energies, and so on.

Working to raise awareness of the importance of productive time, and instilling a culture of leisure time management among Algerian youth, especially the unemployed, may allow changing these stereotypes, and prevent the use of these times in activities that provide no benefit noteworthy. This calls for specific changes in the nature of collective work. It can be argued that this collective work should get rid of its occasional presence (on specific occasions only). Its presence should be multiple and time-based, and should dig deeper into the spirit of society and its real problems far from the formal presence of some of them, despite the importance of these entertainment practices. The collective management of spare time is manifested in dividing it according to a temporal structure that corresponds to the nature of society, on a daily, weekly (weekend), seasonal and yearly basis, for instance, so that each temporal context has its unique character. It can also be manifested in the diversification of leisure activities, so that it is not limited to trips and cultural and sports activities, but rather goes beyond it to activities that require a greater youth presence, based on group work and a spirit of cooperation in environmental, health and technological aspects. Cooperative presence in this case should be pivotal, not accompanying state institutions, so that it takes part and contributes in the development of related policies and programs.

Today's youth are, undoubtedly, most vulnerable to what might be called "lost security". That is, cases of deficiencies in social security in its three form: material security (material resources not as an end, but a means that contributes to achieving the quality of life for young people), and psychological security (strengthening its presence in different social spaces through social integration, so that it can prove itself on the one hand, and adapt with the rapid changes on the other hand), and finally spiritual security (linked to the goals of human existence and the mechanisms of accompanying and guiding young people thought temporal stages. All this makes them more able to face temptations in an era characterised by multiple temptations. In light of the above, institutional work has an effective role in enhancing youth effectiveness and directing their behaviours and aspirations based on what they need and what society expects from them.

In addition to the previous evidence, it is necessary to point out a pivotal current issue that is essentially related to youth. It is the technological changes that are taking place at the world level which have imposed many things and changed a lot of behaviours, and which have resulted from "the moving of modern society from mechanical to organic solidarity." This has made moral systems shake, as

Durkheim says. Among the indicators of this shaking is “the disruption of society’s time frames due to changes in the division of labour” (Bosserman, 2013, pp. 34-35), as young people have begun to spend long hours every day in electronic games and social networking spaces - Facebook, Instagram, Snapchat, Tik Tok, YouTube, and other virtual spaces. This requires the expansion of the circle of collective presence to extend to these spaces while preserving their traditional physical existence.

In this case, it is necessary to create new digital activities capable of attracting young people and provocative to the point that they will refrain from the poor content provided by several pages and digital activists. Ciochetto (2015) identifies three main criteria that determine leisure time: state of mind, activities, and time. According to him, “digital activities in our daily lives have greatly influenced what people do in their perceived free time, as technology increases entertainment options, such as games and Internet surfing, and social networks, including less healthy time outdoors” (Afridi and Shahid, 2020, p. 247). The great demand among young people for these sites is due to the absence of other spaces that attract their attention, as nature rejects a vacuum. This is because the absence of sophisticated and purposeful content may be replaced by content that destroys values, standards, and human nature.

In this era of speed, in the language of Honneth, individuals live in a sort of tension and turmoil as a result of the increasing demands of life despite the progress made in all areas of life, which creates the need for more relaxation and recreation and allocating specific times far from the obligations and requirements of the era imposed by contemporary capitalism and its various contradictions. It can be argued that young people are more inclined today to practice their leisure time through digital participation resulting from successive technological developments, especially with the ease of access to multi-media technology, and its availability at all available times. Previously, each day of the week often had a different time structure; in Western contexts, Monday is typical of television, having a different time structure from, say, Thursday, while Sunday has the characteristics of a somewhat slower life with rest, socializing, trips, eating out, etc., (Zarotis and Tokarski, 2020, p382). By contrast, in the Algerian context, the matter is relatively different in the temporal structures of days and times, as Friday is considered a day for rest and getting rid of most requirements, especially professional ones. But with the available access to Internet networks and the use of technological media on a daily basis and in most places, the forms of entertainment and recreation have changed, as a lot of leisure time is spent through digital participation, as it takes up a large part of young people’s interests and their leisure time.

## Conclusion

In conclusion, it can be pointed out that managing youth leisure time is a form of social work, and it is a community function and not necessarily a function exclusive to associations active in society only. Other than that, it can be said that associations, as social institutions, are responsible for implementing this project and this function. This is because the social, voluntary, and non-profit nature of the associations, if they reject their implicit political backgrounds, is what will allow them to exercise serious care for young people, at least in managing their leisure time, developing their awareness of the importance of time and leisure time, and the importance of managing it effectively.

## In Algeria, Local and National Associations Have Not Reached Two Levels Yet

- Level of meaning: that is, the level of understanding and awareness of the function of associations in society, such that their social presence is strategic and thoughtful, driven by intentions to provide the best to society in general, and to youth in particular, so that they undertake tasks that relate to the production of meanings and the development of permanent - not temporary - awareness, with regard to looking at the social issue on its multiple dimensions. This of course can only be achieved by actors who have the ability to shape such associations and these meanings.

- Level of practice: that is, the level of practice in which the activities and movements of associations are more comprehensive and deeper than simply carrying out recreational, cultural and sports activities on a regular basis, or a tool to play roles that are originally the tasks of state institutions, or exploited for political purposes and personal interests by their actors. This is a reason for putting the associations back on their actual path, and strengthening their societal presence.

There is a greater need than ever for collective work that improves understanding of young people, better attracting them and influencing their thinking patterns and representations towards life, towards themselves, what is expected of them, towards leisure time and leisure time management, and, in return, provides constructive, flexible and innovative content that is compatible with areas of youth interest. Managing young people's leisure time requires cooperative efforts within an effective and flexible institutional field. For example, there are active youth associations in Algeria that do not benefit young people in their content and goals, and increase the cases of alienation that some Algerian youth feel and experience at certain times. This is what pushes them to get rid of this feeling, and, hence, search for possible alternatives, albeit through harmful unethical practices.

Many active associations in Algeria have now realized to play other important roles, as they have become interested in, in addition to traditional roles such as programming collective tourist trips and establishing cultural and sports activities, to offering courses in teaching foreign languages, and other courses in programming and artificial intelligence intended for young people of both genders. This means that collective work in Algeria stands in the way of meaningful change which, in turn, may produce future transformations in productive institutional work that targets social energies, develops their skills, and transforms young people's inclinations to exploit leisure time through the dichotomy of production and consumption alike.

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