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Ligne éditoriale

La revue a pour dénomination **ZAOULI** qui désigne à la fois une danse et une musique populaires pratiquées par les communautés gouro, dans les départements de Bouaflé et de Zuénoula, en Côte d'Ivoire. Hommage à la beauté féminine, le ZAOULI s'inspire de deux masques : le Blou et le Djela. Son autre nom, « Djela lou Zaouli », signifie « Zaouli, la fille de Djela ». Le Zaouli associe, dans un même spectacle, la sculpture (le masque), le tissage (le costume), la musique (l'orchestre, la chanson) et la danse. Le masque Zaouli se décline en sept masques faciaux traduisant chacun une légende spécifique. Les détenteurs et les praticiens sont les sculpteurs, les artisans, les instrumentistes, les chanteurs, les danseurs et les notables (garants des coutumes et des traditions de la communauté).

Dès lors, le ZAOULI possède une fonction éducative, ludique et esthétique. Porteur de l'identité culturelle de ses détenteurs, il contribue également à la préservation de l'environnement, et favorise l'intégration et la cohésion sociale. La transmission de l'élément s'opère à l'occasion des représentations musicales et des séances d'apprentissage. Les amateurs en apprennent la pratique sous la supervision de praticiens expérimentés. La viabilité du ZAOULI est assurée grâce aux représentations populaires, organisées deux à trois fois par semaine par les communautés. La chefferie traditionnelle, garante des traditions, joue également un rôle clé dans le processus de transmission. Les festivals et les concours de danse inter-villages constituent également d'autres opportunités de revitalisation.

En définitive, le ZAOULI est réputé détenir des pouvoirs permettant l'accroissement de la productivité du milieu dans lequel il est pratiqué. Inscrit sur la liste prestigieuse du Patrimoine Mondial de l'UNESCO, le ZAOULI est une synthèse de la sculpture, la musique et le tissage. Elle a donc pour but de mettre un point d'honneur sur la beauté féminine. C'est pourquoi, il se

distingue par la finesse des traits du masque, la beauté de la danse et la grâce qui en font un spectacle fort apprécié dans les manifestations publiques.

Cette nouvelle revue vise donc à promouvoir la recherche et la réflexion dans les domaines suivants :

- ▶ Arts et Culture ;
- ▶ Lettres et Langues ;
- ▶ Sciences de l'information et de la communication ;
- ▶ Sciences Humaines et Sociale ;
- ▶ Sciences Juridiques et Politiques ;
- ▶ Sciences Economique et de Gestion ;
- ▶ Sociologie ;
- ▶ Anthropologie ;
- ▶ Psychologie ;
- ▶ Criminologie.

Elle vise également à publier les résultats des recherches menées par les chercheurs et à développer la production scientifique chez cette nouvelle génération de chercheurs. C'est une revue pluridisciplinaire dont l'enjeu est de favoriser un enrichissement entre chercheurs dans une relation de mutualisation des connaissances tout en s'inscrivant dans les normes scientifiques et éthiques du CAMES.

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Les articles à soumettre à la revue doivent être conformes aux normes suivantes :

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La structure du texte :

La structure d'un article scientifique en Lettres et Sciences Humaines se présente comme suit :

Pour un texte qui se présente sous forme de contribution théorique et fondamentale : Titre, Prénoms et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français [250 mots maximum], Mots clés [5 mots maximum], [Titre en Anglais] Abstract, Keywords, Introduction (justification du thème, problématique, hypothèses/objectifs scientifiques, approche), Développement articulé, Conclusion, Bibliographie.

Pour un texte qui résulte d'une recherche de terrain : Titre, Prénoms et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français [250 mots au plus], Mots clés [7 mots au plus], [Titre en Anglais], Abstract, Keywords, Introduction, Méthodologie, Résultats et Discussion, Conclusion, Bibliographie.

Les articulation du texte : A l'exception de l'introduction, de la conclusion, de la bibliographie, les articulations doivent être titrées, et numérotées par des chiffres (Exemples : **1. ; 1.1. ; 1.2 ; 2. ; 2.2. ; 2.2.1; 2.2.2; 3. ; etc.**). (Ne pas automatiser ces numérotations).

La conclusion doit être brève et insister sur les résultats et l'apport original de la recherche.

La référence bibliographique adoptée est celle des notes intégrées au texte. Elle se présente comme suit : (nom de l’auteur, année de publication, page à laquelle l’information a été prise).

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Exemples

Le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale (S. Diakité , 1985, p. 105).

En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d’élargir l’histoire des mathématiques de telle sorte qu’elle acquière une perspective multiculturelle et globale ».

NB : Les sources historiques, les références d’informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page.

Les divers éléments d’une référence bibliographique sont présentés comme suit :

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ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique.

Dans la zone Éditeur, on indique la Maison d'Édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre, le nom du traducteur et/ou l'édition (ex : 2^{de} éd.).

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Exemples

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogenè*, 202, 4, p. 145-151.

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Ethical and Professional Challenges of the Algerian University Professor 'Sociological Reading'

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Abstract :

This paper starts from a sociological perspective of the most important social actor in the institutional space of the Algerian university, which is centred on the educational process. Where the university professor is considered the pedagogical act through the teaching process in its various forms and patterns, in addition to the supervision and scientific research role assigned to him, and all these functional roles are related to the production and construction of individuals qualified to play important social roles within the societal pattern. On the other hand, contributing to the developmental and societal act and trying to link academic scientific research to society. On this basis, the importance of the job performance of the university professor sweeps on the professional, ethical and normative basis such as respect for time, justice and fairness, responsibility, accuracy and proficiency and other tasks. In this regard, a set of ethics has been defined for him in the Charter of the University Profession, which works to frame the values of the professor's job roles in the university institutional space, but despite this, we notice in practice that there are a set of difficulties and obstacles facing and hindering the university professor in the process of his daily practice of his various job roles of professional ethics entrusted to him.

Keywords : Ethical Values ,Professional Ethics,Professional
bstacles,University Professor ,University.

Défis Ethiques Et Professionnels Du Professeur D'université Algérien

La Lecture Sociologique

Résumé :

Cet article part d'une perspective sociologique de l'acteur social le plus important dans l'espace institutionnel de l'université algérienne, qui est centré sur le processus éducatif. Le professeur d'université est considéré comme l'acte pédagogique à travers le processus d'enseignement dans ses différentes formes et modèles, en plus du rôle de supervision et de recherche scientifique qui lui est assigné, et tous ces rôles fonctionnels sont liés à la production et à la construction d'individus qualifiés pour jouer des rôles sociaux importants dans le cadre du modèle sociétal. D'autre part, il contribue au développement et à l'action sociétale et s'efforce de relier la recherche scientifique universitaire à la société. Sur cette base, l'importance de la performance professionnelle du professeur d'université repose sur des bases professionnelles, éthiques et normatives telles que le respect du temps, la justice et l'équité, la responsabilité, l'exactitude et la compétence, ainsi que d'autres tâches. Malgré cela, nous constatons dans la pratique qu'il existe un ensemble de difficultés et d'obstacles auxquels le professeur d'université est confronté et qui l'entravent dans le processus de sa pratique quotidienne des différents rôles de l'éthique professionnelle qui lui ont été confiés.

Mots-clés : *Professeur D'université ,Ethique Professionnelle ,Obstacles Professionnels ,Valeurs Ethiques ;Université.*

Introduction

Today, human societies must take into account the developmental and creative energies of their children and their abilities to effectively contribute to the process of building and developing their society, especially in the face of the challenges and stakes facing the world today, through the urgent need to participate in the knowledge society, which lies in scientific research and the effective application of information and communication technologies, and these aspirations can only be achieved through the development of education in general and university education in particular. The university professor today has the responsibility of social and cultural development through his research and educational function, as he is required to fulfil several functions and roles, on top of which is teaching, scientific research and community service, which makes it imperative for him to be knowledgeable, knowledgeable and cultural, especially since the era we live in is witnessing an increase in knowledge. In order for a university professor's job performance and role to be complete and more positively reflected in his teaching methodology, it must include a set of ethical standards and values that regulate his professional relationship with various parties in the university environment, specifically learners or students. Hence, the main problematic question in this article is to provide a sociological reading of the reality of the university professor's practice of ethical and professional values across his various job roles while trying to identify the most important difficulties he faces.

1. Definitions :

1.1. Moral values:

The word ethics is derived from the word ethos and means a quality, habit, virtue or behaviour ('Alī 'bḥdḥw, 2014, §7)) 'As for the term ethics, it is "a set of opinions, ideas and habits that work to respect the mutual rights and common duties between individuals in their lives as members of society, that is, it is a set of rules that regulate our transactions with others" (Sa'īdī Ṣāliḥ, 2023, § 17). In the field of our study, we mean ethical values in its close association with a specific profession, which expresses the set of values, ethics and behavioural practices that frame the university professor during the performance of his multiple job roles and in his formal and informal socio-social relations within the university and research institution.

1.2. Professional Values:

There is no profession or organisation in society that does not have professional values and standards that are regulated and agreed upon. They are the set of values and principles that frame the professional behaviours of the worker within the institutional space, and basically relate to a set of standards of professional behaviour applied to workers who occupy a specific profession, as an individual who occupies a specific profession must be practicing his/her professional practice according to a system of values that refer to issues of right and wrong behaviour. It is 'the set of principles, values, ethics and standards governing the professor's behaviour in teaching and scientific research, and controlling his relations with the human system working in the educational environment from the administration, colleagues, teachers and technicians' (Nāfidh slḥmān alj'ḥ, 2018, §51). Thus, it is a set of rules and standards that require

a certain behaviour based on commitment to the profession and not violating its norms, status and roles.

1.3. Roles:

A role is 'the distinctive way or manner in which a person performs the activity he is expected to do in a particular situation' (Ramaḍān al-Qadhdhāfi, 2007, § 246) and is defined as 'the set of tasks, activities and behaviours that an individual performs and is expected to perform in a given situation according to special criteria that determine the performance and behaviours of all its occupants and their behaviours' (Ḥmymh 'Abd al-Fattāh, 2003, § 20). It is the set of activities and educational and research objectives that the university professor carries out within the university institution.

1.4. University Professor:

In its linguistic meaning, the plural of professors, whoever is highly educated, skilled in an art or speciality that he teaches others. (Jūzīf Ilyās, 2015, § 63). He is the thinker, decision-maker, and free-minded person who struggles with his mind to illuminate the path of others, he is the reader of the future and the expression of the concerns of society and the aspirations of generations, the organic intellectual committed to objectivity, he is the philosopher, historian, academic historian, linguist, economist, jurist and scientist inside and outside the university within the ranks of society, these academic specifications made him seek the truth and strive to prove himself believing in the mission of education' (Zdyrh Kh-bwtwtwn M, 2017, §166) and is therefore a key actor in the university space, whose performance is shaped by a network of overlapping

functions, namely the teaching of knowledge, academic supervision and scientific research.

2. Algerian University Charter of Professional Ethics:

In order for the Algerian university to fulfil its social, economic and institutional functions, it is necessary for it to establish a set of general principles and establish rules of conduct that will at the same time enhance the credibility of the university: pedagogical and scientific and ensure its legitimacy. Therefore, members of the university family must agree on an ethical and methodological endeavour leading to the establishment of optimal university behaviours and practices in the fields of ethics and morality and the fight against any deviations. The Charter of University Ethics and Morality, which emerged from the consensus of the university family, emphasises general principles derived from international standards and values specific to our society, which are required to drive the learning process and embody the charter of ethics and morality of the university profession and its ethics.

This charter represents a mobilisation tool and a reference tool to outline the major milestones that guide university life. It also represents a platform from which the laws governing ethics and behaviour and the forms of regulation devoted to them are received and embodied in the following principles:

2.1. Integrity and sincerity:

The pursuit of honesty and integrity means rejecting corruption in all its forms. This endeavour must begin with oneself before it extends to others. Thus, the development of ethics and professional ethics must be embodied in exemplary practices.

2.2. Academic Freedom:

The teaching and research activities at the university cannot be conceived without academic freedom, which is the cornerstone of these activities, as it guarantees respect for others, professional conscientiousness and the expression of critical opinions without censorship or coercion.

2.3. Responsibility And Competence:

The concepts of responsibility and competence are complementary and strengthened by the democratic and ethical management of the university institution that ensures a good balance between the need for the effectiveness of the role of the administration and encouraging the contribution of the university family by involving them in the decision-making process, while emphasising that matters remain the sole prerogative of research professors.

2.4. Mutual Respect:

Respect for others is based on self-respect, so members of the university family must refrain from all forms of symbolic, material and verbal violence, and should treat each other with respect and fairness regardless of their hierarchical level.

2.5. Adherence To Scientific Truth, Objectivity And Critical Thought:

The pursuit, accountability and communication of knowledge is based on two basic principles of truth-seeking and the adoption of critical thought. The obligation to adhere to scientific truth assumes competence, critical observation of events, experimentation, comparison of

views, relevance of sources and intellectual rigour, so scientific research must be based on academic honesty.

3. Fairness:

Objectivity and impartiality are prerequisites for the evaluation, promotion, hiring and appointment process.

4. Respect For The Campus:

All segments of the university family contribute by their behaviours to upholding university freedoms in order to ensure its privacy and immunity, and to refrain from favouritism, and from encouraging practices that may affect the principles, freedoms and rights of the university, the university family must avoid any partisan political activity in the university spaces.

From the above, it is clear to us that these principles touch on various aspects of the scientific and practical life of the university professor, and are of great importance for combating various irresponsible practices within the university, such as scientific theft, if they are strictly adhered to.

5. Functional Roles Of The University Professor:

The Pedagogical Role: The Algerian legislator has defined this function as: 'Providing quality and updated teaching, linked to the developments of science, knowledge, technology, pedagogical and educational methods and conforming to moral and professional standards' (al-Jarīdah al-Rasmīyah, 2008, al-māddah 33-74, §19), where the university professor works to present scientific knowledge in a way that the student understands with various processes of explanation, understanding and giving examples as well as guiding students in classes of guided and applied work,

thus defining the pedagogical tasks of the university professor:

- The university professor is authorised to teach lectures, directed works and applied works, so we find among his names that he is called a member of the teaching staff.
- Pedagogical guidance to the student in the classes of directed works and accompany him throughout the academic years and provide him with the tools of thinking and analysis.
- Carrying out the task of conducting and correcting exams and carrying out the evaluation process, supervising and discussing graduation notes and following up students in internships, which is known as the process of educational framing and participation in the training of post-graduate students according to the assignment of tasks by the administration and pedagogical committees.
- Prepare pedagogical documents and publications, join pedagogical training teams and assume pedagogical positions.
- Attend and prepare for pedagogical meetings such as deliberations and forums.
- Engage in national and international activities, in addition to participating in the presentation and preparation of seminars and workshops.
- Good communication within the Algerian society and diversification of pedagogical activities in light of the development of the media.

The Role Of The Supervising Professor: He is required to select a research topic with the student and prepare it in line with the objective of the student's scientific specialisa-

tion, and to include it within the research themes that serve development. The process of supervising academic research is characterised by its human psychological nature as it is a scientific as well as spiritual relationship between two parties who are attached to the relevance of a topic that needs to be analysed and interpreted, and the path of this relationship may be short as in the case of bachelor's studies, medium as in the case of master's studies, or long as in the case of doctoral studies. This supervision includes scientific and cognitive guidance, as well as a methodological and epistemological dialogue between the student and the supervisor and between the two and the subject matter. This role goes beyond the supervisor's attempt to build an ethical system for the student's academic work, such as the need for accuracy in the transfer of information, scientific honesty in the realisation of the research and non-disclosure of confidential information to researchers or institutions. This ethical contract to which the student must adhere comes from the general atmosphere in which the student works and from the ethical concern shown by the scientific group within which students work. These ethical guidelines are instilled in the student's conscience and heart through the religious and social upbringing they receive in the family, mosque, street and other public spaces, which undoubtedly safeguards the honour and nobility of the scientist and the learner. In general, 'a learning environment characterised by the human dimension is an environment that provides a moral and positive climate that promotes the continuity of students in pursuing their university study programmes and their moral development. The student at the undergraduate level develops morally during his/her years of study, and his/her developmental trends are influenced by the intellectual and social attitudes of the university institution, which are em-

bodied in the practices and behaviour of the university professor.’ (al-Ḥūrānī gh-ṭnāsh S, 2007, §358)

Therefore, it is the duties of the university professor to be active and interactive with all academic and social energies, participating in university life with students and guiding them outside the classroom in their meetings and social, cultural, sports and artistic activities, contributing to encourage them and motivate them to cooperate and voluntary work to serve the community as the professor always reminds himself that the student is the beneficiary quotes from his knowledge, knowledge and experience, and it does not mean that he knows everything, but at least in his field of specialisation. (al-Tall S, 1997, §98).

The Research Role: In order for the university professor with his methodology and scientific competence to become the centre of the university's mission, the most prominent function of this social actor is scientific research, through the intellectual elites that the university includes, it can perform its cognitive function by creating and developing knowledge, as the research professor ‘is the planner, implementer, guide and evaluator of the efforts, activities and processes of scientific research, and harnessing its results and data in the service of society and achieving its scientific, cultural, social and economic development and progress, or at least the contributor and active participant in these processes of planning, implementation, guidance, evaluation and application’. Scientific research is an attempt to discover, excavate, develop, develop, examine and then achieve knowledge by careful investigation and deep criticism and then present it in a complete and cognizant manner so that we can walk in the ranks of world civilisation and contribute to it as a living and comprehensive contribution." (‘Abd al-

Raḥmān Ḥusayn al-‘Azzāwī, 2015, § 16)."In general, the scientific research function performed by the university professor is manifested in the following:

- Training in scientific research and methods, which is achieved during the preparation of master's and doctoral degrees.
- Authorship in research methods and techniques.
- Continuing to practice scientific research and scientific publication in his field of specialisation.
- Reading and applying scientific research topics for students and giving them guidelines and instructions in research.
- Attending and participating in scientific forums, national and international conferences and seminars organised in his field of specialisation because attending such forums and conferences creates a kind of constructive scientific discussion that helps to identify the ideas of researchers and thus raise the level of the professor."(Bawwāb Raḍwān, 2015, § 76)

6. Ethical values and professional ethics associated with the university professor in light of his job roles:

The university professor is considered a carrier and transmitter of knowledge to the scientific or pedagogical group, so he adds an ethical aspect to this task, in which he links the cognitive and scientific values with professional and ethical values within the framework of his practical practice and performance of his academic job. All this should be accompanied by a lot of care, awareness and the appropriate educational and behavioural style that provides an inspiring model for students, capable of provoking their thoughts and urging their minds to question and question constantly, thus the professor truly contributes to the self-

development and conscious accompaniment of the student, and a motivation for the development of his scientific, research and human skills. Thus, the professor must possess the necessary skills and abilities that enable him to deliver lectures and directed work classes in a controlled manner by addressing the ideas of the scientific material in a coherent and consistent manner in an atmosphere of guidance, guidance, dialogue, discussion and interaction with students and taking into account the individual differences between them, whether intellectual, mental or physical; and providing them with opportunities to express their opinions and ideas, as the successful professor is the one who uses all modern means, methods and techniques that help him in this task in order to ensure that the educational message reaches all students.

- Prepare well for his subject with adequate knowledge of its new developments and novelties to be able to master the subject to the extent that qualifies him to teach it in the best way.
- Commitment to the standards of quality requirements in determining the scientific level of the subject he teaches, not to be higher than what is required and create unjustified difficulties, or easier than what is required and negatively affect the subsequent learning process and the level of the graduate, and the level of performance of professions in society.
- Commitment to creating opportunities for his students to achieve the highest level of achievement allowed by their abilities.
- Announce to his students the course framework, objectives, contents, assessment methods, references,

and its relation to the programme of study as a whole, and accept students' discussion on all this.

- Commit to making good use of teaching time in the best interests of students, the university and society.
- Develop in the student the ability to reason and accept the student's ability to reach independent conclusions based on this reasoning.
- Respect the student's ability to think, encourage him/her to think independently, and respect his/her opinion based on specific grounds.
- Allow discussion and disagreement in accordance with the principles of constructive dialogue and in accordance with the accepted etiquette of discourse in a way that creates better opportunities for learning.
- Master the skill of teaching, and use methods and means that help him master teaching and make it interesting, enjoyable and useful at the same time.
- Direct his/her students in the proper direction regarding the sources of knowledge, information containers and study references.
- Whenever possible, transfer an increasing burden of responsibility for learning to the student through appropriate teaching methods.
- The university professor is committed to a number of basic responsibilities and behaviours that affect student motivation as follows:
 - Continuous or periodic evaluation of students and informing them of the results of the evaluation in order to benefit from them in correcting or strengthening the course as needed(al-Kubaysī ' A, 2012, § 50-55).
 - Accuracy, fairness, order and discipline in testing sessions.

- Strictly prohibit cheating and penalise cheating and attempting to cheat.
- Not to slip into the behaviours of blackmail, humiliation, insulting the student and trivialising his abilities, whether during research or in the public discussion sessions of the theses, as this behaviour first sets a bad example for the student and secondly may harm the student's personality, and thus the professor has violated his moral responsibility to contribute to the proper cognitive and moral development of the student.
- The university professor is responsible for seeking by all direct and indirect means to instill in his students sound values and good morals, especially progressive values such as the value of time, workmanship, constructive dialogue, self-criticism, and following the scientific method. The situation may require the teacher to be a friend to the student and play the role respectfully, and the next day the teacher will correct, guide, and possibly punish the same student because the situation requires it.
- The goal of the educational process is to nourish minds and improve understanding, and severity and harshness in speech and teaching creates an aversion to learning because human nature tends to be soft.
- Some teachers do not even know the language of dialogue in the simplest matters, and they rage and start cursing, insulting and stabbing, so that this teacher is known at the college or university level by repeating the same topic, and he should avoid this.
- Fairness and quality in the design of the test to be in line with what is taught and what is achieved, and to

be able to sort the levels of students according to their excellence.

From the above, it is clear to us that the modern teacher plays a key role in creating a good learning environment that is rich in various material and moral reinforcers. The teacher's personality and behaviour make him a model of behaviour for his students, and the teacher's control over the processes of reward and punishment (positive reinforcement and negative reinforcement) within the department (classroom) creates an appropriate framework through which the objectives of the educational process are achieved. Positive reinforcement (reward) is more effective than negative reinforcement (punishment), as positive reinforcement usually makes the student feel satisfied, and leads to the strengthening of motivation that activates and directs behaviour, and we note that 'the use of positive reinforcement in a consistent manner, especially when it is in the form of an external material reward can lead to adverse results in learning, and combining positive reinforcement with negative reinforcement is better' (al-Ghazālī § – Mar'ī t, 2010, § 158-159)

7. Obstacles To The Professional Ethics Of The University Professor:

We may have included through the above the importance of university teaching by emphasising the need for the knowledge bearer represented by the professor to have a network of ethics and standards that frame the various professional functions he performs, but if we look at the lived reality and since the professor is an individual within the group or society in general, he is influenced by what surrounds him, i.e. the sociocultural environment, whether within the university institution or in the societal space as a whole. He is affected by what surrounds him, that is, the

sociocultural environment, whether within the university institution or in the societal space as a whole, where the circumstances surrounding him play as pressures and obstacles that prevent him from performing his professional functions to the fullest, where we find obstacles related to the university professor himself, and others related to the teaching material and teaching methods (Zdyrh Kh – bwṭwṭwn M, 2015, § 169). Perhaps the most prominent obstacles that we have observed in practice are the following:

- Lack of competence, qualification and integrated preparation, i.e. the teacher has received training and knowledge, for example, in a specific sub-speciality and teaches other disciplines.
- Believing that knowledge is not renewable, it is necessary to emphasise that knowledge is developing, moving and renewable, so the teacher must always rebuild his expertise and renew his abilities, especially since the world is in constant development and change that affects aspects of human life and social and economic developments that affect the educational process in addition to the development in the field of knowledge, which requires the teacher to be related to the change in teaching methods and curriculum in order to reach the educational goals.
- The keenness to receive typical administrative jobs in addition to the teaching task in the beginning, then the new administrative job soon overshadows the original teaching and research function, and the latter two gradually weaken and then interrupted - or sometimes one of them.
- Some social diseases, such as intolerance of various colours, interfere in the appointment of those who are

not qualified for this profession and who do not possess the minimum reasonable qualifications, although scientific logic and objective reality confirm that everyone is in his field.

- The university professor is sometimes subject to some pressures that push him to fall into the circle of politicisation in the academic field, such as exploiting his position to promote a particular party, tribal, regional or sectarian trend, etc.
- The professor is the most important element in university education because he is solely responsible for teaching students to acquire the necessary skills such as the ability to think properly, solve problems and help them understand and adapt to the outside world, and this can only happen within the framework of social interaction and hence the professor must be flexible in his dealings with students in order to achieve educational goals and create competencies. The introduction of the LLM system has changed the role of the professor from a knowledge teacher to a mentor so that the relationship between professor and student becomes a partnership relationship but the professor always remains responsible for using diverse pedagogy appropriate to each serious situation, which is why the professor has to be flexible in his dealings with students.

The role of the professor is not only limited to providing knowledge and information, but also serves the function of passing on the state's ideology through the curricula he offers, as well as his behaviours, which perform a latent function. Herein lies the real role for which the university was established, as it maintains its social fabric.

Therefore, the authorities concerned with higher education and scientific research must prepare the professor, not only the novice, but all professors by educating and preparing them culturally, as the professor must possess a balance of knowledge and awareness of scientific matters related to various fields in order to satisfy the student's cognitive needs (Habib Tilwin, 2002, p. 19). Academically, it means deepening the future professor with the concepts in the specialised course that he teaches. Gaston Mialaret believes that the academic training must receive the teacher from the intellectual laws of philosophy, psychology, sociology, teaching methods, curricula and techniques in addition to the training processes and pedagogical training and guidance that represent an important aspect of the preparation process (Gaston mialaret, 1996, p, 90).

Academic training is the result of a general and specialised study in one discipline with openness to other disciplines in order to participate in the development of the student and know how to deal with him. Finally, a professional preparation by controlling how to communicate information and acquiring the skill of communicating with students and taking into account individual differences with knowledge of teaching methods, hence it is clear that through these dimensions the teacher is prepared to acquire skills and to be able to succeed in managing the educational process.

Conclusion:

Following the transformations and changes that society is experiencing, it is necessary to prepare and train the teacher in order to keep pace with the developments of the times and considering that the teacher is the most important element in the educational system, its success depends on his success, and therefore it is necessary to train and prepare teachers with the aim of developing their abilities and capabilities in line with the developments. The university is concerned with forming and building the individual and qualifying him to assume social roles within the society to which he belongs, thus contributing to meeting the needs of the latter in terms of scientific cadres, as well as contributing to the production of science and knowledge through the preparation of research and studies that aim to develop society and achieve its advancement and progress. This is achieved through the efforts of several parties, the most important of which is the university professor as the focus of the educational educational process. He has practical qualifications and knowledge close to his specialisation, as well as skills that enable him to perform his job role, in addition to that, he must have a set of ethical standards and academic scientific qualities that are reflected in the image of the behaviours and practices that this actor performs. It regulates his administrative-social relationship, informs him of his obligations, makes him aware of the dimensions of the educational message as a bearer and transmitter of it, and trains him on methods of dealing appropriately with the various components of society in general and the university environment in particular, as he represents the academic trainer and guide for his students and serves as a role model and role model. To maintain these ethical standards, the academic researcher

must be imbued with religious values and serve as a reference that controls and determines his professional behaviours and practices, as these values preserve the honour of the scientist and the learner.

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Obstacles resulting from the Algerian judiciary's oversight of the foreign commercial arbitration award during the implementation phase

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Abstract

The general and stable rule in the science of execution principles is that a creditor cannot direct execution on his debtor unless he has an executive predicate. This bond does not represent a legal act confirming the existence of the right, given by its availability to the creditor, the right to forced execution¹, and therefore it is not acceptable for the creditor to provide any evidence other than the world of implementation to submit it by doing it, and consequently the executive bond must exist when starting the implementation, so the implementation began without an executive bond, so its procedures are not corrected by its exist-

¹Wali, P). d.c. (Forced execution, in civil and commercial matters in accordance with the Code of Procedure and the laws of administrative attachment and real estate finance. Dar Al-Nahda Al-Arabiya. 32.

ence After that, which is expressed by those who do not hold a bond that cannot execute. Originally, arbitration is an optional means of ending a dispute, leaving the will of individuals free to exercise it as the basis on which the arbitration system rests, but it cannot nevertheless provide arbitration awards with executive force that allows the compulsory enforcement of the obligations contained therein.

Keywords: arbitration, obstacles to implementation, judgment for a foreigner, execution judge.

Obstacles résultant du contrôle par le pouvoir judiciaire algérien de la sentence arbitrale commerciale étrangère pendant la phase de mise en œuvre

Résumé

La règle générale et stable dans la science des principes d'exécution est qu'un créancier ne peut diriger l'exécution sur son débiteur que s'il dispose d'un prédictat exécutif. Ce cautionnement ne représente pas un acte juridique confirmant l'existence du droit, donné par sa disponibilité au créancier, le droit à l'exécution forcée, et donc il n'est pas acceptable pour le créancier de fournir une preuve autre que le monde de l'exécution pour le soumettre en le faisant, et par conséquent le cautionnement exécutif doit exister au début de l'exécution, donc l'exécution a commencé sans un cautionnement exécutif, donc ses procédures ne sont pas corrigées par son existence après cela, ce qui est exprimé par ceux qui ne détiennent pas un cautionnement qui ne peut pas exécuter. A l'origine, l'arbitrage est un moyen facultatif de mettre fin à un litige, laissant la volonté des individus libres de l'exercer comme base sur laquelle repose le système d'arbitrage, mais il ne peut néanmoins doter les sentences arbitrales d'une force exécutive permettant l'exécution forcée des obligations qu'elles contiennent.

Mots-clés : arbitrage, obstacles à la mise en œuvre, jugement pour un étranger, juge de l'exécution.

Introduction

Most modern laws, including Algerian law, regulate this indirect control with special provisions in addition to the provisions of the 1958 New York Convention on the Recognition and Enforcement of International Arbitral Judgments if they have acceded to them. , if the national judiciary is summoned within the scope of the nullity action to exercise its direct and tight control over the international arbitration award To verify the availability of the reasons for invalidity raised by the invalidity plaintiff in his statement of claim, the scope of his control narrows when he is summoned to request the enforcement of the international arbitration award against the convicted person who voluntarily refrains from executing it, and that is that the principle is to grant an order to execute the arbitration award, unless the judge finds that there impedes implementation.

Despite this control exercised by the execution judge is formal and superficial, its direct action on the reality in Algeria since the issuance of the arbitration law in 2008 has produced several problems and obstacles resulting from either the provisions and mechanisms of this law itself, or from external factors related to the process of implementing the foreign arbitration award, such as bias and lack of impartiality of some international arbitrators¹ who have working relations with major foreign law firms that also have interests with foreign international companies at the same time. It has commercial relations with Algerian public or

¹¹ See the case of the Algerian Shipping Company CNAN v. Saudi Company, French Court of Cassation decision, Civil Chamber 1, 7/06/2023, Clay's commentary, Dallus 2023, events 23.

private economic operators, as well as the spread of the phenomenon of trying to bribe state agents by foreign economic operators to obtain economic projects.

Statement of problem: The appropriateness and compatibility of the provisions and frameworks for monitoring foreign arbitration awards when requesting their executive formula in Algeria in parallel with the Algerian state's desire to encourage this type of means of settling commercial disputes, especially because of its advantages in developing and encouraging international trade as well as stimulating foreign investment in Algeria, especially after the issuance of the new investment law.

1. Procedures for the implementation of a foreign arbitration award and ways to appeal it

The arbitral award includes the judgment on one of the parties to the dispute to give the right to another party, and may also include obliging the parties as if the expenses were divided between them, and the party against whom the decision was issued must implement the decision in favor of his opponent, and the decision often includes the payment of compensation due to breach of obligations resulting from the contract agreed upon between the parties or non-implementation.

The rule is respect for the arbitral award by the parties, and its optional enforcement by the losing party, while the exception is the refusal and procrastination in implementation by the party that must implement the award¹.

The refusal takes several forms, including refraining from implementation without appealing the decision, or that the said party resorts to challenging the decision by the legal

¹ Ahmed, H. (2000). Enforcement of arbitrators' awards: ordering the enforcement of national and foreign arbitrators' awards. New University House. , p. 13.

means granted to him (nullity lawsuit). , because the decisions and judgments issued by the arbitrator lack executive power.

An application for enforcement of the award shall normally be submitted to the competent court located in the place where the assets of the debtor against whom enforcement of the award are sought are located.

Therefore, it can be said that the procedures for the enforcement of foreign arbitral awards in Algeria are subject to two systems¹, a national system that is the rules stipulated in Chapter II on Arbitration of Book V on Alternative Means of Dispute Resolution of the Civil and Administrative Procedures Code of 2008, and a treaty system represented in the provisions of the New York Convention of 1958, which Algeria ratified in 1988.

1.1. The procedures for recognizing and implementing the foreign arbitration award and the scope of the control of the execution judge

Extrapolating from the relevant articles of the EMG Law, we note that the enforcement procedures are intended to concern international arbitral awards issued abroad and international awards issued by arbitral tribunals held in the territory of the State.

It shall be considered enforceable in Algeria under the same conditions by order of the President of the court in whose jurisdiction the arbitral awards were issued or the court of the place of enforcement if the seat of the arbitration is outside the national territory.

¹S.A.E ., File No. 461776, dated 18/04/2007, case of the Algerian Food Industries Company "Salina" v. Trading & Service, published in the Journal of the Supreme Court, No. 02, 2007, pp. 207-214.

1.2. Procedures for Issuing an Order of Execution

The procedure for requesting an order of execution is compulsory through the jurisdiction of the State concerned, and the competent judge does not issue this order on his own, as he is restricted by the principle of the request, as he does not require anything that was not requested of him by the person in capacity and interest¹. Most laws have stipulated conditions that must be met in order to obtain an order of recognition and execution.

1.2.1. Submit an application for recognition and execution and its conditions.

The request for an order of execution is submitted by means of and system of orders on petitions provided for in the Civil and Administrative Procedure Codes (Articles 306 to 313).

Accordingly, the convict submits an application for an execution order with two identical petitions and that it includes the necessary data to identify both the applicant and the person against whom the order is requested, and the petition must include the facts and grounds of the request, and the date on which it was submitted², and the request is accompanied by the arbitration agreement in order for the court to review it and ensure that it meets the basic conditions, and a translation of the judgment must be filed if it is issued in a language other than the country in which execution is sought, this is supposed to be translated into Arabic if

¹ Al-Bilani, B. (1996). Emergency implementation of arbitral awards in Arab countries. *Lebanese Journal of Arab and International Arbitration*, (3), 43..

²Khaled Abdel Hamid . (1996). se of the Judicial oversight of arbitral awards in the cour executive formula. *Lebanese Journal of Arab and International Arbitration*, No. 3,. 11.

it is issued From a non-Arab or Arab arbitral tribunal and used a foreign language such as French, for example. Since the execution order is a state order, the summons requirement is unconditional.

Before submitting the application, the convict must notify the arbitral award to the convict, so that the deadline for the invalidity of the arbitral award begins, which is filed after completing the request for the enforcement of the arbitration award, otherwise the request is inadmissible, and the Algerian legislator requires that 30 days must pass from the announcement of the judgment to apply for execution, according to the text of Article 1059 of the CME.

In practice, the order for execution is always requested by the convicted person in his favor, but there is no objection to it being done by the convict, as the Algerian legislator left the matter open and did not explicitly specify the party charged with filing the arbitration award, but only mentioned the party interested in expeditious.

The submission of an application for execution shall lead to the issuance of the order on an urgent basis, and this order shall be justified, and if it is not executed within three months from the date of its issuance, it shall be forfeited and shall not have any effect (Article 311 of the same law).

With regard to the issue of the deadlines for submitting an application for execution, which forfeits the right of the convicted person to submit an application for execution, the Algerian legislator did not address this problem, so that in fact the convicted person often resorted to the judiciary to request an order of recognition or execution immediately after the issuance of the arbitration award and does not procrastinate in requesting its implementation.

1.2.2. The Judicial Authority Competent to Issue the Execution Order

As mentioned above, the majority of countries agree that the arbitration award is not enforceable in itself, but must be enforceable by the competent judicial authority.

The extrapolation of some legal provisions related to arbitration, such as the Civil and Administrative Procedures Law, in giving jurisdiction to the judge of first instance, because it allowed grievance against this matter through appeal, which is before the Court of Appeal, of course,

The legislator took a different position and is inconsistent with other texts that frame the arbitration process, which are considered in line with the developments and requirements of international commercial arbitration, as he entrusted the authority to issue execution orders and recognition to the presidents of the courts of the place of enforcement across the country if the arbitration took place outside Algeria, contrary to the French legislator, who made the Judicial Court in Paris the only court on the French territory authorized to issue execution orders if the arbitration award was issued outside France., and from the Paris Court of Appeal, the only judicial body charged with hearing appeals from such orders¹.

If the Algerian legislator intends to give the power to issue orders recognizing execution to the presidents of the courts because they are judges of urgent matters and because international arbitration requires speedy implementation, it would have been better - in our opinion - to assign the power to issue these orders to a single judicial authority, and to allocate a single judicial council (court of appeal) as

¹ Audit, M. (2011). The Review of International Arbitral Awards: A Comparison between the New . **Algerian law** and French law. Arab Law Quarterly, 25, 446.

well to consider the appeal against the orders issued by the president of this court.

2. Scope of Execution Judge Control

The international arbitration award is not enforceable in itself but must be enforceable by the competent judicial authority. The court before which the judgment is submitted for recognition and enforcement does not have the right to examine the origin of the dispute a second time, but its control is limited to its recognition with an order to execute it or not to recognize it.

Article 1058 of the CEM requires that such arbitral awards not be contrary to international public order. Therefore, the role of the judge who decides to give the executive form is limited to verifying the clear or unclear character of the arbitral award's violation of international public order without being led to a careful examination or objective examination of the problem. Censorship takes place according to the appearance of the ruling. This led some to say that the execution judge has a light hand when he oversees the international arbitration award¹.

The judge monitors the fulfillment of the arbitration award of its legal conditions of the necessary data, such as the name of the arbitrators and the parties and the operative part of the award, and the absence of obstacles to the implementation of this award, and this is done by verifying the existence of arbitration in connection with a particular dispute, and that the latter is the one who was submitted to the arbitral tribunal, and that the court meets the required legal conditions.

¹ BERTIN (Ph), Le rôle du juge dans l'exécution de la award arbitrale, Rev.arb, 1983, p 281.

The judge of the execution order shall also verify that the convicted person has been properly notified of the arbitral award whose execution is requested, because failure to notify this judgment may deprive the convicted person of his right to file a nullity action before the court of the seat of arbitration.

The judge of execution issues an order for execution or rejection on the petition submitted to him to obtain this order, and this order must also be recorded on the same judgment to be executed, until the arbitration award completes the elements of the executive bond, and one of the advantages of recording the decision rejecting the implementation of the original arbitration award is to alert the court to which the application for execution of the judgment is submitted a second time, that there are reasons that prevent the issuance of the execution order, because the rejection of the execution order, as is the case in the rules, General orders on petitions does not preclude the re-order of a second time.

The control of the execution judge is if, without the presence of the parties, in the sense of without primacy, and without allowing the convict to raise the issues that made him not execute the judgment voluntarily, which raised reservations and debate in contemporary jurisprudence¹, especially in France, after canceling the effect of the position of the appeal in the implementation of international commercial judgments since the amendment of the French Arbitration Law in 2011, so that some jurisprudence believes that the issuance of an order for execution by orders on petitions must It does not necessarily require the absence of the parties to the arbitration, especially since giving the execution order may result in the transfer of the convict's funds abroad

¹ Jourdan-Marques(J), *The State Control of International Arbitral Awards*, already cited, p. 50.

and the convicted person may not be able to recover them if the Court of Appeal later annuls¹.

This problem does not arise in Algeria because the appeal of the order granting execution by the convicted person is a position for him in accordance with the general rules.

We believe that there is no objection to the judge of execution in Algeria summoning the other party in the arbitration case for clarification and enlightenment to achieve the legislator's goal with subsequent supervision, characterized by a minimum of seriousness and effectiveness.

3. Methods of Appealing the Decisions of the Execution Judge

In arbitration articles, things seem more complicated, as arbitrators in arbitration articles are not custodians (guardians) of any part of international sovereignty; they derive their jurisdiction from the litigants, and here arises the need to grant the arbitral award the executive form when the adjudicator refrains from voluntary execution².

In the implementation of this institution, new control is introduced over the arbitral award, sometimes coinciding with the control that occurs during the application of the methods of appealing judicial decisions.

These same reasons prompted the majority of legislators, including the Algerian legislator, to immunize the international arbitration award, where it was not permissible to challenge the international arbitration awards issued in its

¹ Mignard, J.-P. (2013). *Exequatur of Arbitral Awards: For an Adversarial Procedure*. Gazette du Palais, (No. 250), 27. Retrieved from <https://www.ohada.com/uploads/actualite/1956/exequatur-des-sentences-arbitrales-gazette-du-palais-7-sept-2013.pdf>

² Khaled Abdel Hamid, Judicial Control of Arbitral Awards at the Path of the Executive Formula, previous reference, 13.

territory, except by nullity as an original and initiating lawsuit, and for exclusive reasons. The foreign international arbitration awards, they made their implementation the rule, so that they restricted the procedures and the scope of control over them, and that some of them did not allow appeal against the decision granting the executive formula such as Jordan, which makes its implementation semi-automatic, but in France the appeal of the execution order is not subject to its implementation, unlike what exists in Algeria.

4. Appeal against Execution Order

An appeal may be filed against the order issued by the judge of execution, whether approving the execution or rejecting the application, and this appeal shall be filed by the interested party and capacity in accordance with the usual procedures for pushing the lawsuit, i.e. by petition, and a valid notification to the other party (the defendant), and a litigation shall be held in his presence, and a judicial decision shall be issued in this appeal either upholding the order or canceling it.

A distinction must be made here between the appeal of the order refusing recognition and enforcement of the foreign arbitration award (first) and the appeal of the order granting recognition and enforcement of the foreign arbitration award (second).

4.1. Appeal of the order refusing to give the executive form

Recourse to the judiciary does not always mean obtaining an execution order, as the judiciary may issue an order of non-execution, so the party against whom the arbitration

award was issued cannot appeal this order because the execution judge does not support it¹.

The majority of legislations have allowed appeals against the order refusing to give the execution of a foreign arbitration award, similar to the Algerian legislator, as article 1055 of the CME stipulates the following: "An order refusing recognition or refusing execution shall be subject to appeal."

order Reviewing these texts on the appeal of the refusing to grant enforcement to an international arbitration award, we note that the provisions of the legislation are similar in this matter, although they differ in their wording. All of them allowed this type of appeal before the same body, i.e. the Court of Appeal, while the deadline for appealing the appeal is also similar, which is thirty (30) as stipulated in Article 1057 of the CMC ,days.

Some have wondered about the extent and scope of the control of the Court of Appeal (Judicial Council in Algeria) in the appeal submitted by the plaintiff (the convict), whether it will be satisfied with the formal control of the arbitral award as done by the first execution judge (the president of the ordering court), or that its control will expand further, especially with the presence of all parties and the submission of their defenses in accordance with the principles of ordinary litigation.

Because, as already stated, and since the control of the execution judge is a formality, some argue that this type of appeal does not have a high chance of success given the power granted to the Court of Appeal, which can only su-

¹ Al-Mikati, R., Recent Trends in the Authority of the Judge Competent to Grant an Execution Order, op. cit., 46.

perfidiously control the arbitral award in terms of its existence and non-violation of international public order. In other words, the appellate body monitors the appealed matter in a formalist manner, as was followed by the President of the Court of First Instance.

4.2. Appeal of the decision granting the executive formula

It is noted that concerning the text of Article 1056 of the CEMG, we find the appeal falls on the arbitral award itself and in the same exclusive cases that the convicted person had the right to raise before the nullity judge, which made some jurisprudence criticize this appeal because it allows the convict to object to the order granting execution with the same reasons that he could have raised before the nullity judge.¹

The appeal of the order granting the execution form shall be made by means of a petition accompanied by a copy of the arbitration award ordered to be executed, accompanied by its arbitration agreement, and the petition must be reasoned, and must include at least one of the grounds of appeal specified exclusively in the aforementioned articles, and the respondent shall be notified with a copy of the judgment under challenge, and the appeal shall be made within thirty (30) days in the majority of Countries that adopted this appeal without extension due to the specificity of international arbitration.

¹ Ibrahim , N., Problems of Implementing International Arbitration Decisions in Arab European Arbitration, previous reference, , 5.

5. Cassation Appeal against the Decision of the Court of Appeal (Judicial Council)

It is a type of judicial control carried out by the Supreme Court (Algeria) over judicial rulings issued by courts of appeal and contested for not conforming to the law and interpretation of the facts. The role of the Supreme Court here is limited to adjudicating the legality of judgments without interfering with the facts relating to those judgements.

The cassation appeal is not an extension of the first litigation or a degree of litigation, so that it is correct that the litigants have new aspects of appeal that cannot be presented before the Court of Appeal, which is an unusual way of appeal.

Article 1061 of the CEC stipulates in this regard: "Decisions issued pursuant to articles 1055, 1056 and 1058 above shall be subject to appeal in cassation."

It should be noted that the Algerian legislator, like other Arab legislators, is silent on the cases in which it is permissible to file a cassation appeal against decisions related to arbitration.

An appeal in cassation does not entail the suspension of the execution of the award or decision in the field of international commercial arbitration, as we understand from the text of article 361 of the CEM.

As mentioned above, the Supreme Court does not deal with the subject matter of the dispute, but rather monitors the legality of the procedures and cases of cassation limited to form and does not extend to the subject matter of the dispute.

On this basis, and after studying the only 10 decisions issued by the Supreme Court in Algeria in 2004, all of which concern the implementation of arbitral awards, most of

which came to correct procedural errors committed by the heads of judicial councils,

6. The reasons for rejecting the request for the enforcement of the foreign arbitration award

The modern trend with regard to the implementation of foreign arbitral awards is that the competent authority in the country in which the award is to be implemented does not research the origin of the dispute, but its control is limited to verifying the validity of the award and following the main principles of protecting the rights of litigants when conducting pleading procedures, and that the award does not contain anything that contradicts the rules of public order¹.

As for Algerian law, the ² grounds for refusal to implement are six⁰⁶, according to the text of Article 1056 of the CMD, which are: The court can decide on this only at the request of one of the parties, provided that one of the five cases mentioned is proven to have been fulfilled.

As for the second paragraph of the same article, it listed two reasons for which the competent court may refuse on its own motion to recognize and enforce the foreign arbitral award: - If the subject matter of the dispute may not be settled by arbitration in accordance with the law of the country in which the arbitration award is to be enforced. or whether the recognition and implementation of the decision are contrary to the rules of public order in that country."

¹ Mikati, R. , New Trends in the Power of the Judge Competent to Grant an Order of Execution, op. cit., 46.

² Al-Khouli, A. a. (2010). Implementation of international arbitration awards in accordance with the new Algerian law. International Arab Arbitration Review, (5), 102..

6.1.The reasons for refusing to enforce the arbitral award are raised by one of the parties to the dispute

The proof of these impediments by the convict, is not before the judge of the execution order, because he is not allowed to do so, because the judge issues his order in a state capacity, but he has the right to raise these impediments or the reasons for refusing to execute at the level of the courts of appeal (the Judicial Council in Algeria), because the trial here is in his presence, and therefore he has the opportunity to plead one or more impediments.

6.2.Classical reasons

These reasons are common between the nullity action and the request for enforcement of the international arbitral award, and reflect the double judicial control of the arbitral award¹. This led some jurisprudence² to question the extent to which the scope of the execution judge's control over the impediments to the execution of the judgment differs compared to the nullity judge in light of the same reasons that may invalidate the arbitral award or be a reason for its implementation.

The Algerian legislator mentioned these impediments, as already mentioned in article 1058 of the CEM, and they are somewhat similar to the rest of the modern international legislation, since most of them were inspired by the New York Convention or the Lenostral Model Law.

We have divided these causes into three categories, each category containing different causes but sharing its objectives.

¹Haddad, H. Q. (2009). Judicial oversight of arbitration awards between duplication and unity. *Journal of Arab International Arbitration*, No11 p., 6.

²Loquin, E. (2015). *International Commercial Arbitration*. Business practice. Joly éditions. p. 443.

6.3. Reasons related to the legitimacy of the arbitrator in settling the dispute

This category contains the bases of the arbitrator's legitimacy in adjudicating the dispute and the rule of his jurisdiction, and concerns cases related to the arbitration agreement, if it is invalid or dropped and that it did not exist originally¹, the arbitrator has declared his jurisdiction wrongly and without basis, and this category also allows the arbitrator to know whether the parties want to resort to arbitration in the subject matter of the dispute subject.

The agreement of the parties shall be null and void if one of the parties is incapacitated or incapacitated. Accordingly, a refusal to enforce the arbitral award may be made if the applicant proves that, at the time of its agreement to arbitrate, one of the parties to the dispute did not have the necessary capacity to perform such conduct, in accordance with the law applicable to that party.

6.4. Reasons related to the arbitrator's non-respect of the rules of dispute resolution

The execution judge's control of the arbitrator's compliance with the rules of adjudication of the arbitration dispute allows him to know whether the procedures were respected or whether the arbitration dispute was conducted properly. It should be noted that under the banner of respect by the arbitral tribunal of the rules for the adjudication of arbitral disputes, several cases or grounds relating to the rights of the defence may be incorporated into the correct communication, enabling it to present its defences, documents and all

¹ An order of recognition or enforcement may -of Article 1056 of the CMC 1 Paragraph not be appealed except in the following cases: 1. If the arbitral tribunal decides without an arbitration agreement or on the basis of an invalid agreement or the expiry of the term of the agreement

the necessary documents that would allow it to defend itself on an equal footing before the plaintiff or the applicant for execution¹.

Article 1056, third paragraph, stipulates, "The judge's order of recognition or execution may be appealed if the court decides in contravention of the mission entrusted to it."

The arbitral tribunal's respect for the rules of dispute resolution also requires respect for the principle of *prima facie* and the rights of the defence. The observance of *prima facie* is a matter imposed by the nature of the trial, and it is a duty in any arbitration, as the arbitrator is not entitled to rely on facts not invoked by the parties.

It should be noted here that the arbitrator's independence is required as a general asset, whether appointed by the parties directly, by arbitration centres, or by the national court. Moreover, although the arbitrator receives fees from the parties to the arbitration, the principle is that he does not represent them and is not considered their representative.

Because the arbitrator's acceptance of the arbitral mission is an essential procedure for the formation of the arbitrator, he is supposed to disclose and disclose every relationship that may affect his impartiality or independence, and this transparency allows the parties to accept or not accept the choice or appointment of the arbitrator.

It is noted that the duty to disclose does not exist unless the incident affects the independence and impartiality of the arbitrator, and the incident must be unknown to the public, as it is not necessary to disclose an incident known in advance to the parties (parties to the dispute).

¹ Giraud, P. (2017). *The duty of the referee to comply with his mission*. Bruylant

Third: Reasons related to the arbitrator's failure to respect the rules of issuing the arbitral award

The arbitrator may expose the arbitral award to non-acceptance of its enforcement by the competent authority in the country of execution, if he does not respect the rules for issuing the arbitral award stipulated in the conditions for the validity of the arbitral award.

It is noted that these conditions are not stipulated by legislation within the cases of refusal to implement the arbitral award like other cases, but they are understood from the provisions of the articles related to the conditions for the validity of the arbitral award, which is what came from, for example, Article 1051 of the EMG Law , when it stipulated "the convict must prove its existence", and this phrase means that the judgment submitted by the convict to the judiciary has the status of an arbitral award, according to the conditions stipulated in Articles 1027 and 1208 of the Same law.

7. The event that the arbitral award does not acquire the status of a binding

This case of refusal to enforce the arbitral award is at the request of the opponent, which is to prove that the award has been executed, suspended or annulled by the competent authority in the country in which the said award was made or in accordance with the law under which the "country of origin" was issued.

The Algerian legislator, like most arbitration laws, has not been exposed to this situation, but as long as Algeria has ratified the New York Convention, which has made the annulment of the arbitral award in the country of origin one of the impediments to its implementation, it will most likely go along with this trend.

But we may be facing a case of suspension of the arbitral award, that is, suspension of its application, as mentioned in the New York Convention, and this situation can be faced when the annulment of the arbitral award is requested in the country of its issuance, and the competent authority before deciding on the request for annulment issues a temporary decision, which is the suspension of execution, and in this case the implementation of the award is not refused in the country in which the implementation is intended, but rather the suspension of implementation, until the request for nullity is decided, in accordance with Article VI of the Agreement.

Refusal to implement the arbitral award by the competent authority itself

As mentioned above, the system of enforcement of foreign arbitral awards in the majority of modern legislation is subject to national legislative provisions and the provisions of international and regional conventions. Thus, as in the case of a claim for nullity, the judge of the enforcement of foreign arbitral awards takes into account his national law, as well as the provisions of these conventions, in particular the provisions of the New York Convention.

The non-arbitrability of the dispute

In addition to the systems encouraging this system, which makes it a parallel and complementary system to the local judicial system, there are legal systems that see arbitration as an exceptional system competing with the general judiciary.

Undoubtedly, the adoption of an encouraging or cautious attitude towards arbitration by any country has positive or

negative effects on the scope of matters that may be adjudicated by arbitration.

This disagreement between legal systems has made it impossible to arrive at a uniform substantive rule setting out the issues in which arbitration is permissible.

The difficulty of drawing up a uniform list of subjects or questions in which arbitration is permissible, or determining a uniform standard for their definition, has undoubtedly led the drafters of the New York Convention to refer this problem to the law of the country where recognition and enforcement is sought.

Disputes in which arbitration is not permitted by express provision

In this context, in particular, everything related to life, death, age, sex, nationality, family status such as parentage, marriage and divorce is included, as all these matters are not permissible to arbitrate, because the matter involves the rights of society and the rights of God, so the Public Prosecution must be involved in various disputes related to them. They are expressly provided for in Article 1006 of the CMC. When it prevented arbitration in matters relating to the status of persons, as stipulated.

Disputes Affecting Public Order

Article 1006 of the CMC states that matters of public order cannot be arbitrated,

The adoption of the public order criterion in determining matters in which arbitration cannot be resorted to by the legislature was and still is the subject of criticism in jurisprudence¹.

Loquin, E. (2018). *Public Order and Arbitration*. *Revue de jurisprudence commerciale*, (4), 15.¹

Referring to the provisions of the New York Convention, we note that it did not specify the arbitrable subjects, nor did it specify the criteria by which the articles that may be arbitrated can be determined, leaving it to the organizing countries.

Freedom of disposition of the right as a criterion for determining arbitrable disputes

Most international legislation, including Algeria, has adopted another, more flexible and less controversial criterion, the freedom to dispose of rights, as a basis for arbitration. Article 1006 of the CEM stipulates that "any person may resort to arbitration in respect of the rights over which he has the right to dispose". International jurisprudence, especially French,¹ considers this criterion necessary and sufficient to determine arbitrable matters.

Non-conformity of the Arbitration Award with Public Order

The majority of legislation related to international arbitration agrees to refuse to give the executive form if the arbitral award is contrary to public order, but they differ in its content, as some of them require that the international arbitration award conform with its public order. The French legislator stipulated that the arbitral award should not violate international public order from the French perspective or approach.

¹ Jarosson, Ch. (n.d.). *Arbitrability: methodological presentation*. *Revue de jurisprudence commerciale*, (96), 1. Hanotiau, B. (1994). *Arbitrability and for arbitrandum: a re-examination*. *Journal of International Law (JDI)*,

The concept of public order

According to Professor Turki, public order is meant as "a set of basic principles necessary for the organization of the international community, and it concerns common rules whose breach must be punished by the international arbitrator regardless of the national legislation governing the subject matter of the dispute."¹

For his part, Professor Trari Thani believes ² What is meant by international public order is the mitigating form of Algerian public order, which is in line with the requirements of flexibility that characterizes international trade, whether it is related to substantive or procedural rules.

Scope of Execution Judge's Control over the Conformity of an International Arbitration Award with Public Order

Unlike an invalid judge, who may not know where an international arbitral award is executed, the judge of execution knows that the award will be executed in his territory. This has led some to say that the judge of execution may be more severe in controlling the conformity of the international arbitration award with its general order, and this is what jurisprudence defines as maximum control.

Because he is required to allow the international arbitral award to enter its legal system, and as the guardian and shield of the public interest, the judge of execution is inevitably more attentive and keener to respect his public order by international arbitral awards.

¹Terki, N. (1994). *International Commercial Arbitration in Algeria*. Algiers: O.P.U., p. 46.

² Trari Tani, M. (year). *Algerian Law of International Commercial Arbitration* (p. 164). [Reference already cited].

As a result, the French judiciary¹In a series of decisions issued by the Court of Cassation and the Paris Court of Appeal, stipulated clear, effective, and concrete public order to reject the international arbitration award. It must be a violation of public order and

This great confidence in the international arbitrator on the part of the French judiciary prompted some French jurisprudence² to criticize this soft stance because it will eventually lead, sensually, to sham and fictitious censorship. It seems that the French judge was influenced by the position of this hardline trend and radically changed his position in rulings related especially to bribery cases.³

As for the Algerian judge, he is one of the hardliners against violating the arbitral award of the system, which is what the Supreme Court went to when it overturned the decision of the Judicial Council of the capital that approved the order to enforce an arbitration award issued by the International Chamber of Commerce in Paris against an Algerian company.

Contemporary jurisprudence⁴ agrees that the national judge is now dealing with violations of public order in new

¹ Cass, 1st civ, 04 June 2008, *SNF cl Cytec*, Civ 1, 29 June 2009, *Smg cl. Pourpardine*, Dalloz, 2011, p 1910, note X. Delpech.

²Loquin, E. (2018). Public order and arbitration. *Revue de jurisprudence commerciale*, (4), 1.

Seraglini, C. (2020). The judge's review of the sentence against international public policy: the past, the present, the future. *Revue Arbitrage*, (2), 347.

Mainguy, D. (2023, March 9). The new French conception of international public policy in international arbitration. *Legal Week - Enterprise and Business*, (10).³

⁴Fadlallah, M. (2000, September 12). Further setback of the review on the merits: reasoning and fraud in the review of arbitral awards. *Gazette Palestine*, p. 55.

articles and areas, namely contracts related to corruption, bribery in order to obtain contracts, racial discrimination, money laundering, drug and child trafficking, illicit international trafficking in arms, especially weapons of mass destruction, violation of human rights and the protection of nature. All these areas concern and affect international public order.

The debate remains open, between supporters and opponents of effective control of the conformity of the foreign arbitration award with national or international public order during the request for its executive form.

Conclusion

Foreign arbitral awards are enforceable before the Algerian judiciary under certain conditions. This implementation is subject to the provisions of international conventions to which Algeria has acceded, such as the New York Convention of 1958 and the Riyadh Convention of 1985, if the conditions for their application are met. Otherwise, the national law represented by the rules stipulated in the Civil and Administrative Procedures Law of 2008. As we have mentioned, the conditions for implementation according to the aforementioned law are, or most of them, common to various modern laws, such as that the provision is not contrary to international public order.

When requesting the enforcement of a foreign arbitration award, the Algerian courts do not intervene in the subject matter of the dispute again, but their role is limited to ascertaining whether or not the conditions for the award to acquire the executive form are met.

This flexibility in the implementation of the international commercial arbitration award in Algeria is also one of the most important legal guarantees granted to the foreign investor.

However, despite the efforts made by national courts to reconcile the requirements of international trade with the effectiveness and necessity of oversight, this application still encounters many obstacles, whether textual or regulatory.

Recommendation

- Giving exclusive authority to the Court of First Instance in the capital (the court of the headquarters of the center - Sidi M'hamed, for example) to receive a request to order the implementation of the arbitration award issued outside Algeria.
- The establishment of a special chamber in the Judicial Council in the capital to hear appeals in cases of international commercial arbitration and international trade disputes, and give it exclusive jurisdiction to consider appeals against judgments issued by this court of first instance.
- Dealing flexibly with foreign languages, especially English, such as Switzerland, France, and the United Arab Emirates, with regard to the translation of documents and documents.
- Introducing the electronic system in the procedures for requesting the implementation of the destruction of international arbitration by creating a special portal for that.
- Amending and adding some articles related to the implementation of foreign arbitration awards, including: -

- Adding the obligation to attach the request for an order of execution with the original arbitration agreement or an official copy of it with the original arbitration award, which is what Article 1035 of the CE says.
- Deviation of a time limit in which the right to request an order of execution of the foreign arbitration award (the limitation period of international arbitration awards) is extinguished.
- Requiring the judge to indicate the origin of the arbitration award in the event of rejection of the request for enforcement to avoid submitting it again by the party who submitted it to another court.
- The possibility of summoning the convicted person by the execution judge to hear his statements in case of suspicion of violating the procedural public order (failure to respect the rights of the defense by the arbitral tribunal, for example).

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Colonisation and Educational Stagnation in the Thought of Malik Ben Nabi "Diagnosis and Solutions"

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Abstract:

The idea of colonial susceptibility is one of the most famous concepts created by Malik Ben Nabi, who realised that the Islamic nation is in danger, not because it is under Western domination, but because it has lost many of the motives that raised its status in the past centuries, and its temporal position has become pre-civilisation, as colonial susceptibility is a set of social characteristics that facilitate the enemy's control over the nation and lead to the continuation of the decadent state of civilisation, i.e. There are societies that have been subjected to military occupation but are not susceptible to colonisation, such as the occupation of Germany after the Second World War, and on the other hand there are societies that have not been subjected to colonisation but are susceptible to colonisation, hence the concept of susceptibility to colonisation seems very attractive, as if it summarises half of the issue of colonialism: What is meant by the idea of colonisability as an obstacle to educational reform, what are its causes, and how did Malik Ben Nabi address it?

Keywords: Colonialism, Colonisation, Education, Educational Reform.Reform,

Colonisation et stagnation éducative dans la pensée de Malik Ben Nabi« Diagnostic et solutions »

Résumé :

L'idée de susceptibilité coloniale est l'un des concepts les plus célèbres créés par Malik Ben Nabi, qui s'est rendu compte que la nation islamique est en danger, non pas parce qu'elle est sous domination occidentale, mais parce qu'elle a perdu bon nombre des motifs qui ont rehaussé son statut au cours des siècles passés, et que sa position temporelle est devenue pré-civilisationnelle, la susceptibilité coloniale étant un ensemble de caractéristiques sociales qui facilitent le contrôle de la nation par l'ennemi et conduisent à la poursuite de l'état décadent de la civilisation, c'est-à-dire l'occupation militaire et la colonisation. Il existe des sociétés qui ont été soumises à une occupation militaire mais qui ne sont pas susceptibles d'être colonisées, comme l'occupation de l'Allemagne après la Seconde Guerre mondiale, et d'autre part, il existe des sociétés qui n'ont pas été soumises à la colonisation mais qui sont susceptibles d'être colonisées, d'où le concept de susceptibilité à la colonisation qui semble très attrayant, comme s'il résumait la moitié de la question du colonialisme : Que signifie l'idée de la colonisabilité comme obstacle à la réforme de l'éducation, quelles en sont les causes, et comment Malik Ben Nabi l'a-t-il abordée ?

Mots-clés : Colonialisme, Colonisation, Education, Réforme De L'éducation, Réforme.

Introduction

Malik Ben Nabi (1905–1973), a prominent Algerian thinker, is regarded as one of the leading figures of Islamic thought in the twentieth century and a pioneer of the modern Islamic intellectual renaissance. Many scholars consider him an intellectual successor to Ibn Khaldun (1332–1406), particularly in his approach to analyzing the conditions of civilization and decline within the Muslim world. His school of thought is among the most influential in shaping contemporary Islamic discourse, especially due to its focus on diagnosing the challenges of the Muslim ummah through a comprehensive and integrated civilizational perspective.

Ben Nabi's work is characterized by a deep concern with the roots of underdevelopment, particularly the internal factors that render a society vulnerable to external domination. One of his key concepts, "colonisability" (*al-qābiliyyah li-l-isti'mār*), refers not merely to political colonization, but to the psychological and cultural conditions that make a people susceptible to it. In his view, this condition constitutes a major obstacle to educational reform, as it undermines intellectual independence, critical thinking, and the moral foundation necessary for a thriving educational system.

This article aims to explore the following central question: **How did Malik Ben Nabi conceptualize the idea of colonisability as an obstacle to educational reform, what are the root causes of this condition, and what solutions did he propose to overcome it?**

1. Dimensions of Educational Reform through the Concept of Society or Historical Function:

Malik Ben Nabi defines the concept of society from a functional point of view, as the latter cannot be called a society unless it is governed by a historical function that produces the movement of its history by producing its means on the one hand, and maintaining the pace of this movement on the other hand, while determining the goal behind this social process, as the historical function, in Malik Ben Nabi's view, creates for this organism, which we call a society a continuous dynamic that enables it to be able to continue and survive, when it pushes it towards renewing its activity and overcoming the motives of stagnation inherited from the pre-civilisation stage, the stage that has not yet fulfilled the condition of the status of society. This is why the historical function was an objective condition that fulfils the primordial laws of nature to a stage where it is able to employ these laws for its goals and objectives, or in other words it becomes a history-making organism, through its submission to the principle of movement or as it is called the principle of development and change, in the eyes of Malik Ben Nabi '. Any community that does not evolve and change within the limits of time is outside the dialectical definition of the word society'.

This historical movement is shaped by the change that individuals undergo, which is what makes history, as it is necessary to develop a solid strategy for the field that surrounds the self, which is subject to the influence of three worlds, namely:

- *The influence of the world of people.*
- *The influence of the world of ideas.*
- *The influence of the world of things.*

In his view, these factors work with each other and in harmony according to a model cast by the world of ideas, received by the world of persons, which defines a goal to be implemented by means from the world of things. Change, despite the compatibility of these worlds in unity, will not be achieved unless there is a fourth world, which is the set of necessary social relations expressing the joint social action achieved after the compatibility between these three worlds, because its ultimate goal is to change the faces of life, which Malik Ben Nabi calls the development of society (Ben Nabi, 1986, p. 28).

Society, then, is not just a spontaneous agreement between people, ideas and things, but a synthesis of these three worlds, a synthesis that realises the product of this synthesis in its direction and extent of changing the face of life, i.e. the development of this society (Ben Nabi, 1986, p. 27).

In other words, any knowledge or truth that does not affect these worlds is a dead truth that means nothing in the movement of history (Ben Nabi, 1986, p. 93).

Therefore, if we want to come up with an interpretation of the idea of society in the constructivist vision adopted by Malik Ben Nabi, we can define it in terms of:

A being that is aware of its historical role on the one hand and moving in time on the other hand, but it is always in motion, as it renews the characteristics of its social relations at every stage of its being, i.e. it is a dynamic, dynamic, non-static and non-static being, and it is hostage to the dialectic of its historical function, as it is the result of this function on the one hand, so it is not possible for society to be a society unless it is a function of its historical function. On the one hand, a society cannot be a society unless it is governed by a certain historical function, and on the other hand, it is a

product of the requirements of this function, in terms of the condition of the individual's primitive tendencies to the conditions of the historical function, and the extent to which it is able to provide each of its members with the necessary social guarantees to fulfil this historical function.

Thus, we can conclude that society in the constructivist view adopted by Malik Ben Nabi is nothing but the embodiment of a historical function, whose total image appears in what we can call civilisation, and if we want to summarise this in the form of a mathematical equation it is as follows: Society = historical function; 'Thus, if a society develops in any way, this development is recorded quantitatively and qualitatively in its network of relations ... When the tension in the threads of the network loosens and becomes unable to carry out the common activity effectively, it is a sign that the society is sick and is going to the end' (Ben Nabi, 1986, p. 42).

Accordingly, the moment a society begins to fall out of history, or begins to lose its historical function, marking the beginning of the formation of the moment of susceptibility to colonisation.

It is a concept that has gained popularity and gained great importance, and it means the set of structural characteristics that facilitate colonialism's task of appropriation. As we have pointed out, it is a very attractive concept as it seems to summarise half of the issue of colonialism, and thus Malik Ben Nabi emphasises the source of the disease as he asks us to shed light on the intrinsic defects in the societies that fell victim to colonialism, after the usual focus of the liberation movements. However, Malik Ben Nabi will change his outlook and strategy to this, relying on the mechanisms of studying the causes of the fall and rise of civilisations, relying on realistic studies experienced by the peoples of previ-

ous civilisations, and relying on psychology and sociology, as we will address in the next element.

2. The Idea of Colonisability or Loss of Historical Function.

- **On the concept of susceptibility to colonisation:** Malik Ben Nabi believes that colonisation is the result of a disease that afflicts the nation from within, which he calls the susceptibility to colonisation, which is a psychological readiness of the colonised peoples, but before that we try to know when a society loses its historical function in order to be susceptible to colonisation.

When Malik Ben Nabi discusses Islamic history, he divides it into three periods:

- **The spiritual period:** This period is characterised by the greatest forms of asceticism and austerity that the Prophet - may God bless him and grant him peace - exemplified, as well as the sacrifice of the Companions such as: Abu Bakr, Umar and...) (Bin Nabi, 1992, p. 53).

In this period, all impulses were subordinated to faith, all selfishness and fanaticism were absent, and the Muslim rushed with all his energies and potential, and the network of social relations was as strong as a human being can imagine, and in the language of psychology: The individual is at his/her best and lives the delicate balance between: Spirit and mind, or spirit and matter

- **The Mental Period:** The Umayyad and Abbasid periods represent the height of Islamic civilisation, in which science is written down, the city is established, and the beginnings of civilisation and urbanisation begin, in the words of Ibn Khaldun

‘(Jadan, 1988, p. 7) The network of social relations is slightly weakened, but despite this, the society remains strong with the first impulse, until it reaches a stage where the impulse ends like an engine that has used up the last drop of its fuel, and this period ends with the end of the era of the Almohad state in Morocco.

- **The phase of instincts:** In this period, individualism and social disintegration prevail, and the Muslim lives on the margins of history and society, made up of individuals who do not lack religion in many cases, but it is an individual religiosity, he tries to save himself in the afterlife, but he is no longer that social cohesion and harnessing what God created for him to build a civilisation, they are individuals from the remains of civilisation who carry between them what Malik Ben Nabi calls (susceptibility to colonisation), contemporary Islamic societies were only colonised because of this susceptibility, and a country may be exposed to occupation and invasion but resist, and thus colonisation is an obstacle.

Malik Ben Nabi believes that change is man's task, his function on earth and his mission in life. He is the one who makes history and that history is not made by coincidences or the machinations of colonialism, but by the peoples themselves in their homelands. The historical determinism recorded by Malik Ben Nabi is not an absurd act that history plays with by subjecting civilisations to it, but it is a natural result of a set of objective factors that contribute to the dismantling of the elements producing civilisation, as Malik Ben Nabi records the moment of its beginning when a new form of social relations appears, contradicting the historical function of the historical society at the moment of its birth, where this function begins to lose its authority over the pain and suffering of the people.

Hence, for Malik Ben Nabi, colonisation is only a natural consequence of society's susceptibility to this situation, and if its social, cultural and economic conditions disintegrate, thus losing its ability to continue to perform its functional activity, it ends up becoming a colonised being (Ben Nabi, 1986, p. 99), so the field of study of colonisation in the eyes of Malik Ben Nabi cannot be studied at the moment when it begins to be colonised on the land of the colonised. It cannot be studied at the moment when his colonisation begins on the land of the colonised, as here the structure that enabled the coloniser to complete his colonial act has been completed, but we must look and return this study outside the field of this moment and search for the latents of that act, as its motives begin to form in the details of the coloniser's behaviour, which we will try to clarify in the following points:

- **Moral collapse:** The reason for this collapse is the Muslim's disconnect between the Qur'anic model and practical application, which is evidenced by the living reality of the Muslim who performs worship in terms of the formal concept while at the same time moving away from the concrete, i.e. words without deeds, the mechanical motives that motivated the first generation (Ben Nabi, 1986, p. 214), this has led to Weakening of social ties, as the world of people is not composed within an educational approach concerned with ethics (Ben Nabi, 1984, p. 60), and the speeches made by the first generation only dealt with form without content, hence the Muslim individual was sick with the disconnect between words and deeds, which led to a moral collapse that is no secret to anyone today.

- **Ineffectiveness:** When Ibn al-Nafis discovered the circulatory system, the

Muslim community did not benefit from it, and when Abbas ibn Firnas tried to fly, the West thought about the process and wondered how it was possible, while the Muslim individual looked at the act in terms of permissibility and impermissibility, because he was not at the cultural level that surrounds this invention with care, 'The post-civilisation society is going backwards after it deviated from the path of civilisation. (Ben Nabi, 1984, p. 43), and the examples of this defect are innumerable, including that the Muslim tends in his evaluation of things either to exaggerate them or to degrade their values, and this is called the disease of ease, or the opposite may happen, where the Muslim sees things as very difficult and stands helpless in front of achieving them. (Bin Nabi, 1984, p. 80), or we also find the tyranny of the world of things, as society in a state of advancement must achieve a balance between the worlds (things, people, ideas), but in fact the quantitative, numerical, personalised tendency dominates the other tendencies.

Therefore, we notice that the Muslim individual thinks that hoarding is civilisation, so he buys Western products in more quantities than he needs, and unfortunately we find this even at the level of housing, so we find that one person owns more than one house, thus causing the housing problem due to this sick mentality, and therefore Malik Ben Nabi says (and if the pre-urban society was poor in the world of things, the post-urban society is crowded with things but devoid of life) (Ben Nabi, 1984, p. 104).

- **The tyranny of the world of people:** When people are more attached to

people than to the principle or idea, they see that saving them from the state they are in needs a hero or leader, so we find them praising and even waiting for the arrival of people to solve the outstanding issues, waiting for (Salah al-Din al-

Ayyubi) to liberate Palestine or (Omar bin al-Khattab) to prevail justice or ... (Ben Nabi, 1984, p. 104) Malik Ben Nabi focuses on this idea and calls on Muslims, especially the youth, to be attached to the method and away from the person. What proves the validity of this idea is that contemporary logical studies have shown that it is a fallacy, that is, the fallacy of the dominance of the person in all areas of life despite its connection to its time and place.

- **Dead thoughts and dead ideas:** The imbalance in the world of ideas may

reach such a degree that it hinders initiatives and efforts, which is what Malik Ben Nabi calls dead ideas, as axioms in history have played a negative and fatal role and prevented criticism and intellectual revolution, for example, the axiom of the flat earth prevented the discovery of continents for centuries (Ben Nabi, 1991, p. 189), and there is no doubt that there are many ideas that Muslims live on today that prevent them from achieving Examples of this are many, such as the fact that it is not possible to make ijtiḥād in issues of jurisprudence because the Salaf did not leave us anything to make ijtiḥād in, and it is known that there are new issues that need ijtiḥād, and as it is said, we still sometimes live on the ruins of the dead in simple issues that need ijtiḥād because of what Malik Ben Nabi called dead ideas that overwhelm the Muslim mind, shackle it and constrain it.

- **Demanding the right and disregarding the duty:** A nation that is

afflicted with the disease of ease, laziness and dependence on others, and has lived centuries of backwardness, one of the easiest things for it that does not cost it much is demanding rights and forgetting duties, including, according to Malik Ben Nabi, the word Haqq has a strong temptation,

as it is like poison that does not attract flies and attracts only the beneficial ones (Ben Nabi, 1988, p. 129), which produced a generation after generation that knows only the word right, and worked to create unions that defend the word right without looking at the word duty, although contemporary studies do not differentiate between right and duty, because they are intertwined and form a very complex relationship, which is why we have become aware and demand the right and dispense with the duty.

- **Compartmentalised mentality:** It means that some individuals look at

events and facts in a fragmented, separate, individual manner, as if they are not an episode of history, but a pile of events (Ben Nabi, 1987, p. 206), and this fragmented mentality exists among Muslims because of their distance from civilisational action based on abstraction and generalisation (the greater the abstraction, the greater the generalisation), and this is frequent in the political speeches of rulers, as they differ in parts but the goal is the same, and we only realise this by abstraction and generalisation, not by fragmentation.

If these are some of the intrinsic aspects of the self that led to its susceptibility to colonialism, as Malik Ben Nabi spoke of what he called the factor of susceptibility to colonialism, a factor that emanates from within the individual who accepts himself to walk within those narrow boundaries drawn by colonialism, what are the external aspects of the other? Thus, in order to be fully aware of what is planned to hinder the Islamic renaissance, we find what Malik Ben Nabi sees.

- **Colonialism and intellectual conflict:** The presentation of the issue of

colonialism seems more important if we know that it views the Islamic world as a prize and an enemy while it

was less fierce and aggressive with others. This is exemplified by its attempt to abort any fruitful Islamic work and used the most insidious means to refute and suppress it, including intellectual means, which is considered the most dangerous weapon to repel the enemy today or create impasses, which is embodied by the logic of reality, especially the Islamic reality, just look at the sectarian conflict (Sunni and Shia, authenticity and modernity, secular and Islamic...). and many of these binaries) created by the colonisers unknowingly.

Malik Ben Nabi was one of those who did not look at the mistakes of Muslims as a result of (colonialism) alone, but he is interested in the internal factors, and sees them as the basis for research and analysis, but he knows colonialism and its positions on Muslim issues, so his observations and comments on this aspect have depth and suffering, as he read a lot and suffered a lot from the French colonisation of Algeria, and he believes that if we want to investigate the colonial movement from its origins, we must look at it as social scientists and not as politicians (Ben Nabi, 1987, p. 85).

The phenomenon of colonialism is almost in the nature of the European man, and here we do not forget the influence of philosophers, especially Hegel and Nietzsche. Whenever there is contact between Europeans and non-Europeans outside the framework of Europe, there is (a colonial attitude) (Ben Nabi, 1991, p. 16), while in the era of the flourishing of Islamic civilisation we find that the travels of Ibn Battuta and Al-Masudi did not arouse their appetite for colonisation. But such journeys arouse the European's appetite, as the analysis of Menouni, a writer specialised in the psychology of colonialism, states: 'The European loves a world without human beings.' If Menouni had said that the European loves

a world without witnesses to his crime, he would have been correct (Ben Nabi, 1991, p. 28).

Even some Western individuals who participate in the battle against colonialism only participate as long as it is in the political sphere, and quickly withdraw from it when the intellectual struggle begins, as the colonised man has no right to enter the intellectual field (Al-Sebai, 1980, p. 17).

In the field of intellectual struggle, especially with young Muslims studying in the West, and Malik Ben Nabi here speaks of his own experience, for example, we see colonialism cunningly using the logic of effectiveness and its conclusion: (since we are the dominant and the strongest, our ideas are correct), which is the view of the victor, the strongest and the highest, which made us believe this in everything, for example, we look at the other as the best in everything (the goods of the other are always the best, the clothing, the food, the complex...).

‘This confusion imposed in the depths of the psyche of this youth is the nucleus on which all the machinations and manoeuvres of the intellectual struggle revolve’ (Ben Nabi, 1987, p. 28).

The aim of colonialism is to make Islam a miraculous image, thus accumulating obstacles and hindrances on the path of Islamic renaissance and making us weak and defeated followers in the social, psychological and economic spheres.

- **Orientalism:** Orientalists had a prominent role in trying to distort and falsify Islamic history and challenge Islam itself, but Malik Ben Nabi focuses on one particular aspect of their production that is considered one of the most dangerous tools they used to distort Islam as a religion, history, and reality, leaving a bad psychological impact in the minds of Muslims.

This praise made some Muslims succumb to the tendency of pride, pride and excessive praise and live on it, which we see in their words and actions, glorifying the past with all its flaws and shortcomings in a way that made them feel as if they were anaesthetised and attracted to the past terribly, Malik Ben Nabi says, 'Thus it is clear to us that Orientalist production of both kinds (the praisers and the refuters) has been evil. (Ben Nabi, 1986, p. 113). When Orientalists say that the Arabs had no share in the construction of the edifice of science, this extreme position may lead us to accept it superficially, the effect of which we see in the production of some interpreters, which tries to make the Qur'an a material for science, and in fact the Qur'an creates the mental and psychological climate for the scientific spirit, not a book of physics, biology or history. ... Finally, we must say that bad deception surrounds its people, 'Colonisation, which destroys the colonisers materially, destroys its owners morally, as the history of Spain since the discovery of America attests' (Ben Nabi 1986, p. 113).

'Colonial nations, despite being aware of the dangers of colonialism, are blind to these dangers, as if there is an inevitable fate that eliminates their vigilance and awareness' (Ben Nabi, 1986, p. 113).

On the level of objective causes, Malik talked about the colonial factor that deceives the weak and creates fear and illusion in them and paralyses them from confronting it with all strength, but despite all these calamities that colonialism wanted to inflict on the Muslim, thanks to his instinct, he still tries to fight it and reject it and gives him the strength and motivation to do so.

Colonisability and how to overcome it or the theoretical dimension of educational reform:

Malik Ben Nabi reduced the ways to overcome the crisis of susceptibility to colonisation to four main avenues or axes:

2. The Basis For Building A Spiritual World System:

The focus here is on moral guidance, where the individual in society is at the highest level of positive tension and social giving, and this is what is called the effectiveness with which the individual becomes a nation 'Abraham was a nation' (Surat al-Nahl: verse 119), so building the spiritual world of man is the essence of individual effectiveness that leads to the effectiveness of society: This is the stage of exemplary giving, which is based on sincerity and monitoring, accountability and repentance, and good reliance on God, and here Malik Ben Nabi says: 'The issue is not that you teach a Muslim a doctrine that he has, but what is important is that this doctrine is returned to its effectiveness and social impact (Ben Nabi, 1987, p. 35), and this system, as we said, is the first stage in building any civilisation, it is the solid foundation for building.

3. The Basis For Building The System Of The Cognitive World:

The cognitive world: Malik Ben Nabi calls for filtering our cognitive system from dead or deadly ideas and replacing them with living or reviving ideas, and this can only be achieved with a new thought that makes the Muslim mind armed with 'the Sunni sense that leads to serenity with the atmosphere for the factors that support life free of illusions and superstitions.' This is why Malik Ben Nabi considered ideas as the scale by which we measure the poverty or richness of societies, as he says: 'The richness of a society is not measured by the amount of things it possesses, but by the

amount of ideas it has (Ben Nabi, 1987, p. 36).’ Hence, Malik Ben Nabi divides ideas into deadly and deadly ideas and living and living ideas, and here we notice that this division is very important and correct in reality.

4. The Basis For Building The System Of The Behavioural World:

The behavioural world: The culture of the individual and the group, as Malik Ben Nabi affirms, is the essence of behaviour, and culture, in his view, is a theory of behaviour rather than a theory of knowledge, and knowledge without action is useless, so he requires us to have solid foundations for building the behavioural world, namely:

- **Moral guidance:** By ethics, we mean the cohesive force necessary for

individuals, which was able to build the first generation of Islamic society, and was manifested in some of their behaviours until a man offered his brother equal shares in food, drink and housing, and some of these ethics were among the reasons for building the Western city today due to solidarity, cooperation and perfection. What associations do today is the best proof of this, and we look at this as a current achievement and forget that its foundation is represented in behaviour, without which this science would not have risen today, and the city would not have risen, whose foundation was religious, the word religion means in its Latin origin to bind and gather (Ben Nabi, 1987, p. 38), that is, solidarity and cooperation. ...

- **Practical logic:** What the Muslim lacks is not the logic of the idea or the

abstract mind, which is available in our country, but the logic of action and movement, how does the Muslim spend

his time? How does he spend his money? How does he utilise his work? Unfortunately, a large part of our life goes in vain, as the Muslim sometimes does not think to work, but rather to say The Muslim sometimes hates those who think and think effectively. Let us look at the family that raises its children, either it treats them with brutality and cruelty, or it gives them free rein and they become lax, and decadence and weakness characterise the logic of its upbringing, whether in word or deed (Ben Nabi, 1987, p. 70). Here we find a total absence of rational action based on this correct and rational understanding.

- **Aesthetic taste:** If the moral principle determines the general direction of

society by renewing motives and goals, the taste (Ben Nabi, 2007, p. 33),

beauty is what shapes its image, which is something required above the necessities and needs, starting from dress, architecture, the way of eating and drinking, colour and walking, which is absent in our actions and words and the reality confirms the deterioration and absence of our aesthetic education where taste has become dry and lacking and this has affected even our children and they have been raised to lose this sense, unfortunately.

. The basis for building a system of achievement experiences:

This can only be achieved through industry or what is called applied art suitable for each type of society (Ben Nabi, 2006, p. 32) and we mean everything that helps to improve the social performance of individuals and raise their level of exploitation of technical and other potentials and conditions, but with its conditions and solid foundations, including planning, tight organisation, successful experiences and good management and administration.

Conclusion

The main features of Malik Ben Nabi's educational thought are the relationship of education to the problems of civilisation in general. Any educational thought that does not take into account the historical phase of civilisation is doomed to failure, and therefore he does not want to introduce some partial concepts such as democracy or citizenship or some verses or hadiths in the educational curricula and end the matter as much as he dives into the kinks through his accurate diagnosis of the issue, which is essentially civilisational.

The distinction of Malik Ben Nabi in his early presentation of objective issues related to the nature of the underdeveloped situation of the Islamic society and the accompanying psychological and social conditions, in addition to his analytical diagnosis that does not stop at the external description of the symptoms of the disease, but goes beyond it to examine its real causes, including the susceptibility to colonisation based on the subjective causes of the colonised, where he is predisposed to it like a body that has lost its immunity and is easy prey for any disease that comes to it. Malik Ben Nabi believes that the phenomenon of colonisation can only be understood by looking at it as the result of the interaction of two main factors: The first factor is colonialism itself, which is a disease that afflicts the colonised countries and represents the objective causes, such as the contaminated environment into which an organism enters and becomes sick, deteriorates, and dies; the second factor is the susceptibility to colonialism, which is an internal disease that cripples peoples and nations, including the Islamic na-

tion, and renders them incapable of resistance and renewal, as it stems from a psychological, social and historical defect that makes society itself predisposed to accept hegemony and submit to it. From this point of view, we see the importance and danger of the idea of susceptibility to colonisation in the educational field and the historical stage of the backward Islamic society and its human condition as a whole.

The solution that Malik Ben Nabi seeks, and which he sees as capable of transforming this living reality from its static and underdeveloped state to a dynamic and developed state, is to identify and eliminate the causes of this disease, and not to treat its symptoms as the Islamic nation does today, thus revealing a fundamental truth in the philosophy of the Islamic nation. Malik Ibn Nabi's comprehensive philosophy is based on the individual and society together, and if civilisation is that sophisticated form of human life, what distinguishes it is that we are not born with it, but we must learn its various elements and acquire its meanings, as it expresses the innovative aspect that man always creates in order to be able to organise his life. Civilisation, then, includes methods of production that are affected by the special circumstances of each society, such as scientific and non-scientific methods, types of knowledge, customs and traditions, means of intellectual exchange including language, symbols and sounds, various tools, family, economic, political and judicial systems, in addition to the different meanings of rights, duties, responsibilities and ethics, all of which are linked to the human being, hence the importance of understanding and knowing the idea of susceptibility to colonisation as a disease and weakness that affects the nation and prevents real educational reform.

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The Role of Psychological Empowerment Dimensions and Their Impact on Problem-Solving Strategies

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Abstract:

The current study aimed to determine the contribution of psychological empowerment dimensions to predicting problem-solving strategies among employees at Oran 2 Mohamed Ben Ahmed University. The researchers used a descriptive approach in this study, and the study sample consisted of two hundred and thirty (230) individuals, including executives, controllers, and implementers. They were selected using a systematic random sampling method.

The data were collected using the Psychological Empowerment Questionnaire (Spritzer, 1995) consisting of (16) items and the Coping Questionnaire (Andler and Parker, 1990) consisting of (48) items. The data were analyzed using the Statistical Package for the Social Sciences, version No. (26). The findings of this study indicated that three dimensions of psychological empowerment (meaning, competence, and autonomy) served as significant predictors of problem-solving strategies, whereas the influence dimension did not demonstrate predictive value. These results were analyzed in relation to existing literature and examined

through the lens of the theoretical framework. The study concluded by presenting practical recommendations and suggesting directions for future research.

Keywords: *Coping Strategies, Dimensions, Empowerment, Problem, Psychological Empowerment.*

Le Rôle Des Dimensions De L'autonomisation Psychologique Et Leur Impact Sur Les Stratégies De Résolution De Problèmes

Résumé :

La présente étude vise à déterminer la contribution des dimensions de l'habilitation psychologique à la prédiction des stratégies de résolution de problèmes chez les employés de l'Université Mohamed Ben Ahmed d'Oran 2. Les chercheurs ont utilisé une approche descriptive dans cette étude, et l'échantillon de l'étude était composé de deux cent trente (230) personnes, y compris des cadres, des contrôleurs et des exécutants. Ils ont été sélectionnés à l'aide d'une méthode d'échantillonnage aléatoire systématique.

Les données ont été collectées à l'aide du Psychological Empowerment Questionnaire (Spritzer, 1995) composé de 16 items et du Coping Questionnaire (Andler et Parker, 1990) composé de 48 items. Les résultats de cette étude indiquent que trois dimensions de l'autonomisation psychologique (signification, compétence et autonomie) sont des prédicteurs significatifs des stratégies de résolution de problèmes, alors que la dimension de l'influence n'a pas démontré de valeur prédictive. Ces résultats ont été analysés par rapport à la littérature existante et examinés sous l'angle du cadre théorique. L'étude s'achève par la présentation de recommandations pratiques et la suggestion d'orientations pour les recherches futures.

Mots-clés : *Autonomisation psychologique, Autonomisation, Dimensions, Problème, Stratégies d'adaptation.*

Introduction

The world has recently witnessed numerous changes and challenges in various fields due to the emergence of globalization. This has made the business environment a fundamental feature of turmoil and numerous challenges, such as pressures, especially for human resources, which represent the primary axis of an organization's success.

Therefore, organizations must adopt modern management practices and methods to maintain their survival and keep pace with developments. Institutions seeking development and success are always in dire need of adopting a new organizational culture and modern management practices that are compatible with contemporary developments.

Here the concept of psychological empowerment emerges as one of the modern administrative methods that is based on the assumption of granting workers confidence and independence in work and aims to qualify and maintain the human element in order to increase efficiency and effectiveness in performance, which stimulates their sense of responsibility and unleashing latent energies that appear in the form of creativity and proposals.

Psychological empowerment is a psychological concept through which individuals feel more freedom of choice, meaning, competence, and impact related to the roles they perform (McShanes & al, 2011). Individuals who enjoy psychological empowerment have the ability to cooperate, meet their needs, and face professional pressures (Blanchard & Randolph, 1999).

Occupational stress refers to all patterns of emotional behavior that indicate a state of exhaustion resulting from excessive physical and psychological pressures, as an expres-

sion of a failure to adapt to the demands of work. To mitigate the impact of these pressures on the individual, coping strategies play an important role in confronting psychological and occupational stress.

Folkman and Lazarus asserted that stress is a psychological phenomenon that individuals unavoidably encounter in their daily lives. It is the coping style that makes a difference in the adaptation process. Therefore, coping strategies play an important role in shaping and developing an individual's personality, as they develop their perceptions and strengthen their identity by seeking to find solutions in their own way (Al-Azmi, 2012).

However, some individuals may fail to face pressures, and this may be due to the differences between the individuals themselves and the diversity of the events themselves. One person deals with stressful events with flexibility, while another deals with the event with strength and impulsiveness, which leads to an increase in the intensity of his feeling of pressure.

According to Bonamaki, there are two functions of coping mechanisms: modifying the relationship between the individual and his troubling environment and controlling stressful emotions (Jodah, 2004, p. 67). Individuals who succeed in the coping process can solve problems by changing their threatening environment and regulate their emotions by adopting a positive self-image and satisfying relationships with others (Jodah, 2004).

The presence of variables such as psychological empowerment can influence how people respond to stress, control it, or mitigate its negative effects. Accordingly, in the current study, the researchers attempt to identify the role of psychological empowerment in dealing with stressful situations at

work among employees at Oran 2 University "Mohamed Ben Ahmed."

Aims of the Present Study: A set of objectives can be identified to serve as a guide for this research to achieve the desired results.

These objectives can be listed as follows:

- To identify the extent to which the dimensions of psychological empowerment (meaning, competence, autonomy, and influence) contribute to predicting problem-solving strategies.
- Providing a set of recommendations that may help the university enhance the psychological empowerment of employees to cope with stress and adopt effective strategies.
- 3-Measuring the impact of psychological empowerment dimensions on the use of positive strategies.
- 4-Promoting a culture of psychological empowerment and effective and positive coping in organizations

1. Theoretical Framework:

Spreitzer defines psychological empowerment from a psychological perspective as "a motivational concept centered around the human drive toward competence and ability" (Spreitzer, 2007: 7). Carless (2004) defined it as: "A management style that encompasses feelings and emotions and requires the provision of an appropriate climate to enhance and effectively implement it, with its effects reflected on the work system and individuals" (Carless, 2004: 407). Through the previous definitions, the researchers see psychological empowerment as a positive perception by the individual of his or her capabilities and positive traits, expressing the meaning of the value and importance of work, competence,

choice, and influence in the field of his or her work, to assert oneself and be influential at the personal and societal levels.

2. Dimensions of Psychological Empowerment :

- **Meaning** :is the value of work goal or purpose,judged in relation to an individual's own ideals or standards (thomas&velthouse,1990)

- **Competence**: It is also called self-efficacy and means the worker's belief in his ability to perform his tasks skillfully. (Spreitzer, 1995, p1443)

- **Independence**: It is the expression of an individual's feeling of freedom in choosing tasks that are meaningful to him and performing them in an appropriate manner. This makes him able to act in his work through his understanding of the task he is performing.

- **Impact**: It refers to the strength of employees' personalities in their work environment and the extent to which they use their abilities and skills to face professional and organizational challenges there in (Al Makhadmah & al, 2020, p. 898)

- **Definition of coping strategies**: Definitions of coping strategies for stress vary and differ depending on the orientations and specializations of researchers. We can mention some of these definitions:

If we look at this term from a linguistic perspective, we find that "coping" is of English origin, "Coping," which means "faire face" in French. The meaning of this is settlement or dealing, i.e. adaptive responses to the changes that occur in the environment surrounding the individual (Boudarene, 2005: 8). One of the most famous, common and widespread definitions of coping strategies is that of Lazarus and Folkman (1984), who focused on the interaction between the human being and the environment in their definition of

the concept of coping. They defined coping as “the continuous change in cognitive and behavioral efforts in order to manage internal and external demands that the individual considers to be beyond his capabilities.”

Coping has been viewed as a dynamic process that changes over time and is transactional in nature, as this process places the individual and the environment in a dynamic, reciprocal relationship, with coping as one of the mediating processes between personal variables and environmental variables (Lazarus & Folkman, 1984: 19).

Through the definition of "Lazarus and Folkman" we conclude that the individual is always in interaction with his surrounding environment, which makes him in a state of continuous change in his behaviors in order to be able to manage, organize and control the pressures that exhaust his psyche.

Accordingly, we find that these two researchers have linked the individual's personal variables to the professional environmental variables. In other words, whenever the individual sees changes in his professional environment that burden him, he is able to change his cognitive behaviors to enable him to confront these pressures present in his professional environment, overcome sources of anxiety and tension, and achieve psychological comfort.

3. Method

3.1 Participants and Procedure

3.1.1 Study Methodology:

The researchers used the descriptive and analytical approach to identify the contribution of psychological empowerment dimensions to the research sample by answering the research tools' questions.

3.1.2 Participants and Procedure :

The study sample included (230) individuals from the employees of Oran 2 Mohamed Ben Ahmed University, from the categories (executors, controllers, and implementers), who were selected using a systematic random sampling method from various departments of Oran 2 Mohamed Ben Ahmed University.

3.1.3 Measures:

The researchers used two scales to conduct this study, as follows:

- **Spreitzer's Psychological Empowerment Scale (1995):** We used Spreitzer's

Psychological Empowerment Scale (1995), which consists of (16) items divided into (04) dimensions, each of which consists of (04) items, as follows:

- *First Dimension: Meaning, which contains (04) items (1-2-3-4).*
- *The second dimension: Competence, which includes (4) items: (5, 6, 7, and 8).*
- *The third dimension: Independence, which includes (4) items: (9, 10, 11, and 12).*
- *The fourth dimension: Influence, which includes (4) items: (13, 14, 15, and 16).*
- *The five-point Likert scale was used to measure the scale items as follows: (strongly agree (5), agree (4), neutral (3), disagree (2), strongly disagree (1)).*

- **Coping CISS Coping Strategies Scale:** We used the Coping Stressful Situations Coping

Strategies Scale (Andler and Parker, 1990), which consists of (48) items. The scale consists of three dimensions, each containing (16) items, as follows:

- (16) items measuring the problem.- (16) items measuring the emotion -(16) items measuring the avoidance

3.2 Data analyse :

in order to achieve the objectives of the current study and analyze the collected data, we began the process of transcribing, and we used the Statistical Package for the Social Sciences (SPSS) version No. (26) in this, where we relied on appropriate statistical methods, and these methods were represented in:

- Pearson's correlation coefficient to calculate the internal consistency of the scales.Cronbach's alpha coefficient to calculate the reliability of the scales.
- Multiple linear regression analysis to determine the contribution of psychological empowerment in predicting the dependent variable, coping strategies for stressful situations.

4. Results :

4.1 Reliability and Validity

4.1.1 Validity:

Validity of the psychological empowerment scale: We calculated the internal consistency of the psychological empowerment scale by calculating the Pearson correlation coefficient between each item and the total score of the dimension to which it belongs, and between each dimension and the total score of the psychological empowerment scale, as shown in the following tables:

Table1: Correlation coefficient of the items and dimensions of the psychological empowerment scale

Scale dimen- tions	Para- graphs	Corre- lation coeffi- cient	Scale dimen- tions	para- graphs	Corre- lation coeffi- cient
mean- ing	1	0.529**	inde- pendence	9	0.707**
	2	0.504**		10	0.751**
	3	0.792**		11	0.484**
	4	0.829**		12	0.635**
compe- tence	5	0.479**	impact	13	0.632**
	6	0.741**		14	0.752**
	7	0.725**		15	0.577**
	8	0.0651**		16	0.801**

Sources : Authors , 2024

It is clear from the table that the correlation coefficients are significant at a significance level of (0.01), which confirms that all paragraphs are significant and consistent in measuring what each dimension of the psychological empowerment scale measures.

Table (2) shows the values of the correlation coefficient of the dimensions with the total score of the psychological empowerment scale.

Dimensions	Correlation coefficient
Meaning	**0.784
Competence	**0.830
Independence	**0.879
Impact	**0.906

Sources : Authors , 2024

It is clear from the table that the correlation coefficients are significant at a significance level of (0.01), which confirms that the dimensions are consistent in measuring what the scale measures. From the above, it can be said that the psychological empowerment scale is valid in measuring what it was designed to measure.

Reliability of the Psychological Empowerment Scale:
We calculated the reliability of the scale using the Cronbach’s alpha method, where the reliability of the Psychological Empowerment Questionnaire was calculated at the level of dimensions and the overall scale, as shown in the following table:

Table No (3) shows the values of Cronbach’s alpha reliability coefficients for the dimensions of the psychological empowerment scale.

dimension	Numbers of paragraphs	Transactions used	stability coefficient value
meaning	04	Cronbach's alpha	0.611
competence	04		0.545
independence	04		0.546
impact	04		0.624
Total score			0.857

Sources : Authors , 2024

Table (3) shows the values of Cronbach’s alpha coefficients for the dimensions of the psychological empowerment scale, which ranged between (0.545-0.624), while they were high for the total Cronbach’s alpha coefficient value, which

reached (0.857), indicating that the scale has a good degree of stability.

Validity of the Coping Ciss Coping Strategies Scale: The validity of the scale was calculated using the internal consistency method of the scale by calculating the Pearson correlation coefficient between the dimension and the Coping test, and the result was as shown in the following table:

Table No. (4) shows the correlation coefficient of the items and dimensions of the coping strategies scale.

Para- graphs	Correlation Coefficient With The Problem Dimension	Para- graphs	Correla- tion Co- efficient With The Emotion Dimen- sion	Para- graphs	Correla- tion Co- efficient With Avoid- ance Di- mension
1	0.508**	5	0.517**	3	0.552**
2	0.610**	7	0.484**	4	0.621**
6	0.501**	8	0.716**	9	0.563**
10	0.387**	13	0.768**	11	0.433**
15	0.410**	14	0.746**	12	0.737**
21	0.541**	16	0.606**	18	0.597**
24	0.272**	17	0.777**	20	0.528**
26	0.437**	19	0.483**	23	0.490**
27	0.606**	22	0.643**	29	0.538**
36	0.482**	25	0.489**	31	0.573**
39	0.403**	28	0.440**	32	0.421**
41	0.430**	30	0.192**	35	0.496**
42	0.544**	33	0.659**	37	0.461**
43	0.647**	34	0.453**	40	0.758**
46	0.498**	38	0.451**	44	0.057-
47	0.689**	45	0.142*	48	0.349**

Sources : Authors , 2024

Table (5) shows the correlation coefficient between each dimension and the total score of the coping strategy scale.

Scale	Correlation coefficient
The problem	**0.707
Emotion	**0.665
Avoidance	**0.735

Sources : Authors , 2024

Table (5) shows that the values of the correlation coefficients ranged between 0.665 and 0.735, which indicates that the scale has a high degree of internal consistency.

Stability of the Coping Strategies Scale for Stressful Situations (CISS): Cronbach's alpha equation (a) was applied to calculate the stability of the coping strategy scale, where the stability of the scale was calculated at the level of the dimensions and the total score, as shown in the following table:

Table (6) shows the stability coefficients of the dimensions with the overall scale of strategies for dealing with stressful situations (CISS).

Scale	Transactions used	stability coefficient value
The problem	Cronbach's alpha	0.731
Emotion		0.842
Avoidance		0.808
Total score		0.847

Sources : Authors , 2024

The value of (a) was found to be 0.847, a high-intensity value, indicating the consistency of the scale's items. This

confirms that the scale boasts a high degree of reliability across all dimensions. Based on the above, it is clear that the psychological empowerment and coping strategies scales enjoy a high degree of validity and reliability.

Presentation of the results of the hypothesis: The dimensions of psychological empowerment (meaning, competence, autonomy, influence) contribute to predicting the problem-solving strategy. To test this hypothesis, a multiple regression analysis was conducted for the independent variables of the dimensions of psychological empowerment (meaning, competence, autonomy, influence) on the dependent variable (problem-solving strategy), as shown in the following table:

Table (7): Multiple regression analysis summarizes the independent variable dimensions of psychological empowerment (meaning, competence, autonomy, influence) in predicting the dependent variable (problem-solving strategy)

Mod el	Correla- tion coef- ficient R	coefficient of determi- nation squared R ²	adjusted coefficient of determi- nation squared	Stand- ard error of the esti- mate	Dur- bin- wat- son
1	0.568	0.323	0.311	9.153	1.981

Sources : Authors , 2024

Table (7) shows that the value of the Durbin-Watson test is equal to $1 < 1.981 < 3$, which means that the regression model is acceptable and the condition of independence of

residuals is met, as the value of the total correlation coefficient R reached (0.568).

This means that there is a correlation between the independent variables and the dependent variable. While the square of the coefficient of determination reached (0.323).

While the adjusted coefficient of determination reached (0.311), which means that the independent variables, dimensions of psychological empowerment (meaning, competence, independence, influence), were able to explain (31%) of the variance present in the dependent variable, the problem-solving strategy, while the rest is due to extraneous variables not present in the model or due to random error.

To verify the statistical significance of the model, a regression analysis of variance was conducted as shown in the following table:

Table (8) shows the regression analysis of variance between the independent variable dimensions of psychological empowerment (meaning, competence, autonomy, influence) and the problem-solving strategy.

Source of variance	Sum of squares	Degrees of freedom	Mean squares	F	Statistical significance
Regression	8993,419	4	2248,355	26,838	0.000
The rest	18849,103	225	83,774		
the total	27842,522	229			

Sources : Authors , 2024

It is clear from Table (8) for the analysis of variance (Anova) that the calculated value of (F) is significant at a significance level of (0.000), which indicates that the regression

model is statistically significant, which means that this model with its independent variables is suitable for predicting the dependent variable

To know the individual contribution of each independent variable in explaining the variance of the dependent variable, the beta coefficients (β) for the independent variables were calculated as shown in the following table:

Table No. (9) shows the beta coefficients (β) of the independent variables and their contribution to predicting the problem-solving strategy.

Problem solving strategy variable					
	Unstand- ardized raw re- gression coeffi- cient	Standard error	Stand- ardized regres- sion coeffi- cient (β)	value (v)	Statisti- cal sig- nificance
Fixed value	32.968	4.373		7.539	0.000
Meaning	1.084	0.306	0.254	3.546	0.000
Competence	1.701	0.317	0.423	5.373	0.000
Independ- ance	1.117	0.324	0.303	3.451	0.001
impact	0.131	0.424	0.031	0.308	0.758

Sources : Authors , 2024

We conclude from Table (9) that the values of the standard regression coefficients (β) for each of the dimensions of psychological empowerment (meaning, competence, independence) are statistically significant and thus contribute to predicting the problem-solving strategy. While we find that

the contribution of the influence dimension was not significant

This means that whenever the dimensions of psychological empowerment (meaning, competence, and autonomy) change by one standard score each, the problem-solving strategy changes, respectively, by (0.254), (0.423), (0.303), i.e. by (25%), (30%), and (42%). We can write the regression equation as follows:

$$\text{Problem-solving strategy} = 32.968 + (0.254 * \text{meaning}) + (0.423 * \text{competence}) + (0.303 * \text{autonomy}).$$

5. Discussion

The dimensions of psychological empowerment (meaning, competence, autonomy, influence) contribute to the prediction of problem-solving strategy.

The results indicated that each of the dimensions of psychological empowerment (meaning, competence, autonomy) contributed to the prediction of the problem strategy, except for the influence dimension, which did not contribute to the prediction of the problem strategy. With reference to the theoretical background of this study, the four dimensions of psychological empowerment are considered important needs for individuals in the work environment, in order for them to realize that they are empowered and that these dimensions work with each other, and the absence of any of them reduces the extent to which employees perceive empowerment (Spritzer et al., 1995)

Psychological empowerment of working individuals makes them feel the value and importance of work. Employees differ in their view of work. Some of them have a psychological instinct, which is to love work without compensation. They do not expect rewards such as bonuses and privi-

leges. They are satisfied with just the wage and perform their work with skill, mastery, dedication and different creative methods. This motivating incentive is what is known as psychological empowerment.

Accordingly, psychological empowerment has a significant impact on the career path of working individuals in terms of their feeling of comfort and reassurance in the professional environment and their feeling that the tasks they provide have meaning and value, which creates an internal feeling of satisfaction with themselves and leads to positive thinking.

Highly competent individuals have the ability to complete the task assigned to them with complete success. This is what was confirmed by (Aslan Subh Al-Musaid, 2011) that increasing the sense of competence is closely linked to effort and perseverance. Highly competent individuals can deal with difficult problems.

Likewise, the more the working individual feels independent, the more psychologically comfortable he is and the more his self-confidence increases. This dimension adds to the worker a feeling of comfort and self-reliance, and this is what was indicated by the study of (Tamer Abdel Khaleq, 2010) and (Riyad Aba Zaid, 2010).

Which concluded that there is a relationship between autonomy at work and certain positive behaviors such as organizational loyalty, creativity, and organizational citizenship. Psychological empowerment occurs when an individual has a predisposition, such as a sense of the meaning and value of work and a sense of self-efficacy, which motivates him to be self-confident and improve his performance, and he feels the impact and importance of his decisions on his work (Bousalem, 2010: 32).

Studies by Shaalan (2019) and Al-Nawajah (2016) indicate that psychologically empowered individuals possess the qualifications and abilities to confront and address problems positively. Positive approaches are the most commonly used by employees, as they are convinced of their importance and effectiveness in dealing with stress (Al-Dharibi, 2010).

Both (Lazarus & Folkman, 1984) and (Al-Shanawi & Abdel-Rahman, 1998) agree that problem-focused coping methods are efforts made by the individual to directly control the stressful situation, to get out of it by developing action plans and behavior to find solutions to change the situation in a way that is consistent with the individual's psychological health.

It is noted in this hypothesis that the influence dimension does not contribute to predicting the problem-solving strategy, and given the scarcity of Arab and foreign studies within the researcher's knowledge and awareness, which have not yet addressed influence as a factor that contributes to the orientation of working individuals towards a problem-solving strategy to confront professional pressures.

Based on the theoretical aspect of the study, the influence dimension is one of the important dimensions of psychological empowerment. It represents the degree to which an individual believes he can influence the system in which he works and affect strategic outcomes at work as well as decisions that can be taken at all levels, which makes others respect his opinion (Spreitzer, 1995 :1443-1444)

To the best of the researcher's knowledge, expertise and professional experience, the university, as an educational institution, follows an internal law and an organisational hierarchy based on an administrative ladder from the top of the pyramid to the bottom, in which tasks, positions and

responsibilities are distributed. The working individual is bound by ministerial laws and decrees that limit his freedom in some matters, and this reduces his awareness of the extent of influence on the decisions that are taken.

Conclusion:

In general, the topic of occupational stress is a broad area of research and analysis due to its negative effects on an individual's health and the threat to their psychological well-being. Psychological empowerment is one of the methods that increases an employee's ability to effectively handle stress.

Coping strategies are among the factors that can help individuals reduce stress-related disorders. Individuals vary in their approach to coping with stress, depending on the methods they use, the strategies they employ, and how they perceive it.

Today, the organization faces a major challenge: helping its human resources choose effective techniques and methods to withstand and confront professional difficulties and crises, which impact the health of employees on the one hand, and productivity and quality of performance on the other.

The current study sought to provide scientific and practical data that would help to understand the role of psychological empowerment in dealing with stressful situations at work among employees of Oran 2 University "Mohamed Ben Ahmed". After applying the study's measures, collecting the results, and processing them statistically, the results showed the following:

The contribution of the dimensions of psychological empowerment (meaning, competence, independence) in predicting the problem-solving strategy, except for the influence dimension, which did not contribute.

Recommendations and Suggestions: Based on the findings of this study, the researcher offers a number of suggestions and recommendations, including the following:

- Promote a culture of psychological empowerment across university departments at all levels, and create a supportive and motivating work environment that grants employees confidence and independence at work, contributing to achieving job stability and security for employees and achieving the university's goals.
- 1-The need to attract individuals with a high level of self-control and a willingness to put in extra effort to improve performance.
- Rely on the principle of competence and experience in employee promotions.
- Design guidance programs to help enhance psychological empowerment and positive stress management strategies among university employees.
- 5-Work to reduce professional and administrative pressures on university employees by providing financial and moral incentives for employees.
- 6- Conduct further future studies and research on psychological empowerment and its relationship to other organizational variables.

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Enseigner un cours de littérature en format mixte/hybride : pour quelle démarche technologique ?

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Résumé

Personne n'en peut douter : le monde change. Le monde change et, avec lui, change la manière de voir le monde, d'entrevoir ce que sera le monde, ayant constaté que nous étions en mouvement. Pour mieux comprendre ce monde en changement, il est essentiel de prendre une position de surplomb afin de mieux comprendre l'amplitude et la portée de ces changements, et non pas seulement de n'en remarquer que quelques-uns des effets. Si le monde change, la manière d'enseigner et d'apprendre devra elle aussi changer. D'ailleurs, elle change déjà. Quelle que soit la manière de faire, en matière d'enseignement, il a toujours été et il sera toujours question de faire connaître quelque chose à quelqu'un. Par ailleurs, l'enseignement universitaire adopte de nouveaux dispositifs pédagogiques pour s'adapter à l'évolution des profils mais aussi aux pratiques enseignantes et aux objectifs pédagogiques. Dans le cadre du développement de l'environnement numérique, des possibilités d'ingénierie pédagogique pertinentes se développent en vue de la dématérialisation des enseignements.

*En effet, le numérique, dans l'enseignement supérieur, permet de développer de nouvelles configurations des textes littéraires, des supports didactiques et des productions inédites. De ce fait, les supports technologiques (écran, ordinateur, tablettes, objets connectés) et leurs outils (sites, logiciels, web) ouvrent de nouveaux espaces d'apprentissage et de nouveaux usages pédagogiques. Ainsi, dans les cours de littérature, il existe de nombreuses occasions de développer des habiletés intellectuelles et pratiques spécifiques qui seront utiles à leur compréhension. De ce fait, l'enseignement des cours de littérature, amène les enseignants à mettre en pratique leurs habiletés intellectuelles et numériques. Notre question de départ est : comment créer un cours de littérature en présence et à distance ? Selon quelle(s) approche(s) et quelle(s) structure(s) ? Partant d'une expérience personnelle menée auprès de mes étudiants de 1ère année Master littérature générale et comparée en module : **Littérature française contemporaine**, le but de cette intervention est de traiter de l'enseignement mixte/hybride en littérature et de ses principales composantes : nous utiliserons les principales technologies pour transformer un cours en format mixte/hybride. Cette intervention interroge surtout sur le comment et le pourquoi du développement des habiletés qui devraient être une partie intégrante de tout enseignement d'un savoir littéraire. De réfléchir sur les habiletés dont les enseignants de littérature ont vraiment besoin afin de réaliser un cours hybride et déterminer comment cela peut s'harmoniser à la nature même de la matière étudiée. Nous identifierons les étapes pour réussir la transformation d'un cours de littérature, le choix du système de gestion des apprentissages et leur intégration.*

Mots clés : *techno-pédagogie, format hybride, habiletés, enseignement/apprentissage en ligne, université, Littérature française contemporaine, démarche pédagogique, cours synchrone, cours asynchrone.*

Teaching a literature course in mixed/hybrid format: what technological approach?

Summary

No one can doubt it: the world is changing. The world is changing, and with it, the way we see the world, the way we see what the world will be, having realized that we are in motion. To better understand this changing world, it is essential to take a vantage point from which to understand the magnitude and scope of these changes, and not just to notice some of their effects. If the world is changing, the way we teach and learn will have to change too. In fact, it's already changing. Whatever the way, when it comes to teaching, it has always been and

always will be a question of getting someone to know something. Moreover, university teaching is adopting new techno-pedagogical devices to adapt to changing profiles, teaching practices and pedagogical objectives. As part of the development of the digital environment, relevant pedagogical engineering possibilities are being developed with a view to dematerializing teaching. Indeed, in higher education, digital technology enables the development of new configurations of literary texts, teaching aids and original productions. As a result, technological supports (screens, computers, tablets, connected objects) and their tools (websites, software, the web) open up new learning spaces and new pedagogical uses. In literature courses, for example, there are many opportunities to develop specific intellectual and practical skills that will be useful for understanding the material. As a result, teaching literature courses requires teachers to put their intellectual and digital skills into practice. Our initial question is: how can we create a literature course in presence and at a distance? What approach(es) and structure(s) are required? Based on personal experience with my 1st year Master's students in General and Comparative Literature in the Contemporary French Literature module, the aim of this talk is to discuss blended/hybrid teaching in literature and its main components: we will use the main technologies to transform a course into a blended/hybrid format. Above all, this intervention questions the how and why of developing the skills that should be an integral part of any teaching of literary knowledge. To reflect on the skills that literature teachers really need in order to carry out a hybrid course, and to de-terminate how this can be harmonized with the very nature of the subject studied. We will identify the steps involved in successfully transforming a literature course, the choice of learning management system and their integration.

Keywords: *techno-pedagogy, hybrid format, skills, online teaching/learning, university, Contemporary French Literature, pedagogical approach, synchronous course, asynchronous course.*

Introduction

J'aimerais bien commencer ma communication intitulée : **enseigner un cours de littérature en format mixte/hybride : pour quelle démarche techno- littéraire ?** Par une phrase célèbre du grand techno-pédagogue marcel Lebrun qui disait que : « *Dis-moi comment tu conçois l'enseignement, je te dirai comment tes étudiants apprennent* ».

Il ressort de ces propres que la compréhension de cette importante mutation qu'est l'intégration du numérique dans le système universitaire et la façon dont elle prend forme dans le contexte de l'enseignement à distance dans l'enseignement supérieur, permet de développer de nouvelles configurations des textes littéraires, des supports didactiques et des productions inédites. Et personne n'en peut douter : le monde change. Le monde change et, avec lui, change la manière de voir le monde, d'entrevoir ce que sera le monde, ayant constaté que nous étions en mouvement.

Pour mieux comprendre ce monde en changement, il est essentiel de prendre une position de surplomb afin de mieux comprendre l'amplitude et la portée de ces changements, et non pas seulement de n'en remarquer que quelques-uns des effets. Si le monde change, la manière d'enseigner et d'apprendre devra elle aussi changer. D'ailleurs, elle change déjà. Quelle que soit la manière de faire, en matière d'enseignement, il a toujours été et il sera toujours question de faire connaître quelque chose à quelqu'un.

Par ailleurs, l'enseignement universitaire adopte de nouveaux dispositifs techno-pédagogiques pour s'adapter à l'évolution des profils mais aussi aux pratiques enseignantes et aux objectifs pédagogiques. Dans le cadre du développement de l'environnement numérique, des possibilités

d'ingénierie pédagogique pertinentes se développent en vue de la dématérialisation des enseignements.

Et notre réflexion à ce sujet portera autour de ces questions : **Notre question de départ est : comment créer un cours de littérature en présence et à distance ? Selon quelle(s) approche(s) et quelle(s) structure(s) ?**

Nous identifierons les étapes pour réussir la transformation d'un cours de littérature, le choix du système de gestion des apprentissages et leur intégration?

Partant d'une expérience personnelle menée auprès de mes étudiants de 1ère année Master littérature générale et comparée en module : Littérature française contemporaine, le but de cette intervention est de traiter de l'enseignement mixte/hybride en littérature et de ses principales composantes : nous utiliserons les principales technologies pour transformer un cours en format mixte/hybride.

La technologie d'aujourd'hui, n'est-elle pas le produit et le résultat de l'enseignement qu'ont reçu ses développeurs ? Etant producteur, l'enseignement profite également des résultats qu'il génère.

Les propos de Marcel Lebrun rappelle donc la nécessité de la compréhension de la mutation importante que subie le monde de l'enseignement de nos jours : l'intégration du numérique dans le système scolaire/universitaire vient chambouler toutes les pratiques pédagogiques d'enseignement/apprentissage mises en place, traditionnellement. Ainsi que la façon dont elle prend forme dans le contexte de l'enseignement en général, et de l'enseignement supérieur à distance en particulier.

Dans le cadre du développement de l'environnement numérique, des possibilités d'ingénierie pédagogique perti-

nentes se développent en vue de la dématérialisation des enseignements surtout celui de la littérature.

La littérature avant d'être une simple échappatoire, elle est une science à part entière, régie par des règles qui lui imposent un enseignement spécifique. Comment enseigner la littérature à l'ère du numérique ?

Nous identifierons les étapes pour réussir la transformation d'un cours de littérature, le choix du système de gestion des apprentissages et leur intégration.

Notre article interroge surtout « le comment » et « le pourquoi » du développement des habiletés qui devraient être une partie intégrante de tout enseignement d'un savoir littéraire. De réfléchir sur les habiletés dont les enseignants de littérature ont vraiment besoin afin de réaliser un cours hybride et déterminer comment cela peut s'harmoniser à la nature même de la matière étudiée.

1. L'enseignement d'un cours de littérature

Enseigner des cours de littérature, amène souvent les enseignants à mettre en pratique leurs habiletés intellectuelles et numériques. Entre autre, les supports technologiques (écran, ordinateur tablettes, objets connectés) et leurs outils (sites, logiciels, web, applications) qui ouvrent de nouveaux espaces d'apprentissage et de nouveaux usages pédagogiques. Offrant ainsi la possibilité à l'enseignant de se former et d'être en mesure de former ou d'enseigner un savoir à un public donné, en mettant en place un dispositif d'enseignement qui ne repose plus/pas seulement sur la présence des étudiants et de l'enseignant dans la salle de classe ou l'amphithéâtre ; c'est ce qu'on appelle, communément : une formation à distance.

L'enseignement des cours de littérature, amène donc les enseignants à mettre en pratique leurs habiletés intellectuelles et numériques pratiques spécifiques.

2. Concevoir un cours à distance

2.1. Qu'est-ce qu'une formation ou un cours à distance ?

Une formation à distance désigne un dispositif d'enseignement qui ne repose pas seulement sur la présence des étudiants et de l'enseignant dans la salle de classe ou l'amphithéâtre.

La formation ou l'enseignement peut se dérouler partiellement ou entièrement à distance via une plateforme pédagogique par exemple où seront déposés les cours, les activités d'apprentissage et les évaluations.

2.2. Qu'est-ce qu'un cours hybride ?

Un cours hybride tend à s'éloigner d'un modèle traditionnel où les étudiants sont rassemblés chaque semaine dans une même salle de cours pour une période de 3 heures pendant toute la durée d'une session.

Un cours hybride vise plutôt à offrir, aux étudiants et aux enseignants, une plus grande flexibilité en ce qui a trait aux lieux, aux moments et aux différentes modalités d'enseignement et d'apprentissage. Dans un cours hybride, le temps passé en salle de cours est réduit, mais jamais entièrement éliminé. Son organisation comprend minimalement un certain nombre d'activités et de séances à distance.

La formation ou l'enseignement peut se dérouler partiellement ou entièrement à distance via une plateforme pédagogique par exemple où seront déposés les cours, les activités d'apprentissage et les évaluations, telle la plateforme

Moodle¹, permettant ainsi le développement d'un cours hybride.

En outre, selon l'université Laval au Québec :

« l'apprentissage combiné (hybride) est un système de formation qui comprend en proportion variable, des activités de formation offertes en présence physique des étudiants et de l'enseignant ainsi que des activités de formation à distance, synchrones ou asynchrones » (Politique de la Formation à distance, article 2.5).

Les premières sont des activités offertes à l'aide d'outil de communication en temps réel qui permet la présence simultanée et l'interaction entre les personnes concernées. À titre d'exemples, il y a l'audioconférence, la vidéoconférence, le clavardage et la messagerie instantanée (Bates, 2015 ; Bates .et al. 2017 ; Réseau d'enseignement francophone à distance du Canada [REFAD], 2017). Tandis que les activités asynchrones représentent les activités qui se déroulent en des temps différents au choix de chaque personne : étudiant ou enseignant. À titre d'exemple, il existe des cours d'autoformation en ligne, des groupes de discussion, du matériel pédagogique accessible en ligne, des tutoriels, des blogues et des wikis (Bates, 2015 ; Bates et al. 2017 ; REFAD, 2017). Ce type de cours est généralement enseigné par l'entremise d'un système de gestion de l'apprentissage (SGA)².

¹ Une plate-forme pédagogique Web accessible 24h/24 à distance avec n'importe quel navigateur (Chrome, Firefox, Safari...) et système d'exploitation (Linux, Windows, MacOS). Une application mobile officielle existe sous Android et iOS

² Le SGA (système de gestion de l'apprentissage) est un outil en ligne qui permet de structurer et d'organiser des activités pédagogiques conçues pour les étudiants. Le SGA est une technologie asynchrone pouvant être utilisée en tout temps (Komis et al., 2013). À titre d'exemple, nous retrouvons principalement dans les établissements d'enseignement supérieur les systèmes suivants : Moodle, Blackboard et Desire2Learn (D2L)¹ (Bates et al., 2017).

2.2.1. *Apprentissage combiné (hybride) :*

Le système de formation qui comprend, des activités de formation offertes en présence des étudiants et de l'enseignant ainsi que des activités de formation à distances, synchrones et/ou asynchrones.

- **Activités synchrones** : activités offertes à l'aide d'outil de communication en temps réel qui permet la présence simultanée et l'interaction entre les personnes concernées.
- **Activités asynchrones** : activités qui se déroulent en des temps différents au choix de chaque personne : étudiant ou enseignant. Chaque cours hybride est unique et différent. Selon les objectifs d'apprentissage poursuivis, la nature des contenus présentés, les préférences de l'enseignant ou les caractéristiques du groupe d'étudiants, chaque cours adoptera un design pédagogique distinct.

2.3. Concevoir un cours à distance en littérature selon le modèle ADDIE

Prenons l'exemple du modèle ADDIE qui est le plus reconnu des modèles de l'ingénierie pédagogique. Son acronyme renvoie à cinq étapes : *Analyse, Design, Développement, Implémentation* et *Evaluation*.

Le modèle ADDIE est le plus reconnu des modèles de l'ingénierie pédagogique. Son acronyme renvoie à cinq étapes: *Analyse, Design, Développement, Implémentation* et *Evaluation*.

- Il comporte cinq phases :
- *Analyse* : l'analyse des besoins, du public cible, des ressources, de l'environnement et des moyens ;

- Design (conception) : la scénarisation pédagogique dans le respect de l'alignement pédagogique ;
- Développement (réalisation) : la production du contenu, l'élaboration des supports pédagogiques ;
- Implantation (diffusion) : la mise en œuvre, l'installation ;
- Evaluation : le diagnostic sur la qualité et l'efficacité de la formation.

Pour concevoir un cours à distance en littérature selon le modèle ADDIE, il faut d'abord commencer par analyser les différents éléments à prendre en compte dans l'orientation du projet de développement d'un cours à distance. Il s'agit de faire l'inventaire des contenus et des moyens disponibles : les personnes susceptibles de participer au projet, les délais à respecter, les ressources existantes, les services d'appui. Il est nécessaire également d'analyser les besoins, en d'autres termes, les caractéristiques du public apprenant auquel s'adresse le cours sont à identifier et à prendre en compte pour le concevoir. Elles peuvent déterminer les choix pédagogiques et les stratégies de conception qui sont les apprenants, leurs caractéristiques (niveau, compétences...) ? Combien d'apprenants suivront le cours ? Quels prérequis sont nécessaires ? Les apprenants sont-ils habitués et à l'aise avec l'usage d'outils numériques ? Est-il nécessaire de fournir une aide ? Quelles sont les ressources existantes ? Quels sont les délais à respecter ?... Sont autant de questions qui semblent à priori anodines mais qui ne manquent pas de structurer le projet de cours à distance en gestation.

De plus, la mise en ligne d'un cours de littérature suppose une planification très rigoureuse. En d'autres termes, il s'agit de la phase de la scénarisation pédagogique d'un cours ou d'un enseignement selon le modèle ADDIE. Il faut, tout d'abord, clarifier ses objectifs d'apprentissage : qu'est-ce que

les étudiants doivent faire à l'issue de ce cours ? Et surtout qu'est-ce qu'ils devront savoir-faire à la fin de chaque séance de cours ?

Il est également primordial de structurer ses contenus en séquences et de choisir des activités d'enseignement/apprentissage et leurs modalités d'évaluation : comment faire en sorte que les étudiants atteignent bien les apprentissages visés ? Quelles sont les activités qu'il faut mettre en place pour approfondir certaines notions importantes et permettre l'atteinte des objectifs ? Comment vérifier que les étudiants ont bien développé les compétences visées ? En dernier abord, il faut bien choisir les outils en ligne et la forme de médiatisation des contenus. Ceci permettra à l'enseignant d'atteindre ses objectifs d'enseignement/apprentissage qui se fait à deux niveaux : au niveau du cours et au niveau des séances du cours. Les apprentissages visés d'un cours décrivent ce que les étudiants devraient savoir, et/ou faire à l'issue du cours : « À la fin de ce cours, l'apprenant sera en mesure de ... ».

2.3.1. Les étapes de conception d'un cours à distance ***Les grandes phases de développement d'un cours à distance :***

- 1) Analyse : l'analyse des besoins, du public cible, des ressources, de l'environnement et des moyens.
- 2) Conception : étape de scénarisation pédagogique.
- 3) Développement : conception des supports pédagogiques numériques.
- 4) Évaluation : évaluation de la qualité.

PHASE 1 : Analyse de la situation pédagogique

Cette phase permet d'analyser différents éléments à prendre en compte dans l'orientation de votre projet de développement d'un cours à distance.

▪ **Analyser l'existant et les moyens.**

Il s'agit de faire l'inventaire des contenus et des moyens disponibles : les personnes susceptibles de participer au projet, les délais à respecter, les ressources existantes, les services d'appui.

▪ **Analyser les besoins.**

Les caractéristiques du public apprenant auquel s'adresse votre cours sont à identifier et à prendre en compte pour concevoir votre cours. Elles peuvent déterminer vos choix pédagogiques et vos stratégies **de conception**.

Quelques questions à se poser :

- Qui sont les apprenants, leurs caractéristiques (niveau, compétences...) ?
- Combien d'apprenants suivront le cours ?
- Quelles sont les particularités de vos apprenants ?
- Quels prérequis sont nécessaires ?
- Les apprenants sont-ils habitués et à l'aise avec l'usage d'outils numériques ? Est-il nécessaire de fournir une aide ?
- Quelles sont les ressources existantes ?
- Quels sont les délais à respecter ?

Pascal Quignard
*Le nom sur le bout
de la langue*



Dans le but de la mise en œuvre du modèle ADDIE sur terrain nous nous sommes basés sur une étude menée avec les étudiants de master -comme il a été signalé un peu plus haut dans cet article- dans le cadre du module de Littérature française où il a été question d'élaborer un objectif de cours qui consiste à interroger la capacité des étudiants à analyser la vision de l'auteur en actualisant le mythe de la méduse dans le conte philosophique contemporain *Le nom sur le bout de la langue*¹. Un travail basé sur une méthode comparative. Et de se construire par la suite un objectif de séance qui vise la capacité de l'étudiant à expliquer le sens des résultats obtenus de diverses analyses des extraits du conte en relation avec la problématique de lien entre la méduse de la mythologie grecque et celle décrite dans l'œuvre de P. Quignard

¹ Quignard Pascal, *Le nom sur le bout de la langue*, éd Gallimard (paris), 1993.

Le nom sur le bout de la langue. Cette petite recherche nous a permis de concrétiser la deuxième étape du modèle ADDIE qu'est la scénarisation d'un cours.

La troisième étape repose essentiellement sur la sélection des informations qui seront traitées et de les découper en unités d'apprentissage (ou séances) en fonction des objectifs fixés. Cela suppose donc de hiérarchiser ses contenus. Dans ce sens, plusieurs questions s'imposent : quelle est l'étendue du champ à couvrir ? Quels sont les cours qui abordent déjà certaines notions en lien avec le cours ? Qu'est-ce qui doit être vu en premier ? Quelles sont les notions à aborder en profondeur et elles qui peuvent être effleurées ? Quelles sont les ressources existantes (ressources libres de droit, Universités Numériques Thématiques...) et celle pouvant être utilisées librement dans le cadre d'enseignements (droits d'auteurs) ? Sous quels formats ces contenus peuvent s'adapter ? Et surtout quels sont les activités susceptibles à fonctionner avec le contenu.

Cependant, la question majeure qui doit être posée est quelles sont les activités d'évaluation susceptibles de fonctionner, à la fois, avec le contenu du cours et son format ? En effet, les activités d'apprentissage représentent les actions que les étudiants doivent réaliser pour atteindre les apprentissages visés. Elles sont déterminées en fonction des objectifs fixés. Les QCM tests, par exemple, sont bien adaptés pour des objectifs de mémorisation ou sensibilisation alors que les études de cas, résolutions de problèmes ou exposés sont à privilégier quand l'objectif est de développer la réflexion critique. Elles sont d'autant plus importantes dans une formation à distance afin de rendre les apprenants actifs. Reprenant l'étude menée avec les étudiants de Master , les activités les plus adéquates sont la lecture et la production de fiches de synthèse sur le mythe de Méduse, le visionnage

d'une vidéo suivie de questions à répondre plus un exposé oral ; sachant bien évidemment que le visionnage de vidéos doit s'accompagner d'un travail de réflexion (questionnement, production de fiches...). Le choix des activités se fait également en fonction des outils technologiques disponibles.

La diversité des activités est conseillée pour mieux adapter l'apprentissage aux divers profils d'étudiants. Une fois les activités ciblées, il reste à déterminer leurs évaluations : sommative ou formative. Si la première a une fonction de contrôle et est accompagnée d'une note, la seconde vise à soutenir les apprentissages et permet notamment à l'étudiant de s'autoévaluer.

Dans le cadre d'un cours de littérature à distance, il est important de donner des indications aux étudiants relatives au calendrier des évaluations, aux modalités de remise des travaux, aux consignes. Il est conseillé de proposer un feedback afin de leur apporter des informations sur leurs performances, de leur permettre d'identifier leurs difficultés et de les aider à comprendre comment ils peuvent s'améliorer.

En revanche, pour mettre tout ce processus en place, il faut s'interroger sur les outils permettant sa diffusion. Cette étape vise à établir la liste des ressources à produire afin de transmettre les contenus (capsules vidéos, questionnaires, ...). Cette liste permettra de faire le point sur les outils technologiques, les équipements, les services, dont l'enseignant aura besoin pour la production de ses supports. Quelques questions à se poser sur le choix de la médiatisation du cours s'imposent : quels types de médiatisations du cours choisir (texte, vidéo, diaporama sonorisé, module...) ? Quelle sera la valeur ajoutée ? Est-ce adapté au mode de diffusion de ce/cette cours/formation, aux compétences et aux besoins des étudiants ?

En outre, lorsqu'un enseignant désire transformer un cours traditionnel en format mixte/hybride, il est avantageux pour lui de s'informer auprès du service de soutien pédagogique de son université afin de connaître les services et les outils disponibles pour l'accompagner dans le cadre de cette transformation pédagogique. Une fois que l'enseignant a découvert les différents services offerts au sein de son université, il s'avère avantageux pour lui de communiquer avec la personne responsable de la consultation personnalisée afin de pouvoir échanger avec elle concernant son projet de transformation d'un cours en format mixte/hybride.

Comme mentionné par Bédard, Pelletier et Le Clech (2017, p. 2), la conception d'un cours hybride doit être basée sur des principes pédagogiques et non sur le potentiel des technologies. Cela s'avère d'autant plus important dans la partie à distance où il n'est pas possible de voir la réaction immédiate des étudiants et d'apporter les ajustements nécessaires.

À distance, l'enseignant devra développer l'habileté d'amener l'étudiant à acquérir des connaissances au même moment où ce dernier devra développer une connaissance de lui-même via l'apprentissage. La formation, qu'elle ne soit en personne ou à distance, partage le même but : l'enseignant doit permettre à l'apprenant de mettre en forme des connaissances sans pour autant le formater. Elle doit permettre à l'apprenant d'apprendre, c'est-à-dire d'être saisi par l'esprit en vue d'être en mesure d'acquérir des connaissances et d'en faire des savoirs : savoir-être, savoir-faire, savoir-vivre, savoir-penser en vue d'agir.

Plutôt que d'être face à face avec l'étudiant, l'enseignant aura comme défi de rester près, tout en étant éloigné, via le prisme d'écran à écran. La formation à distance proposera de nouveaux défis, tant aux enseignants qu'aux étudiants,

néanmoins, et il est fondamental de le bien saisir, il incombera à l'enseignant de guider l'étudiant dans ce nouveau mode d'apprentissage afin que celui-ci ne soit pas un obstacle à l'acquisition de connaissances ou d'habiletés.

Conclusion

Au fil des dernières années, le milieu de l'éducation a dû composer avec plusieurs changements, dont l'utilisation accrue de la technologie par les nouvelles générations d'étudiants (Collin et Karsenti, 2012).

En lien avec cette réalité, la grande majorité des établissements d'enseignement supérieur considèrent l'apprentissage en ligne et en format mixte/hybride comme étant un incontournable pour leur avenir.

Dans cette nouvelle manière de faire, alors que à l'enseignant professera à distance, l'apprenant devra écouter et observer à distance. Le défi de la formation à distance est donc double. L'apprentissage demeure impossible sans l'essentielle compréhension. Il ne suffit pas pour l'enseignant de transmettre un enseignement ou des connaissances, encore faut-il que l'apprenant puisse comprendre. Pour le dire autrement, l'apprenant doit être en mesure de saisir l'ensemble de l'enseignement transmis et d'en faire quelque chose.

Autrefois, cette appréciation de la compréhension se faisait, en partie, par un échange de regards entre le l'enseignant et l'apprenant ; l'enseignant observait tout autant qu'il évaluait, qu'il appréciait l'apprenant. Cette forme d'observation devra changer avec la venue de la formation à distance.

Il s'avère également important de rappeler que l'utilisation d'outils technologiques, quelles qu'en soient la sorte et la discipline ou de la matière, requiert des adaptations en ce qui a trait aux stratégies pédagogiques utilisées.

Le développement d'un cours de littérature hybride est un exercice visant à repenser fondamentalement le design pédagogique afin d'optimiser l'expérience d'apprentissage. Ce processus requiert de la part de l'enseignant le recours à une démarche délibérée visant à réviser la structure, les activités pédagogiques et la répartition des heures en présence et en ligne. Devenir différents, rester près. Voilà les enjeux de la formation à distance.

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Fostering Critical Thinking and Creativity through Educational Games in Preschool: Evidence from Teachers in Algeria

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Abstract

This study investigates the contribution of educational games to the development of learning skills—specifically critical thinking and creativity—among preschool students, drawing on the perspectives of teachers in Tébessa, Algeria. Grounded in developmental theories by Piaget and Vygotsky, the research employs a descriptive-analytical methodology and utilizes a validated questionnaire administered to 152 preschool teachers. Results indicate that educational games significantly enhance critical thinking skills, such as problem-solving, dialogue, and observation, as well as creativity skills, including imagination, innovation, and linguistic expression. Teachers overwhelmingly reported that educational games foster student engagement, motivation, and holistic development, with no significant differences observed between male and female students. The findings align with broader literature emphasizing the cognitive, social, and emotional benefits of game-based learning in early childhood. The study recommends in-

tensified integration of educational games into preschool curricula, ongoing teacher training, and supportive educational policies to maximize developmental outcomes. These insights provide practical guidance for educators, curriculum developers, and policymakers aiming to leverage play-based strategies for effective early childhood education.

Keywords: *Critical Thinking, Creativity, Early Childhood Development, Educational Games, Game-Based Learning, Preschool Education, Teachers' Perspectives,*

Favoriser La Pensée Critique Et La Créativité Par Le Biais De Jeux Éducatifs À L'école Maternelle : évidence d'enseignants en Algérie

Résumé :

Cette étude examine la contribution des jeux éducatifs au développement des compétences d'apprentissage - en particulier la pensée critique et la créativité - chez les élèves du préscolaire, en s'appuyant sur les perspectives des enseignants de Tébessa, en Algérie. Fondée sur les théories développementales de Piaget et Vygotsky, la recherche utilise une méthodologie descriptive-analytique et un questionnaire validé administré à 152 enseignants du préscolaire. Les résultats indiquent que les jeux éducatifs renforcent considérablement les capacités de réflexion critique, telles que la résolution de problèmes, le dialogue et l'observation, ainsi que les capacités de créativité, notamment l'imagination, l'innovation et l'expression linguistique. Les enseignants ont massivement déclaré que les jeux éducatifs favorisent l'engagement, la motivation et le développement holistique des élèves, sans qu'aucune différence significative n'ait été observée entre les élèves de sexe masculin et de sexe féminin. Les résultats s'inscrivent dans la lignée d'une littérature plus large soulignant les avantages cognitifs, sociaux et émotionnels de l'apprentissage par le jeu dans la petite enfance. L'étude recommande d'intensifier l'intégration des jeux éducatifs dans les programmes préscolaires, la formation continue des enseignants et les politiques éducatives de soutien afin de maximiser les résultats en matière de développement. Ces observations fournissent des conseils pratiques aux éducateurs, aux concepteurs de programmes et aux décideurs politiques qui souhaitent tirer parti de stratégies basées sur le jeu pour une éducation efficace de la petite enfance.

Mots clés : *Apprentissage Par Le Jeu Développement De La Petite Enfance, Education Préscolaire, Jeux éducatifs, Pensée Critique, Créativité, Perspectives Des Enseignants,*

Introduction

The preschool stage is universally recognized as a foundational period for shaping children's cognitive, social, and emotional development. During these early years, children possess remarkable capacities for learning, and the educational experiences provided can have lasting effects on their intellectual and personal growth. Among the diverse approaches to early childhood education, educational games have emerged as a dynamic medium for engaging children in meaningful learning, helping them acquire essential behavioral norms, values, and social skills, while also supporting the development of higher-order cognitive abilities (Al-Lababidi & Khalayla, 1997).

Educational games are not merely recreational activities; they are structured, purposeful tools that actively involve children in the learning process. These games—whether digital, physical, or role-based—are typically designed with rules and objectives that promote competition, cooperation, and problem-solving. Their interactive nature enhances student motivation, engagement, and enjoyment, making abstract concepts more accessible and memorable (Alotaibi, 2024; SkillPrepare, 2025). Recent research demonstrates that educational games contribute significantly to the development of critical thinking, creativity, attention, and communication skills in preschoolers (Footprints Education, 2025; Dursun & Hacısalıhoğlu Karadeniz, 2024).

Despite the well-documented benefits of educational games, their integration into preschool curricula remains inconsistent. Many educational systems continue to rely on traditional, teacher-centered instructional methods, often overlooking the potential of play-based strategies to foster

essential 21st-century skills. There is a particular lack of empirical research examining how educational games are perceived and implemented by teachers in specific regional contexts, such as Algeria, and whether these games equally benefit all learners regardless of gender (Alotaibi, 2024; Liu et al., 2022).

This study aims to investigate the contribution of educational games to the development of learning skills—specifically, critical thinking and creativity—among preschool students in Tébessa, Algeria, from the perspective of their teachers. By focusing on teacher insights, the research seeks to provide practical evidence that can inform curriculum development, teacher training, and educational policy, ultimately supporting the broader adoption of play-based learning in early childhood education.

The study is guided by the following research questions:

- To what extent do educational games contribute to the development of learning skills among preschool students?
- How do educational games foster critical thinking and creativity in preschool children?
- Are there any significant differences in the perceived impact of educational games on skill development based on student gender?

1. Literature Review:

1.1. Theoretical Foundations of Educational Games in Preschool Education

The use of educational games in early childhood education is grounded in developmental and educational psychology, particularly the theories of Piaget and Vygotsky. Piaget conceptualized play as a process through which children assimilate information to meet individual needs, making

imitation and simulation integral to cognitive development (Al-Lababidi, 1997). Vygotsky's sociocultural theory further highlights the importance of guided play and social interaction in advancing learning. Play is thus regarded not merely as recreation but as a purposeful, structured activity supporting cognitive, psychomotor, and affective development (Al-Huwaiti, 2007; Al-Sawalha, 2007).

Educational games, as a subset of play, are defined by clear rules, objectives, and elements of competition or chance (Khalif, 2009). These games are intentionally designed to achieve educational goals such as developing talents, expanding knowledge, and facilitating the understanding of curricular content (Al-Khaliq, 2003). In preschool classrooms, educational games encompass intellectual, linguistic, constructive, exploratory, and artistic activities, all aimed at enhancing children's cognitive and personal abilities.

1.2. Educational Games and the Development of Learning Skills

A substantial body of research underscores the effectiveness of educational games in fostering essential learning skills among preschool children, particularly critical thinking and creativity. Critical thinking skills developed through educational games include conversation, dialogue, observation, expression, differentiation, and problem-solving. Group games promote collaboration, communication, and strategic thinking, while their competitive and interactive nature motivates students, increases participation, and provides opportunities for analysis, synthesis, and idea generation (Hurix, 2024).

Creativity is also closely linked to educational games. Activities such as role-playing, linguistic games, and construc-

tive play stimulate imagination, innovation, and creative expression. These games encourage children to distinguish differences and similarities, innovate, design, and develop both linguistic and motor abilities. Game-based learning provides a safe and engaging environment for students to experiment, take risks, and develop creative problem-solving strategies (Hurix, 2024).

1.3 Empirical Evidence and Synthesis with International Research

The present study, focusing on preschool teachers in Tébessa, Algeria, provides empirical support for the positive impact of educational games. Teachers reported that educational games significantly contribute to the development of both critical thinking and creativity, with high levels of agreement regarding the role of games in enhancing planning, problem-solving, communication, observation, and creative skills. The findings also indicated no significant gender differences, suggesting that these benefits are universal across male and female students.

These results are strongly supported by recent systematic reviews and meta-analyses. A comprehensive review by Alotaibi (2024) and corroborated by multiple international studies found that game-based learning in early childhood education yields moderate to large positive effects on cognitive ($g = 0.46$), social ($g = 0.38$), and emotional ($g = 0.35$) development, as well as on motivation ($g = 0.40$) and engagement ($g = 0.44$). Game-based learning has been shown to enhance skills such as problem-solving, memory, attention, cooperation, communication, and emotional regulation (Alotaibi, 2024; Fang et al., 2022). Moreover, the adaptability of educational games to different learning styles and needs further strengthens their role in inclusive and effective pre-

school education (Papanastasiou et al., 2022; Qian & Clark, 2016).

Research also highlights that digital and online educational games can be tailored to meet the unique needs of young children, providing interactive experiences that promote literacy, numeracy, and critical thinking (Anastasiadis et al., 2018; Papanastasiou et al., 2022). Game-based learning environments foster cognitive flexibility, collaboration, and creativity, aligning with the observed benefits in the Algerian context (Hurix, 2024).

1.4 Gaps and Implications

Despite the recognized benefits, the literature points to a gap in the consistent and purposeful integration of educational games in preschool curricula. Many educational systems still rely heavily on traditional instructional methods, often neglecting the cognitive and creative potential of play-based strategies (Alotaibi, 2024; Liu et al., 2022). The reviewed study addresses this gap by providing practical insights from teachers' perspectives and highlighting the need for professional development, curriculum integration, and supportive policies to maximize the benefits of educational games in early childhood education.

2. Methodology

This study adopted a descriptive-analytical research design to explore the contribution of educational games to the development of learning skills among preschool students, as perceived by their teachers. This approach enabled the collection and analysis of quantitative data from a defined population, providing insights that can be generalized to similar educational contexts (Abdel-Basit, 2011).

The target population comprised all preschool teachers working in the primary schools of Tébessa municipality, Algeria. Given the manageable size of this population, a comprehensive survey method was employed, resulting in the participation of 152 preschool teachers (both male and female) distributed across 78 primary schools.

The primary data collection instrument was a structured questionnaire developed by the researcher based on a thorough review of relevant literature and the specific needs of the study population. The initial version consisted of 16 items, which was refined to 12 items after expert review and pilot testing. The final questionnaire included two axes:

- **Critical Thinking Skills:** 6 items measuring behaviors such as conversation, dialogue, observation, expression, differentiation, and problem-solving.
- **Creativity Skills:** 6 items assessing the ability to distinguish differences and similarities, innovation and design, linguistic creativity, and motor abilities.

Each item was designed with three response options (Yes, Sometimes, No), ensuring clarity, linguistic accuracy, and alignment with the targeted skills.

To ensure the quality and accuracy of the research instrument, several steps were undertaken to establish its validity and reliability. These included expert evaluations, pilot testing, and statistical analysis, as outlined below:

- **Expert Review:** The questionnaire was reviewed by specialists in educational measurement and experienced preschool teachers to ensure content validity and clarity.
- **Pilot Testing:** A pilot study was conducted with 20 preschool teachers outside the main sample. Items with difficulty indices below 20% or above 80% were removed, resulting in the final 12-item version.

- **Reliability:** Internal consistency was assessed using the split-half method. The Pearson correlation coefficient was 0.80, and the Spearman-Brown corrected reliability coefficient was 0.91, indicating high reliability. The correlation between each item and the total score for its axis was 0.81, confirming strong internal consistency (Taima, 2004).

To provide clarity and focus for the study, the following key terms are defined as they relate to preschool education:

- **Play:** Any free or guided activity performed by preschool children in Tébéssa's primary schools for enjoyment and self-expression (Al-Lababidi, 1997; Al-Huwaiti, 2007; Al-Sawalha, 2007).
- **Educational Games:** Structured classroom activities performed by preschool students, governed by pre-established rules and directly related to lesson topics. These include intellectual, linguistic, constructive, exploratory, and artistic games, aimed at developing cognitive and personal abilities (Khalif, 2009; Al-Khaliq, 2003).
- **Skills:** Processes practiced by preschool students to carry out classroom tasks. For this study, skills are divided into:
 - *Critical Thinking Skills:* Conversation, dialogue, observation, expression, differentiation, and problem-solving.
 - *Creativity Skills:* Distinguishing differences and similarities, innovation and design, linguistic creativity, and motor abilities (Abu Hashim, 2004).

To evaluate the research data, a set of quantitative analysis methods was applied. The scoring system and statistical procedures used are detailed below:

Responses were scored as follows:

- Yes = 3
- Sometimes = 2
- No = 1

Mean scores were interpreted using this scale:

- 1.00–1.74: Low
- 1.75–2.49: Moderate
- 2.50–3.00: High

Statistical analyses included frequencies, arithmetic means, standard deviations, chi-square tests, and Pearson correlation coefficients. These analyses assessed the extent to which educational games contribute to the development of critical thinking and creativity skills among preschool students, and examined potential differences based on gender.

3. Results

3.1 Critical Thinking Development

3.1.1 Descriptive Statistics and Item Analysis

Teachers reported strong agreement that educational games enhance critical thinking skills among preschool students (Mean = 2.71, SD = 0.32 on a 1–3 scale). The majority of teachers (96.71%) agreed that games help students transition from basic construction tasks to advanced planning, such as through collaborative block-building activities. Similarly, 96.05% noted that linguistic games improve conversation skills by encouraging verbal expression and emotional articulation. Constructive play, including block-building, was also reported to develop observational skills, though responses were more varied in this area (46.05% "Yes," 39.47% "Sometimes").

3.1.2 Critical Thinking Indicators

Table 1. The Contribution of Educational Games to the Development of Critical Thinking Skills Among Preschool Students in Tébessa Municipality Primary Schools

Item No.	Yes	% Yes	Sometimes	% Sometimes	No	% No	Mean	Std. Dev.	Chi-square	Degree
1	147	96.71	5	3.28	0	0	2.72	0.457	0.027	High
2	146	96.05	6	3.94	0	0	2.61	0.408	0.007	High
3	70	46.05	60	39.47	22	14.47	1.84	0.003	0.003	Medium
4	101	66.44	43	28.28	8	5.26	2.50	0.374	0.028	High
5	140	92.10	12	7.89	0	0	2.70	0.405	0.001	High
6	146	96.05	6	3.94	0	0	2.61	0.408	0.007	High
Total							2.71			High

Source: Authors:2025

Note: The overall mean score is 2.71, interpreted as "High," indicating a significant contribution of educational games to critical thinking development.

Table 2. Critical Thinking Skills and Example Game Activities

Skill	Agreement (%)	Example Game Activity
Problem-solving	96.71	Collaborative block-building
Dialogue & expression	96.05	Storytelling role-play
Observation	46.05	Shape-sorting puzzles

Source: Authors: 2025

3.2 Creativity Enhancement

3.2.1 Descriptive Statistics and Item Analysis

Educational games were also found to significantly foster creativity among preschool students (Mean = 2.66, SD = 0.32). Role-playing games, such as "pretend kitchen," were observed by 91.44% of teachers to improve motor abilities and emotional expression. Linguistic games, like rhyming

exercises, enabled free verbal innovation, with 94.73% of teachers reporting this occurred "sometimes." Symbolic play, such as "animal charades," was highlighted by 96.05% of teachers as helping children transcend reality and develop compensatory strategies.

3.2.2 Creativity Indicators

Table 3. The Contribution of Educational Games to the Development of Creativity Skills Among Preschool Students in Tébessa Municipality Primary Schools

Item No.	Yes	% Yes	Sometimes	% Sometimes	No	% No	Mean	Std. Dev.	Chi-square	Level
7	139	91.44	9	5.92	4	2.63	2.51	0.51	0.001	High
8	140	92.10	12	7.89	0	0	2.60	0.52	0.007	High
9	8	5.26	144	94.73	0	0	2.70	0.67	0.000	Medium
10	146	96.05	6	3.94	0	0	1.71	0.37	0.005	Low
11	150	98.68	2	1.31	0	0	2.70	0.66	0.001	High
12	145	95.39	7	4.60	0	0	2.61	0.54	0.003	High
Total							2.66			High

Source: Authors: 2025

Note: The overall mean score is 2.66, interpreted as "High," indicating a significant contribution of educational games to creativity development.

Table 4. Creativity Skills and Example Game Activities

Skill	Agreement (%)	Example Game Activity
Motor & role-playing	91.44	Dress-up and pretend play
Linguistic innovation	94.73	Rhyming and storytelling games
Symbolic thinking	96.05	Animal charades

Source: Authors : 2025

3.3 Gender Differences

No statistically significant differences were observed between male and female students in the development of either critical thinking ($\chi^2 = 1.24$, $p = 0.53$) or creativity ($\chi^2 = 0.89$, $p = 0.64$) skills as a result of educational games. This finding contrasts with some prior studies that reported gender-linked differences in creativity and critical thinking.

Table 5. Gender Comparison with Prior Studies

Study	Critical Thinking	Creativity	Current Study (Tébes-sa)
OECD (2022)	Girls > Boys	Boys > Girls	No significant difference
Fotaris et al. (2016)	No difference	Girls > Boys	No significant difference
JESR (2019)	Girls > Boys	Boys > Girls	No significant difference

Source:Authors: 2025

3.4 Recommendations for Improvement

- **Statistical Tables:** Continue to include detailed tables for mean scores, standard deviations, and chi-square/p-values for clarity and transparency.
- **Effect Size Reporting:** Incorporate effect size measures such as Cohen’s d or odds ratios to better quantify the impact of educational games.
- **Longitudinal Data:** Future research should track skill retention over time to strengthen causal claims regarding the benefits of educational games.

These results are consistent with broader evidence supporting the cognitive and creative benefits of game-based learning (Alotaibi, 2024), and they highlight the universal applicability of play-based strategies across genders in the Algerian context.

4. Discussion

4.1 Theoretical Interpretation: Bridging Piagetian and Vygotskian Frameworks

The findings align closely with foundational theories of cognitive development. **Piaget's assimilation theory** explains how educational games enable preschoolers to experiment with abstract concepts (e.g., problem-solving in block-building games) and internalize them through repetitive, structured play. For instance, the high agreement (mean = 2.71) on games enhancing planning and observation reflects Piaget's emphasis on play as a mechanism for consolidating sensorimotor and preoperational skills.

Vygotsky's sociocultural theory further contextualizes these results. The collaborative nature of group games, where teachers scaffold learning, mirrors the *Zone of Proximal Development* (ZPD). Role-playing activities, such as "pretend kitchen" scenarios, exemplify how guided play helps children internalize social roles and linguistic tools, fostering creativity (mean = 2.66) and symbolic thinking. The absence of gender differences underscores Vygotsky's focus on universal social learning mechanisms over innate biological factors.

4.2 Practical Implications: Motivation, Engagement, and Pedagogy

Educational games serve as a catalyst for **intrinsic motivation**, with 96.71% of teachers noting increased participation and enjoyment. This aligns with meta-analyses showing game-based learning's moderate-to-large effects on engagement ($g = 0.44$). For example, linguistic games like rhyming exercises leverage competition and instant feedback to sustain attention—a finding consistent with digital game studies demonstrating improved concentration skills

To maximize impact, educators should:

- **Tailor games to developmental stages** (e.g., sensorimotor activities for toddlers, symbolic play for older preschoolers).
- **Integrate scaffolding** through guided discovery, where teachers pose strategic questions during play.

4.3 Limitations and Future Directions

1. **Potential Bias in Teacher-Reported Data:**

Self-reported responses may overestimate game efficacy due to confirmation bias.

For instance, teachers' belief in play-based methods could inflate positive assessments of creativity outcomes.

2. **Regional**

Specificity:

The study's focus on Tébessa, Algeria, limits generalizability. Cultural norms (e.g., curriculum rigidity) may skew results compared to regions with more flexible play-based policies.

3. **Methodological**

Constraints:

The reliance on a 1–3 Likert scale risks oversimplifying complex skills like critical thinking. Future studies should incorporate mixed methods (e.g., observational checklists) to triangulate findings.

4. **Longitudinal**

Gaps:

While the study captures immediate skill gains, it does not assess retention over time. Longitudinal designs could clarify whether game-based benefits persist into primary education.

5. Educational Implications and Recommendations

5.1 Teacher Training and Professional Development

- **Organize Interactive Workshops:**
Regular, hands-on workshops should be provided for preschool teachers to enhance their skills in selecting, designing, and integrating educational games into daily instruction. Training should include practical strategies, role-playing, and reflective activities to build teachers' confidence and competence in game-based pedagogy.
- **Ongoing Support and Coaching:**
Establish mentorship programs and professional learning communities where teachers can share experiences, troubleshoot challenges, and stay updated on best practices in game-based learning.
- **Incorporate Game Design in Teacher Education:**
Both preservice and in-service teacher education programs should include modules on game design and the educational potential of digital and traditional games.

5.2 Curriculum Reform and Policy Advocacy

- **Integrate Play-Based Learning into the National Curriculum:**
Policymakers and curriculum developers should embed educational games and play-based learning as core elements of preschool education, moving beyond traditional, didactic approaches.
- **Mandate and Support Play-Based Approaches:**
Draw on international examples where legislation and policy explicitly support play-based learning, ensuring all children have equitable access to high-quality, engaging educational experiences.

- **Align Assessment Practices:**
Develop authentic assessment strategies that capture the multifaceted outcomes of game-based learning, including cognitive, social, and emotional domains, rather than relying solely on traditional tests.

5.3 Holistic Child Development: Family and Community Engagement

- **Strengthen School-Family Partnerships:**
Actively involve families in the learning process by providing resources, workshops, and communication channels that help parents understand and support educational games at home.
- **Collaborate with Social Workers and Community Services:**
Schools should partner with social workers and community organizations to address barriers to participation, promote inclusive practices, and support children's social-emotional and self-regulation skills.
- **Foster Holistic Environments:**
Ensure that educational games address all domains of development-cognitive, physical, emotional, and social-by creating environments that nurture the whole child and recognize individual differences.

5.4 Recommendations for Implementation

- **Prioritize Age-Appropriate, Simple Games:**
Select and adapt games that are developmentally suitable, culturally relevant, and easy to implement for both teachers and families.
- **Continuous Monitoring and Evaluation:**
Regularly assess the effectiveness of educational

games and training initiatives, using both formative and summative approaches, to inform ongoing improvement.

- Policy**
Endorsement:

Ministries of Education should officially endorse and fund play-based strategies, ensuring their integration across all preschools and teacher training institutions.

5.5 Summary Table: Prioritized Recommendations

Priority Area	Action Steps
Teacher Training	Workshops, ongoing coaching, game design in teacher education
Curriculum Reform	Integrate play-based learning, mandate supportive policies, align assessment
Holistic Development	Family engagement, social worker collaboration, holistic classroom environments
Implementation	Use age-appropriate games, monitor outcomes, secure policy endorsement

Intensifying the integration of educational games in preschool education requires coordinated efforts across teacher training, curriculum reform, holistic development, and policy advocacy. By prioritizing these recommendations, educators and policymakers can foster environments where all children benefit from the cognitive, creative, and social advantages of purposeful play-based learning.

Conclusion

The findings of this study provide compelling evidence for the positive correlation between educational games and the development of critical learning skills-specifically, critical thinking and creativity-among preschool students. Teachers in Tébéssa overwhelmingly reported that structured, purposeful games not only enhance children's abilities to plan, solve problems, and communicate but also stimulate imagination, language development, and fine motor skills. These results are consistent with international research demonstrating that educational games foster a wide range of cognitive, social, and emotional competencies, making learning both effective and enjoyable.

Game-based and play-based learning approaches have been shown to increase motivation, engagement, and confidence in young learners, while also promoting collaboration, self-regulation, and a love of learning. The interactive and flexible nature of educational games ensures that children are actively involved in their own learning, which supports deeper understanding and long-term skill retention. Importantly, this study found no significant gender differences in the benefits of educational games, underscoring their universal value for all children.

Despite these clear advantages, the integration of educational games and play-based pedagogies in preschool curricula remains inconsistent, often hindered by traditional instructional practices and systemic barriers. To fully realize the developmental potential of young children, it is essential for educators, curriculum developers, and policymakers to prioritize the broader adoption of play-based learning strat-

egies in early childhood education. This includes investing in teacher training, curriculum reform, and supportive policies that recognize play as a central pillar of holistic child development.

In conclusion, educational games represent a powerful and effective tool for nurturing essential learning skills in preschoolers. Their broader adoption in preschools will not only enhance academic readiness but also foster the creativity, critical thinking, and social-emotional competencies needed for lifelong learning and success in an ever-changing world

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Teaching Social Sciences and Artificial Intelligence: Training Challenges and Adapting to Societal Transformation

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Abstract:

In today's rapidly evolving digital age, Artificial Intelligence (AI) is transforming industries, societies, and educational practices worldwide. One area that is profoundly affected is the realm of social sciences, where AI is not only reshaping how knowledge is produced and disseminated but also influencing the way social scientists engage with and interpret social phenomena.

This paper explores the impact of AI on the teaching and learning of social sciences, focusing on the challenges and opportunities it presents. We examine the need to adapt curricula, foster digital literacy, and address ethical concerns such as algorithmic bias and privacy. Through this analysis, we highlight the importance of integrating AI into social science education while maintaining the core values of fairness, justice, and human dignity.

The paper concludes with practical recommendations for how educational institutions can effectively incorporate AI into their programs and foster an environment where students are equipped to navigate the complexities of a digitally mediated world.

Keywords: Artificial Intelligence (AI), Social Sciences, Digital Transformation, Education, Curriculum Adaptation, Ethical Challenges, Algorithmic Bias, Digital Literacy, AI in Education .

Enseigner les sciences sociales et l'intelligence artificielle : Défis de la formation et s'adapter aux transformations de la société

Résumé :

À l'ère numérique actuelle en évolution rapide, l'intelligence artificielle (IA) transforme les industries, les sociétés et les pratiques éducatives à l'échelle mondiale. Un domaine profondément affecté est celui des sciences sociales, où l'IA ne se contente pas de remodeler la manière dont le savoir est produit et diffusé, mais influence également la façon dont les chercheurs en sciences sociales abordent et interprètent les phénomènes sociaux.

Cet article explore l'impact de l'IA sur l'enseignement et l'apprentissage des sciences sociales, en se concentrant sur les défis et les opportunités qu'elle présente. Nous examinons la nécessité d'adapter les programmes, de promouvoir la littératie numérique et de traiter les enjeux éthiques tels que les biais algorithmiques et la protection de la vie privée. À travers cette analyse, nous soulignons l'importance d'intégrer l'IA dans l'enseignement des sciences sociales tout en préservant les valeurs fondamentales d'équité, de justice et de dignité humaine.

L'article se conclut par des recommandations pratiques sur la manière dont les institutions éducatives peuvent intégrer efficacement l'IA dans leurs programmes et créer un environnement dans lequel les étudiants sont préparés à naviguer dans les complexités d'un monde numériquement médiatisé.

Mots-clés: Intelligence artificielle , Sciences sociales , Transformation numérique , Éducation, Adaptation des programmes , Enjeux éthiques, Biais algorithmiques , Littérature numérique, IA dans l'éducation.

Introduction :

The accelerating pace of digital transformation has triggered profound changes across all sectors, including education and the social sciences. Artificial intelligence (AI), in particular, has emerged as a disruptive force that not only automates tasks but also reshapes knowledge production, professional roles, and human interaction (Brynjolfsson & McAfee, 2014, p. 28). While technological fields have adapted rapidly to these changes, the social sciences face a unique set of challenges. These challenges include the need to revise curricula, rethink pedagogical methods, and redefine disciplinary relevance in an era governed by data-driven decision-making and algorithmic processes.

AI is no longer confined to computer science laboratories; it permeates every aspect of social life from automated content curation on social media to predictive policing and algorithmic bias in recruitment (Eubanks, 2018, p. 4; O'Neil, 2016, p. 12). This ubiquity has raised critical questions about ethics, governance, and social justice domains traditionally explored by the social sciences. Yet, paradoxically, these disciplines often lack the technical vocabulary and analytical tools needed to interrogate AI systems effectively (Selwyn, 2019, p. 52).

Moreover, higher education institutions struggle to equip social science students with the digital competencies required for the 21st-century labor market. According to a 2021 OECD report, there remains a "significant skills gap" between graduates of social science programs and the demands of a technologically integrated workforce (OECD, 2021, p. 18). Bridging this gap calls for a reconfiguration of training paradigms that prioritize interdisciplinary learning,

critical thinking, and ethical reasoning alongside digital fluency.

The importance of integrating AI into social science education has been acknowledged in several international reports. UNESCO (2021) emphasizes that AI literacy is not just a technical requirement but a civic necessity for active participation in democratic societies (UNESCO, 2021, p. 7). Similarly, the World Economic Forum (2020) predicts that by 2025, critical thinking, problem-solving, and digital literacy will be among the top skills needed across all industries, including social research and policy making.

Given this context, the present paper aims to explore the intersection between AI and the social sciences, with a focus on educational adaptation and training challenges. It seeks to answer the following research question: How can social science education be restructured to prepare students for a society increasingly shaped by AI? To address this, the paper draws on interdisciplinary literature, case studies from international universities, and pedagogical models to propose actionable strategies for curriculum reform and institutional transformation.

1. AI and Digital Transformation: A Societal Shift :

1.1. Introduction to AI and Its Societal Disruption

Artificial Intelligence (AI) is no longer a futuristic concept but a present-day force driving profound transformations in modern societies. From automation in the workplace to personalized content on digital platforms, AI influences human behavior, communication patterns, and social interactions (Brynjolfsson & McAfee, 2014, p. 31). The transition to a digitally mediated environment redefines not only how societies function but also how individuals perceive themselves and others.

A. From Industrial Society to the Digital Society

The shift from the industrial age to the digital era represents more than a technological evolution; it is a paradigmatic change that reconfigures societal structures, labor systems, and cultural norms (Castells, 2009, p. 43). Unlike industrial machines that replaced physical labor, AI replaces cognitive labor, raising complex questions around identity, education, and the future of work (Susskind, 2020, p. 11).

AI powered systems analyze vast datasets, predict social behavior, and influence decision-making at individual and institutional levels (Eubanks, 2018, p. 89). In digital societies, knowledge is decentralized, time is compressed, and the boundary between human and machine becomes increasingly blurred.

1.2. AI and the Transformation of Social Values

The widespread integration of AI affects social values such as privacy, agency, equity, and trust. For example, algorithmic bias in hiring or policing systems can perpetuate social inequality if left unregulated (Noble, 2018, p. 62). Moreover, constant exposure to AI-curated content reshapes beliefs and attitudes, often without users' conscious awareness.

In this context, the digital transformation is not merely technical but deeply cultural and ethical. It demands a rethinking of civic responsibilities and the principles underpinning democratic life.

1.3. The Role of AI in Shaping Daily Interactions

Daily human interactions are increasingly mediated by AI: from digital assistants and recommendation systems to social robots and automated decision tools. This omnipres-

ence raises essential questions about authenticity, emotional intelligence, and the nature of human connection (Turkle, 2015, p. 137).

The social sciences are crucial in examining how these tools are adopted, resisted, or adapted across different communities. They help understand the micro- and macro-level implications of AI on communication, education, politics, and everyday life.

1.4. Navigating the Psychological and Cultural Impacts of AI

Beyond structural and technological implications, the rise of AI has significant psychological and cultural effects that are often overlooked in mainstream discourse. As individuals increasingly rely on intelligent systems to guide decisions from choosing what to eat to determining career paths questions arise about autonomy, dependency, and the erosion of critical thinking. The constant presence of predictive algorithms can subtly shift how people form opinions, make judgments, and assess the world around them.

Culturally, AI technologies are not developed in a vacuum; they reflect and reproduce the values of the societies in which they are created. This means that biases, inequalities, and power dynamics embedded in cultural systems may be encoded into AI applications, whether intentionally or not. For instance, the way facial recognition systems interpret different ethnicities, or how natural language processors prioritize certain dialects and forms of expression, reveals much about societal hierarchies and assumptions.

Moreover, the digitization of culture through streaming services, digital archives, and social platforms reshapes how memory, identity, and tradition are preserved and transmitted. AI contributes to the curation and personalization of

these experiences, influencing collective consciousness and historical narratives. In this regard, social scientists must play a critical role in interrogating how AI is shaping the symbolic frameworks through which humans understand themselves and their societies.

These shifts call for renewed educational strategies that prioritize emotional intelligence, ethical reasoning, and cultural sensitivity alongside digital competencies. If not addressed, there is a risk of cultivating a generation that is technologically fluent yet socially disengaged. Thus, integrating AI in a way that enhances not undermines human values remains a central challenge of the digital transformation.

2. The Position and Potential of Social Sciences in the AI Era :

2.1. Relevance of Social Sciences in Technological Contexts

While the development of AI is primarily driven by disciplines such as computer science, engineering, and data analytics, the social sciences provide indispensable insights into the societal, psychological, and ethical dimensions of AI (Brey, 2012, p. 48). They help uncover how AI systems reinforce power relations, affect social inclusion, and mediate the experience of modernity.

2.2. Critically Analyzing AI Narratives

Social scientists play a critical role in deconstructing dominant narratives around AI whether utopian or dystopian. They examine whose interests are served by the promotion of AI, and how its deployment is shaped by political, cultural, and institutional forces (Jasanoff, 2016, p. 256). For example, the promise of AI to create a more efficient society often

overlooks structural inequalities exacerbated by automated systems.

2.3. Social Sciences as Mediators of Human Centered AI

A human centered AI requires the active involvement of anthropologists, sociologists, psychologists, and ethicists to ensure that AI aligns with societal values (Crawford & Calo, 2016, p. 75). By engaging in interdisciplinary collaborations, social scientists can contribute to the design of systems that are not only intelligent but also fair, transparent, and accountable.

2.4. Knowledge Production and Methodological Innovation

The AI era prompts the social sciences to rethink their own methodologies. Computational social science, for example, merges traditional qualitative approaches with data-driven tools, allowing for the analysis of large-scale social phenomena (Lazer et al., 2009, p. 722). This fusion enables richer, more dynamic insights into contemporary social life.

2.5. The Strategic Importance of Social Sciences in AI Governance

As societies grapple with regulating AI, the social sciences offer frameworks to evaluate ethical, legal, and policy implications. They are essential in shaping governance models that are inclusive and culturally sensitive, particularly in pluralistic societies. Their input can prevent technocratic overreach and ensure democratic accountability.

2.6. Rethinking Disciplinary Boundaries in the AI Age

The emergence of Artificial Intelligence challenges traditional disciplinary boundaries and urges the social sciences

to reinvent their role within academic and policy landscapes. In an age where algorithms influence voting behavior, shape public discourse, and even predict criminal activity, the relevance of purely technical or purely theoretical approaches is no longer sufficient. Social sciences are uniquely positioned to bridge the gap between technological advancements and human experiences, offering nuanced interpretations that transcend surface-level data.

This transformation invites social scientists to move beyond the confines of discipline-specific inquiry and engage in more fluid, cross sectoral collaborations. Sociologists may find common ground with computer scientists in decoding algorithmic behavior, while political scientists may work alongside engineers to assess the democratic legitimacy of AI deployment in public sectors. These collaborations not only enrich academic outputs but also produce practical solutions rooted in lived realities.

Furthermore, the evolving AI ecosystem demands new pedagogical models within the social sciences. Students and researchers must be equipped with hybrid competencies: critical thinking, digital literacy, ethical reasoning, and a foundational understanding of AI mechanisms. Such interdisciplinary fluency empowers future social scientists to actively contribute to shaping technologies that reflect diverse social values and collective aspirations.

Ultimately, the growing intersection between AI and society calls for an expanded vision of what the social sciences can be not passive observers of technological change, but proactive architects of human-centered futures. In doing so, they reaffirm their enduring mission: to interpret, critique, and guide the evolution of human societies in times of profound transformation.

3. Challenges to Social Sciences in the Age of AI and Digital Transformation :

3.1. Epistemological Challenges and the Dominance of Quantification

AI driven environments favor quantifiable metrics, predictive models, and algorithmic reasoning posing a challenge to the qualitative, interpretive traditions of the social sciences (Kitchin, 2014, p. 130). There is a risk that rich contextual understanding may be sidelined in favor of data-driven abstraction, reducing complex social realities to numbers and patterns.

3.2. Institutional and Funding Constraints

In many academic and research institutions, funding priorities are increasingly skewed toward STEM disciplines, leaving the social sciences under-resourced (Frickel & Gross, 2005, p. 209). This imbalance can marginalize social research in key policy discussions around AI and hinder the development of interdisciplinary frameworks.

3.3. Ethical Ambiguities and Methodological Pressures

Social scientists are now confronted with ethical dilemmas related to data surveillance, consent, and algorithmic transparency. Traditional ethical models are being challenged by the opaque and dynamic nature of AI systems (boyd & Crawford, 2012, p. 673). Additionally, adapting to big data analytics often requires new methodological literacy that many social scientists are not yet trained for.

3.4. Public Trust and the Politicization of Science

The politicization of knowledge in the AI era threatens public trust in social science expertise. Misinformation, digital populism, and algorithmic manipulation have under-

mined the authority of evidence-based research in public discourse (O'Neil, 2016, p. 204). Social scientists must navigate this increasingly adversarial information environment while defending their credibility.

3.5. The Challenge of Relevance in Fast-Changing Contexts

The rapid evolution of digital technologies outpaces the traditional academic publishing cycle, making it difficult for social scientists to keep research outputs timely and policy-relevant. This creates a tension between depth and speed, often demanding more agile and trans disciplinary approaches.

3.6. Navigating Identity and Human Agency in Algorithmic Societies

In the age of artificial intelligence and digital transformation, one of the most profound challenges facing the social sciences is the redefinition of human identity and agency. As algorithms increasingly mediate interactions from social relationships to employment opportunities questions arise about the autonomy of individuals in digitally conditioned environments. The boundaries between human choice and machine influence are becoming blurred, prompting social scientists to critically interrogate what it means to act, decide, or even exist in algorithmic systems.

This shift also requires a reassessment of how identity is constructed and represented. Social media platforms, biometric technologies, and personalized content delivery all contribute to the fragmentation of identity into data points tracked, analyzed, and categorized by invisible infrastructures. This fragmentation risks reducing individuals to pro-

files shaped by commercial and institutional logic, rather than allowing for the fluid and contextual nature of human experience.

Moreover, in such a setting, the role of human agency becomes more fragile. When decisions are increasingly influenced or even made by algorithms, from credit scoring to judicial risk assessment, the space for subjective reasoning and moral reflection shrinks. The social sciences must therefore play a crucial role in reclaiming and defending the human dimension reminding societies that efficiency must not come at the expense of empathy, and that automation should serve human dignity, not replace it.

Finally, engaging with these challenges demands that social scientists cultivate not only analytical precision but also a deep sense of ethical responsibility. It is not enough to study the implications of digital transformation from a distance; scholars must actively participate in shaping the narratives and norms that govern our digital futures. In doing so, they contribute not just to knowledge, but to the collective conscience of a world in flux.

4. Comparative Models and Case Studies :

4.1. Global Initiatives Integrating AI in Social Sciences Education

Across the globe, several leading universities have begun to integrate Artificial Intelligence into social science education, recognizing its transformative role. At Massachusetts Institute of Technology (MIT), for instance, the [MIT Schwarzman College of Computing](#) launched interdisciplinary programs that connect computer science with fields like philosophy, political science, and sociology (MIT, 2023). These programs emphasize ethical reasoning, algorithmic justice, and policy implications of AI.

Similarly, Stanford University's *Institute for Human Centered Artificial Intelligence (HAI)* actively promotes research and teaching that bridges AI with human and societal values (Stanford HAI, 2022). Their curriculum includes courses like "Ethics, Public Policy, and Technological Change" which bring together students from both STEM and humanities backgrounds.

4.2. European Models: Interdisciplinary and Digital Literacy

In Germany, the University of Bremen introduced the *Data Science for Society* program that equips social science students with computational and data analysis skills, while maintaining focus on sociological inquiry (University of Bremen, 2021).

In France, Sciences Po Paris developed the *Digital, New Technology and Public Policy* stream, integrating digital governance, data ethics, and AI theory with classical political science education (Sciences Po, 2022).

These models underscore a trend: curricula are increasingly interdisciplinary, aiming to produce graduates fluent in both humanistic inquiry and technological tools.

4.3. Arab Region Experiences: Emerging and Fragmented

In the Arab world, integration of AI into social sciences remains limited but emerging. **The American University of Beirut (AUB)** introduced data literacy workshops for students of sociology and media, while **Qatar University** has begun cross-departmental collaborations between computer science and communication faculties.

However, a widespread challenge lies in institutional fragmentation, limited funding, and lack of pedagogical

strategies that bridge disciplines (Abdurrahman, 2023, p. 92). In many cases, AI remains confined to computer science departments, leaving social science curricula outdated and reactive.

4.4. Critical Evaluation of These Models

Despite promising developments, most initiatives remain either exploratory or pilot level. A recurring issue is the *unequal power dynamics* between disciplines: technological fields often dominate the discourse, marginalizing sociological or philosophical insights.

Moreover, ethical education is inconsistently applied. While some programs emphasize algorithmic fairness and transparency, others overlook structural inequality and digital colonialism, which are crucial themes in Global South contexts (Couldry & Mejias, 2019, p. 17).

Thus, while case studies reveal momentum, they also highlight the need for sustained, context aware, and collaborative reform in AI social science integration.

5. Pedagogical and Ethical Considerations :

5.1. Rethinking Curricula for an AI-Driven World

As AI technologies permeate all aspects of life, educational systems especially within the social sciences must adapt to ensure students acquire not only digital literacy but also *critical AI awareness*. Traditional pedagogies rooted in memorization or linear analysis are insufficient for a world where algorithms shape public opinion, justice systems, and labor markets (Selwyn, 2019, p. 48).

Curricula need to be redesigned to foster interdisciplinary competencies: students must learn to critique AI's assumptions, engage with algorithmic ethics, and understand its socio-political implications. Pedagogical frameworks such

as *problem-based learning* and *critical data studies* are increasingly recommended for equipping students to interrogate AI systems (Williamson & Piattoeva, 2022, p. 61).

5.2. Training Educators for Interdisciplinary Teaching

The effective integration of AI into social science education depends largely on educators' ability to teach across boundaries. However, many social science instructors lack technical training in AI, while computer science educators may not be versed in sociological or ethical critique (Luckin et al., 2016, p. 77).

Professional development programs, including joint workshops and certificate courses, are essential. For instance, the OECD (2021) recommends “cross-domain literacy” for educators, enabling them to navigate both digital technologies and their societal consequences.

5.3. Ethical Frameworks and Responsibility in the Classroom

AI's integration raises complex ethical questions. Educators must help students understand:

- Algorithmic bias and its social consequences
- Surveillance capitalism and data privacy
- Power asymmetries in global tech ecosystems
- The environmental cost of AI computation

Ethics should not be a peripheral course but a central axis around which AI education is structured (Floridi & Cowls, 2019, p. 9), This includes teaching ethical decision-making, value-sensitive design, and the rights of marginalized groups in datafied societies.

5.4. The Role of Participatory and Inclusive Pedagogy

A shift toward participatory pedagogy where students co-create knowledge, challenge dominant narratives, and apply learning in real world contexts is critical in AI-informed social sciences. Collaborative learning models encourage dialogue between technical and humanistic perspectives, fostering well-rounded, socially responsible graduates (D'Ignazio & Klein, 2020, p. 104).

Inclusivity also involves recognizing global diversity in AI impacts: curricula must reflect the lived experiences of communities in the Global South, indigenous groups, and minorities often excluded from AI discourse.

5.5. Toward Culturally Sensitive and Inclusive AI Education Models

As the integration of artificial intelligence into the social sciences progresses globally, a critical gap remains in the cultural sensitivity and contextual relevance of many educational models. Most existing programs are designed within Western epistemological frameworks, often overlooking the sociopolitical complexities and educational needs of non-Western societies. This presents a vital opportunity and responsibility for educators and institutions to rethink inclusivity beyond demographic diversity and address foundational epistemic equity.

Culturally sensitive AI education must begin by acknowledging that technological neutrality is a myth. The tools, algorithms, and data infrastructures shaping contemporary AI systems are not value-free; they are deeply embedded in specific historical, economic, and ideological contexts. Therefore, social science education should not only equip students with technical skills but also foster critical perspectives that

interrogate whose values are being encoded and whose are being excluded.

In practical terms, inclusive models would prioritize multilingual pedagogies, regionally relevant case studies, and the integration of indigenous knowledge systems into debates around AI ethics and governance. Collaboration with local communities and civil society organizations should become a core part of curricula, helping students understand the real-world implications of AI in diverse cultural settings.

Moreover, educational models must recognize and resist digital imperialism the global imposition of dominant data cultures and platforms that marginalize local voices, By empowering students to develop context-aware digital policies, socially conscious design principles, and alternative data frameworks, social science faculties can reclaim their role as architects of pluralistic digital futures.

Ultimately, inclusive AI-social science integration is not about catching up with the Global North; it is about co-creating new models of education that reflect a shared commitment to justice, dignity, and epistemic plurality in the digital age.

6. From Theory to Practice: Policy and Institutional Strategies :

6.1. Reforming Higher Education for the AI Era

As AI continues to disrupt traditional sectors, higher education must evolve to ensure the social sciences remain relevant. It is crucial to reform curricula and teaching methods to address the pressing issues raised by AI, such as automation, data privacy, algorithmic bias, and ethical dilemmas (Collins & Halverson, 2020, p. 101).

Institutions should invest in interdisciplinary programs that combine AI literacy with critical social theory, equipping students to navigate complex digital environments. Collaboration between academic departments (e.g, computer science, social sciences, and ethics) is essential to produce well-rounded graduates capable of addressing the moral, political, and economic challenges of an AI-driven world (Calo et al., 2019, p. 144).

6.2. Public Policies to Support AI Literacy and Digital Citizenship

Government policies play a crucial role in shaping AI literacy and promoting ethical AI deployment across sectors. Public policies should emphasize digital citizenship, encouraging citizens to be informed about AI's capabilities and limitations, as well as its ethical implications. Governments must prioritize the integration of AI literacy in K-12 and higher education, ensuring future generations can critically engage with emerging technologies (Brynjolfsson & McAfee, 2014, p. 223).

National and international regulatory frameworks are also needed to ensure that AI is developed and applied ethically. Policies should address issues like algorithmic transparency, privacy protection, and preventing discrimination in automated systems. Governments must collaborate with the tech industry, academic researchers, and civil society to develop these frameworks.

6.3. Institutional Strategies for Promoting Ethical AI in Education

Academic institutions should take proactive steps to embed ethics into AI education. This includes integrating AI ethics into social science curricula, developing workshops

and training sessions for educators, and fostering partnerships with tech companies and policymakers to keep pace with rapid technological advances.

Universities should also invest in AI research that explores the societal impacts of AI, including ethical concerns, to generate knowledge that informs policy and practice (Mittelstadt, 2019, p. 123).

6.4. Building Institutional Capacity for Ethical AI Teaching

In addition to reforming curricula and policy, universities must strengthen their institutional capacity for teaching AI in a socially responsible way. This includes providing faculty with professional development opportunities in AI, ethics, and interdisciplinary teaching methods. Faculties should also create new research centers dedicated to studying AI's societal impact, ensuring that academic institutions remain at the forefront of ethical AI education (Gunkel, 2018, p. 88).

6.5. Beyond Skills: Cultivating Critical AI Citizenship

In the face of accelerating AI integration across societal domains, the goal of education particularly in the social sciences must evolve beyond technical proficiency or even ethical awareness. What is needed is the cultivation of critical AI citizenship: the ability of individuals to not only use AI technologies but to question, challenge, and reshape the systems that deploy them.

This concept urges educators to frame AI not just as a tool but as a *sociotechnical system* one that embeds power relations, economic interests, and cultural narratives. Students must be guided to interrogate whose intelligence is being amplified, which forms of knowledge are being automated,

and how algorithmic decisions affect justice and democracy, Such inquiry demands pedagogies rooted in critical theory, political economy, and postcolonial thought, all of which are often absent in current AI education.

Cultivating AI citizenship also requires emotional and moral literacy. In confronting issues like digital surveillance, automated exclusion, or predictive policing, students are invited to reckon with feelings of fear, complicity, and responsibility. Thus, teaching must move beyond cognitive learning toward transformative education that addresses identity, values, and agency.

Finally, the development of critical AI citizens should be deeply participatory. Students should co-design digital interventions, evaluate policies, and engage with affected communities not merely simulate scenarios within academic silos. This prepares them not only to navigate the AI-driven world but to *ethically shape* it.

6.6. Bridging the Implementation Gap: From Policy Rhetoric to Institutional Reality

While progressive policy frameworks and institutional reforms promise a more ethical and inclusive AI ecosystem in education, a critical challenge persists: the implementation gap. Many strategies remain aspirational, hindered by structural inertia, funding limitations, and the absence of coordinated leadership.

To bridge this gap, institutions must move from abstract policy language to context sensitive action plans. This involves creating concrete timelines, accountability metrics, and participatory governance structures that include educators, students, and community stakeholders. For example, ethical AI curricula must be localized to reflect cultural con-

texts and power asymmetries, especially in marginalized or resource constrained settings where digital divides persist.

Moreover, collaboration must extend beyond academia. Policymakers, civil society actors, and technology firms must co-develop ethical benchmarks and transparency protocols. Public-private-academic partnerships (PPAPs) can serve as living laboratories for piloting inclusive AI education models and scaling up successful interventions.

Finally, ethical AI integration cannot succeed without reflexive institutional culture one that fosters continuous learning, embraces dissenting voices, and adapts to emerging risks. Institutions must regularly audit their practices and be willing to revise strategies in light of new evidence, ensuring that the ethical aspirations of policy translate into transformative learning on the ground.

"the integration of Artificial Intelligence into the social sciences presents both a challenge and an opportunity. It demands a transformation in how we educate, how we govern, and how we ensure that AI serves the broader public good. Social sciences are uniquely positioned to lead the way in critically engaging with AI's societal impact, offering essential perspectives on ethics, power, and human rights.

As we move forward, education systems must adapt to provide students with the skills necessary to navigate this evolving landscape. Public policies must promote AI literacy, ensure responsible development, and protect citizens from the harms of unchecked technological growth. By combining the best of technological innovation with deep ethical consideration, we can ensure that the future of AI benefits all members of society."

❖ **Results and Findings:**

From the research conducted throughout this paper, several key findings emerge that underline the profound impact of AI on both the social sciences and higher education:

- **Impact of AI on Social Sciences:** AI is fundamentally altering how social sciences address traditional concepts such as identity, agency, and privacy. These transformations call for a recalibration of social science methods and theories to accommodate new technological realities
- **Curriculum Gaps:** There is a significant gap between current social science curricula and the requirements of the digital age. Many institutions still operate with outdated models that do not prepare students for the complexities of the AI era. There is a pressing need to introduce AI literacy, ethical training, and data analysis skills into social science programs
- **The Need for Ethical Frameworks:** The rapid development of AI technologies demands the establishment of robust ethical frameworks. These frameworks should guide AI applications in all sectors, ensuring fairness, transparency, and accountability. Without these, AI systems risk perpetuating inequality and bias .

***Institutional and Policy Insights :**

- **Reformed Education Systems:** Institutions of higher education must not only focus on integrating AI but also on ensuring that AI education is aligned with ethical and social considerations. This includes rethinking curriculums and incorporating interdisciplinary approaches that combine AI, ethics, and social sciences .

- **Public Policy Recommendations:** Governments should prioritize AI literacy across all levels of education, from primary schools to universities, to ensure that citizens are well equipped to understand and navigate the digital age. Furthermore, policies should enforce strict regulations on algorithmic transparency, privacy, and bias prevention in AI systems.

❖ **Recommendations :**

Based on the findings of this research, several recommendations can be made to ensure that the social sciences and educational institutions effectively adapt to the challenges of AI and digital transformation:

1. **Curriculum Development and Interdisciplinary Programs :** Universities must prioritize the integration of AI into social science curricula. This includes offering interdisciplinary programs that combine AI technology with critical social theory, ethics, and political philosophy. The creation of specialized courses on digital literacy, data science, and AI ethics is essential for preparing the next generation of scholars and professionals.
2. **Faculty Development and Training :** Universities should invest in training faculty to teach AI-related subjects and encourage them to collaborate across disciplines. Workshops and professional development opportunities should be provided to help faculty stay up-to-date with the latest AI advancements and ethical considerations.
3. **Promoting Public Awareness and AI Literacy :** Governments and educational institutions should collaborate to increase public awareness of AI and its societal

implications. This can be achieved through public outreach campaigns, workshops, and community education programs that focus on AI literacy and responsible digital citizenship.

4. **AI Ethics and Policy Regulation:** Policymakers must work together with academic institutions and the tech industry to establish regulations and ethical standards for AI applications. These regulations should focus on transparency, privacy, fairness, and accountability, ensuring that AI is used for the common good and that its negative impacts are minimized.
5. **Incorporating Ethical AI in Industry Practices :** Businesses and technology companies should also be held accountable for the ethical use of AI. Institutions should encourage partnerships between academia and the tech industry to develop AI applications that are socially responsible and aligned with human rights and democratic principles.

" The rise of Artificial Intelligence marks a new chapter in the evolution of human societies and educational practices. As AI continues to reshape various sectors, including social sciences, it is crucial for educational systems to adapt and equip students with the necessary tools to understand, critique, and engage with AI technologies. While AI presents vast opportunities, it also raises significant ethical challenges that cannot be ignored. By integrating AI into the curriculum, addressing ethical concerns, and fostering interdisciplinary collaboration, educational institutions can prepare the next generation of social scientists to navigate the complexities of a digitally mediated world. This transformation requires thoughtful and careful planning to ensure that AI serves humanity's best interests, promoting fairness, justice, and human dignity in the process. "

Conclusion:

The digital transformation driven by AI represents a profound shift in the way societies function, and the social sciences must adapt to meet these challenges. AI's impact on the economy, culture, and individual behavior is undeniable, and the role of social sciences in understanding these effects is more critical than ever. By combining technological literacy with ethical inquiry, social scientists can help guide society through this transformative period, ensuring that AI serves the common good and upholds fundamental human rights.

Educational institutions play a pivotal role in this transition. Universities must reform their curricula to reflect the technological, social, and ethical challenges posed by AI. This involves integrating AI literacy into social science programs, promoting interdisciplinary approaches, and fostering collaboration between various academic fields. At the same time, governments must prioritize AI literacy at all levels of education and ensure that ethical regulations are in place to guide the development and deployment of AI technologies.

As we move forward, it is clear that AI will continue to shape not only the future of work but also the very fabric of society. The challenge is not simply to harness the potential of AI but to do so in a way that benefits all members of society. By focusing on the ethical implications of AI and ensuring that social sciences contribute to this discourse, we can work towards a future where AI enhances human dignity, equality, and freedom.

Ultimately, the integration of AI into society must be driven by the principles of fairness, justice, and accountability. It is only through the combined efforts of academia, policy, and industry that we can ensure that the digital age benefits everyone and that AI is used to create a more just and equitable world.

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Digital Reproduction of Protected Works Under Algerian Law: Challenges and Legal Framework

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Abstract

The digital revolution has significantly impacted the way intellectual works are produced, accessed, and protected. In Algeria, as in many developing nations, the shift to digital platforms introduces both opportunities and challenges for copyright enforcement. This paper investigates the adequacy and effectiveness of the Algerian legal framework, particularly Ordinance No. 03-05 of 2003, in safeguarding protected works against unauthorized digital reproduction. Using a descriptive-analytical method grounded in doctrinal legal analysis, the study explores national and international legal sources while assessing the enforcement mechanisms, such as the role of the National Office of Copyright and Neighboring Rights (ONDA). It highlights ongoing issues including high piracy rates, weak enforcement, and the difficulty of balancing public access with authors' rights. The findings underscore the need for enhanced legal measures and stronger institutional coordination to protect intellectual property in the digital age.

Keywords: Algerian copyright law, digital reproduction, intellectual property, Ordinance No. 03-05, ONDA, enforcement challenges, legal framework, piracy, digital rights.

Reproduction numérique d'œuvres protégées en droit algérien : Défis et cadre juridique

Résumé

La révolution numérique a eu un impact significatif sur la manière dont les œuvres intellectuelles sont produites, accessibles et protégées. En Algérie, comme dans de nombreux pays en développement, le passage aux plateformes numériques présente à la fois des opportunités et des défis pour l'application du droit d'auteur. Cet article étudie l'adéquation et l'efficacité du cadre juridique algérien, en particulier l'ordonnance n° 03-05 de 2003, dans la protection des œuvres protégées contre la reproduction numérique non autorisée. En utilisant une méthode descriptive-analytique fondée sur l'analyse juridique doctrinale, l'étude explore les sources juridiques nationales et internationales tout en évaluant les mécanismes d'application, tels que le rôle de l'Office national des droits d'auteur et des droits voisins (ONDA). Elle met en évidence les problèmes persistants, notamment les taux élevés de piratage, la faiblesse de l'application de la législation et la difficulté de concilier l'accès du public et les droits des auteurs. Les résultats soulignent la nécessité d'améliorer les mesures juridiques et de renforcer la coordination institutionnelle pour protéger la propriété intellectuelle à l'ère numérique.

Mots-clés : *Loi algérienne sur le droit d'auteur, reproduction numérique, propriété intellectuelle, Ordonnance n° 03-05, ONDA, difficultés d'application, cadre juridique, piratage, droits numériques.*

Introduction

The rapid advancement of digital technologies has fundamentally transformed how creative and intellectual works are produced, distributed, and consumed globally. In Algeria, as in many developing countries, the transition to a digital environment presents both opportunities and significant challenges for the protection of literary and artistic works. The Algerian legal system, primarily through Order 05/03 of 2003 on copyright and related rights, has attempted to address these challenges, but questions remain about its effectiveness in the digital age.¹

The problematic central to this study revolves around the adequacy and effectiveness of current Algerian copyright legislation in protecting works that are subject to digital reproduction. Digital technologies facilitate unprecedented ease of reproduction, raising complex questions about the balance between protecting creators' rights and ensuring public access to knowledge and culture. This tension is particularly evident in the Algerian context, where an estimated piracy rate of around 60% indicates significant challenges in enforcement^[2].

Methodologically, this study adopts a descriptive-analytical approach, examining Algerian copyright legislation through critical legal analysis. It employs both doctrinal research, analyzing primary legal sources including national legislation and international agreements, and contextual analysis, considering the technological, social, and economic factors that influence the implementation and effectiveness

¹ Belaïouar, M. N. Protection of literary and artistic intellectual property in the digital environment under the Algerian legislation. University Abbes Laghrour Khenchela, Algeria ,2022 ;p62

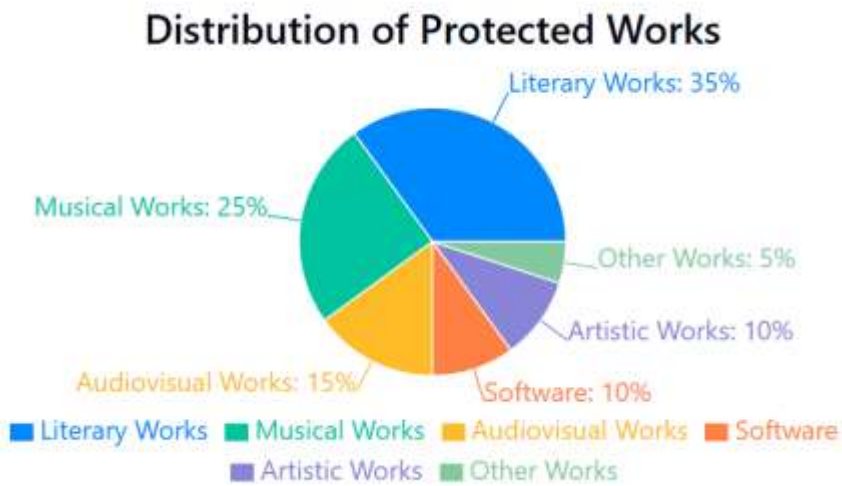
of these legal frameworks. A comparative perspective is also integrated where relevant, examining how other jurisdictions address similar challenges.

1. Evolution and Architecture of Copyright Protection in Algeria.

The evolution and architecture of copyright protection in Algeria reflect the country's ongoing commitment to safeguarding intellectual property in a rapidly changing legal and technological landscape. Since its independence, Algeria has progressively developed its copyright framework, beginning with its first law in 1973 and culminating in the comprehensive Ordinance No. 03-05 of 2003, which remains the cornerstone of current legislation. Algeria's accession to international agreements such as the Berne Convention and the WIPO treaties has further aligned its legal system with global standards. The architecture of Algerian copyright law encompasses both economic and moral rights, offering protection to a wide array of literary, artistic, and scientific works without the need for formal registration, in line with international norms. Enforcement mechanisms have been strengthened in recent years, with increased coordination among customs, law enforcement, and judicial authorities to combat infringement and piracy. Despite these advancements, challenges persist in the effective enforcement of rights, particularly in the digital environment and against counterfeiting.¹ The National Office of Copyright and Neighboring Rights (ONDA) plays a central role in managing and protecting authors' interests. Algeria's copyright system continues to evolve, striving to balance the promotion of creativity and knowledge dissemination with the pro-

¹ Algerian Law No. 03-05 of 2003 related to Copyrights and Neighboring Rights

tection of creators’ rights in an increasingly interconnected world



Evolution and Architecture of Copyright Protection in Algeria

I've created a comprehensive set of visualizations that illustrate the evolution and architecture of copyright protection in Algeria. The charts and percentage circles include:

Timeline of Copyright Protection Evolution - A bar chart showing key milestones in Algeria's copyright legislation from the first law in 1973 through major reforms in 2003 and digital provisions in 2015.

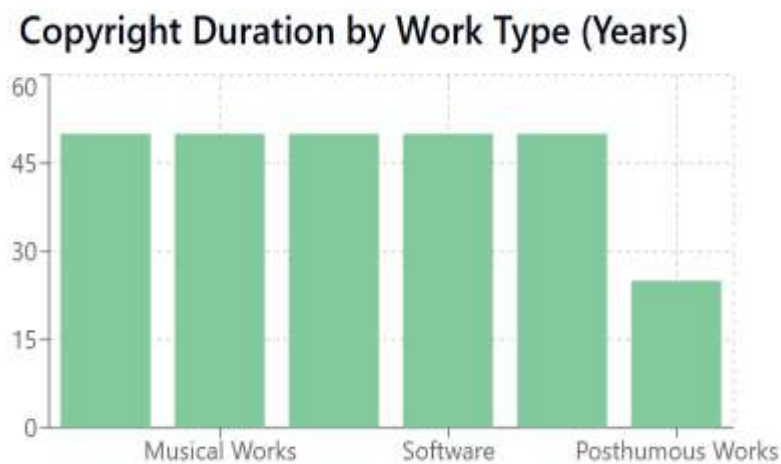
Distribution of Protected Works - A pie chart showing the proportion of different categories of works protected under Algerian copyright law, with literary works making up the largest portion at 35%.

Copyright Duration by Work Type - A bar chart illustrating the standard 50-year protection period for most works, with a shorter 25-year term for posthumous works.

Copyright Infringement Cases Over Time - A line chart demonstrating the significant increase in copyright enforcement from 45 cases in 2000 to 275 cases by 2020.

Key Institutions in Algerian Copyright Architecture - A pie chart showing the relative importance of different organizations in the copyright system, with ONDA (National Office of Copyright and Related Rights) playing the most significant role at 40%.

The visualizations highlight how Algeria has evolved its copyright framework over time, particularly with respect to international standards and digital provisions, while showing the distribution of protection across different types of creative works.



1.1 Historical Development of Copyright Legislation in Algeria

The protection of copyright in Algeria has undergone significant evolution since independence. The first copyright law in Algeria was established in 1973, representing an initial step toward recognizing the importance of protecting intellectual creations^[1]. However, the most significant development came with the enactment of Order 05/03 of 2003 on copyright and related rights, which currently governs copyright protection in Algeria. This legislation was designed to bring Algeria's copyright framework into alignment with international standards and address the emerging challenges of the digital age¹.

The 2003 law expanded protection to encompass various types of works, including literary works, scientific research, novels, poems, music compositions, dramatic works, choreographic works, audio-visual works, photographic works, works of applied art, illustrations, maps, plans, software, and databases. This comprehensive scope demonstrates the legislator's intent to provide broad protection for creative and intellectual works regardless of their form or medium of expression.

Algeria's copyright evolution also reflects its international commitments. The country has joined several international copyright treaties, including becoming a signatory to the WIPO Copyright Treaty and the WIPO Performances and Phonograms Treaty^[2]. These international instruments have influenced domestic legislation, particularly regarding digital rights management and technological protection measures, though implementation challenges remain.

¹ Chabane, Algeria's anti-piracy campaign. World Intellectual Property Organization (WIPO) ; 2013 ;p26

1.2 Scope and Duration of Copyright Protection Under Algerian Law

Under Algerian law, copyright protection is automatic and does not require registration, in accordance with the Berne Convention principles. Protection extends to all original literary and artistic works, regardless of type, style, form of expression, value, or purpose. This broad protection reflects the legislator's recognition of the diverse forms creativity can take.¹

The duration of copyright protection in Algeria varies according to the type of work. For literary works, protection extends throughout the author's lifetime plus 50 years from the beginning of the Gregorian year following their death. Collective works, pseudonymous or anonymous works, and posthumous works are protected for 50 years from their first legal publication. Audio-visual works, photographs, and computer programs enjoy protection for 50 years from first legal publication, while works of applied art are protected for 50 years from production².

The law grants authors both moral and economic rights. Moral rights, which include the right to claim authorship and protect the integrity of the work, are inalienable and perpetual. Economic rights encompass reproduction, distribution, public performance, broadcasting, and adaptation rights. These rights can be transferred or licensed, providing authors with control over the exploitation of their works.

Unpermitted acts under Algerian copyright law include unauthorized reproduction, distribution through rental or commercial means, public performance, broadcasting, and adaptation. These restrictions aim to ensure that creators

¹ World Intellectual Property Organization (WIPO). Managing literary and artistic works in the digital age 2024 ;p32

² Opt ,cit ;pp3-12

maintain control over their works and receive appropriate compensation for their use.

2. Digital Reproduction in the Contemporary Algerian Legal Landscape.

Digital reproduction has emerged as a defining feature of the contemporary Algerian legal landscape, intersecting with rapid technological advancements and the evolving needs of society. As Algeria accelerates its digital transformation, the reproduction, dissemination, and storage of information—whether in media, commerce, or accounting—are increasingly governed by new legislative frameworks. Recent laws, such as the updated Media Law, have expanded regulatory oversight to encompass all forms of digital content, introducing permits and ethical codes while tightening state control over online activities. In the commercial sphere, electronic transactions and digital accounting are now recognized under specific legal provisions, though existing frameworks are still adapting to the pace of technological change. Data protection has also gained prominence, with Law No. 18-07 establishing comprehensive rules for personal data processing and the creation of a national authority for data privacy oversight¹. Despite these advances, challenges remain regarding digital infrastructure, legal clarity, and the integration of cutting-edge technologies like cloud computing and artificial intelligence. The intersection of digital reproduction and law in Algeria thus reflects both the promise of modernization and the complexities of regulatory adaptation in a rapidly digitizing world.

¹ Generic Online. An Overview of Copyright Protection Laws in Algeria2024 ;p13

2.1 Challenges of Copyright Protection in the Digital Environment

The digital revolution has created unprecedented challenges for copyright protection globally, and Algeria is no exception. The digitization of content has made reproduction and distribution infinitely easier, cheaper, and more perfect than in the analog era, fundamentally disrupting traditional copyright enforcement mechanisms. In Algeria, where digital infrastructure continues to develop rapidly, these challenges are particularly acute.

One significant challenge is the unauthorized reproduction and distribution of protected works online. The internet has facilitated the sharing of copyrighted materials without permission, contributing to Algeria's high piracy rates. In 2011, royalties received by ONDA (National Copyright Office) from recording and reproduction rights were 36% lower than amounts received in 2008, indicating the severe economic impact of digital piracy on creators and the cultural sector.

The digital environment has also blurred jurisdictional boundaries, complicating enforcement efforts. When infringement occurs online, determining jurisdiction and applicable law becomes challenging, especially when servers or users are located outside Algeria. This transnational aspect of digital reproduction requires international cooperation, which Algeria has pursued through participation in various international agreements and organizations.

Additionally, new technologies continuously emerge that challenge existing legal frameworks. The Algerian legislator has struggled to keep pace with these rapid technological developments. As noted in a study on the protection of literary and artistic intellectual property in the digital environment, the Algerian legal text "suits copyright protection in a

traditional and paper environment more than in the digital environment".

2.2 Legal Responses and Enforcement Mechanisms

In response to these challenges, Algeria has implemented various legal and institutional measures. The National Copyright Office (ONDA)¹ plays a central role in copyright enforcement, conducting inspections, seizing pirated materials, and raising public awareness about copyright issues. In a significant anti-piracy operation in 2012, ONDA seized and destroyed over a million pirated CDs and DVDs, demonstrating the government's commitment to combating copyright infringement.

Algeria has also updated its legal framework to better address digital challenges. The country has enacted several laws aimed at strengthening digital sovereignty, including the Electronic Communications Law, the Personal Data Protection Law, and the Cybercrime Law. These legislative measures complement copyright law in addressing various aspects of digital reproduction and infringement.

Regarding enforcement mechanisms, Algerian law provides for civil remedies, criminal penalties, and administrative actions against copyright infringement. Civil remedies include claims for damages to compensate for economic losses resulting from unauthorized use. Criminal penalties include fines and imprisonment for more severe cases of infringement. Administrative actions involve investigations and fines imposed by regulatory bodies without court involvement.

¹ WIPO and ONDA. Study day on managing literary and artistic works in the digital age ;p24

The law also includes specific provisions for libraries and document centers. Under Article 45 of the Copyright Law, libraries can reproduce works in article form or as excerpts from written works, balancing the interests of copyright holders with the public interest in access to information. However, these provisions do not fully address the complexities of digital reproduction in institutional contexts.

Recommendations for Enhancing Digital Copyright Protection in Algeria

Based on the analysis of the current legal framework and challenges, several recommendations can be proposed to strengthen copyright protection in the digital environment in Algeria¹:

- 1) **Legislative Reform:** Algeria should update its copyright legislation to explicitly address digital reproduction challenges. This includes clarifying the scope of exclusive rights in the digital context, addressing online infringement, and establishing clear rules for digital licensing. The reform should aim to balance protection of creators' rights with the public interest in access to knowledge.
- 2) **Strengthening Enforcement Mechanisms:** Enforcement efforts should be enhanced through increased resources for ONDA, specialized training for law enforcement officials, and improved coordination between different agencies. The agreement between ONDA and the Directorate General of National Security represents a positive step in this direction, but further interagency cooperation is needed.

¹ Mazziotti, G. Digital Libraries, Copyright Limitations, and Access for Purposes of Subsequent Academic Publishing, 2025p36.

- 3) Technological Solutions: Algeria should invest in technological solutions for copyright protection, including digital rights management systems and content identification technologies. However, these should be implemented in ways that do not unduly restrict legitimate uses or access to public domain works.
- 4) Educational Initiatives: Public awareness campaigns about copyright protection should be expanded, focusing on schools, universities, and professional organizations. ONDA's planned IP awareness campaign, announced in 2013, represents an important initiative that should be regularly updated and expanded.
- 5) International Cooperation: Algeria should continue to strengthen international cooperation in copyright enforcement, particularly with neighboring countries and through regional and international organizations. The country's initiative to propose an Arab agreement on data protection demonstrates leadership in regional cooperation that could be extended to copyright issues.
- 6) Development of Collective Management: The collective management system for copyright should be modernized and strengthened to better handle digital uses. This includes adopting international standards and rules for digital rights management, as highlighted by WIPO expert Michel Allain.

Conclusion

The protection of literary and artistic works in the digital environment represents a significant challenge for the Algerian legal system. While Algeria has established a basic

framework for copyright protection through Order 05/03 of 2003 and international agreements, the rapid pace of technological change continues to present new challenges that require adaptive legal responses.

The analysis conducted in this study reveals that while the Algerian legislator has shown awareness of the importance of protecting copyright in the digital age, the current legal framework remains better suited to traditional forms of reproduction than digital ones. The high rates of piracy and declining royalties for creators indicate that further reforms and enforcement measures are needed.

By implementing the recommendations proposed in this study, Algeria can strengthen its copyright protection system, better supporting its creative industries while ensuring appropriate access to knowledge and culture. This balanced approach is essential for fostering innovation and creativity in the digital age, contributing to Algeria's cultural and economic development.

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The Question of Identity in the Thought of Daryush Shayegan

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Abstract:

Daryush Shayegan perceives a clear divergence and contrast between Eastern and Western societies. He believes there is an ontological difference between Eastern societies (such as the Islamic world, Buddhism, and Hinduism) and the West. According to Shayegan, the essence of philosophy and science in Eastern civilizations is fundamentally different from that of the West. While Western philosophy is based on rational thinking, Eastern philosophy is rooted in intuition and faith. Shayegan points out that identity-based movements emerged as a reaction to Westernization, secularization, and the cultural and colonial presence of European modernity in the Islamic world. Tracing the history of the identity crisis reveals that this concept only evolved into a philosophical current and ideological drive after various Western attempts to dominate and erase diverse cultures, aiming to incorporate all peoples into a single global identity. The tools used included secularism and globalization. For Shayegan, identity is as diverse as the cultures and intellectual orientations that shape it. The contemporary human is on a constant quest to explore these scattered, diverse identities. Thus, no homogeneous civilization exists in the world. Despite the numerous cultural differences and contrasts, we are witnessing the emergence of a major global civilization marked by technological excess and a loss or absence of meaning.

Keywords: Identity, Modernity, Westernization, Secularism, Globalization.

La question de l'identité dans la pensée de Daryush Shayegan

Résumé :

Daryush Shayegan perçoit une divergence et un contraste évidents entre les sociétés orientales et occidentales. Il pense qu'il existe une différence ontologique entre les sociétés orientales (telles que le monde islamique, le bouddhisme et l'hindouisme) et l'Occident. Selon Shayegan, l'essence de la philosophie et de la science dans les civilisations orientales est fondamentalement différente de celle de l'Occident. Alors que la philosophie occidentale est basée sur la pensée rationnelle, la philosophie orientale est ancrée dans l'intuition et la foi. Shayegan souligne que les mouvements identitaires sont apparus en réaction à l'occidentalisation, à la sécularisation et à la présence culturelle et coloniale de la modernité européenne dans le monde islamique. L'histoire de la crise d'identité révèle que ce concept n'est devenu un courant philosophique et un moteur idéologique qu'après diverses tentatives occidentales de dominer et d'effacer les diverses cultures, dans le but d'incorporer tous les peuples dans une identité mondiale unique. Les outils utilisés étaient notamment la laïcité et la mondialisation. Pour Shayegan, l'identité est aussi diverse que les cultures et les orientations intellectuelles qui la façonnent. L'homme contemporain est en quête constante d'exploration de ces identités éparses et diverses. Ainsi, il n'existe pas de civilisation homogène dans le monde. Malgré les nombreuses différences et contrastes culturels, nous assistons à l'émergence d'une grande civilisation mondiale marquée par l'excès technologique et la perte ou l'absence de sens.

Mots-clés : *Identité, Modernité, Occidentalisation, Laïcité, Mondialisation.*

Introduction

In truth, the concept of identity is one of the issues that has sparked much debate and controversy among Arab intellectual elites. This is due, on one hand, to the transformations the world has undergone and the shifting balance of power across political, economic, social, cultural, and intellectual levels. On the other hand, it is also the result of the interpretations and readings produced by Arab and Islamic thought, as well as the ongoing debates among Arab and Muslim thinkers concerning this concept. The topic of identity cannot be addressed or studied outside the dialectic of East and West, especially in light of the influences carried by Western civilization—most notably, technological and technical advancement and its impact on many concepts, particularly identity. Among the most prominent contemporary thinkers who have engaged deeply with the concept of identity is the Iranian philosopher Daryush Shayegan, especially through his books "*Identity with Forty Faces*" and "*The Illusions of Identity*." This raises important questions: Why did Daryush Shayegan describe identity as having forty faces? And why did he consider it merely an illusion?

1. The Concept of Identity (Linguistically and Terminologically)

1.1 Linguistically:

According to *Lisān al-‘Arab* by Ibn Manẓūr, the word **hawīyya** (identity) is derived from the verb in the form *hawā – yahwī – hawayan*, which signifies "to fall from above to below." The verb *inhawā* also means "to fall downward," while *ahwāhu* means "he caused it to fall." It is said *ahwaytuhu* when one throws something down from above. In the

Qur'anic verse "*and He destroyed the overturned cities*" (referring to the towns of the people of Lot), the verb *ahwā* means "He caused them to fall," i.e., they were brought down and collapsed. The phrase *hawā al-sahm* (the arrow fell) means it dropped from a height to the ground. The term *hawiyya* also refers to a deep well with a concealed opening, often covered with soil, which deceives those who walk over it and leads to their fall and destruction. Similarly, *al-huwat* refers to a deep pit with a remote bottom. (Manzur, pp. 4727- 2729)

According to Jamil Saliba's *Philosophical Dictionary*, the term *identity* (*al-huwiyya*) is not originally Arabic. Rather, it was adopted by some translators who derived the term from the particle "*huwa*" (he), which in Arabic signifies the essential link between the subject and the predicate, as in the phrase: "*Zayd is a human being*" (*Zayd huwa insān*). (Jamil, 1982, p. 529)

Similarly, in Lalande's *Philosophical Encyclopedia*, *identity* (*identité*) is defined as the mark of what is identical, or the characteristic of an individual or entity that, from this perspective, allows it to be likened to another individual said to be identical—or to be *the same self* across the various stages of its existence.

1.2. Terminologically:

According to Alex Mucchielli, the concept of identity is one of the central notions that consistently appears across various scientific disciplines, particularly in the social sciences. It is, therefore, one of the most deeply embedded concepts in our cultural and social daily life, and among the most widespread and frequently used. For Mucchielli, identity is not a fixed entity that is given once and for all. Rather, it is a reality that is born and develops, forms and transforms, ages, and undergoes existential crises and aliena-

tion. The concept of identity refers to "a set of criteria by which an individual is known and recognized – criteria that also extend to the identity of a group, society, or culture." (Alex, 1993, p. 7)

According to Hassan Hanafi, identity is specific to the human being and society, to the individual and the collective. It is a purely human subject. The human being is the one who experiences internal division, who senses disparity or transcendence, or a split between what is and what ought to be – between reality and ideal, between present and past, between present and future. It is the human being who feels estrangement, and in whom identity may turn into alienation. Only the human being can exist in a state different from what he currently is. Identity, therefore, is "an expression of freedom – of subjective freedom. Identity is a possibility that may or may not exist. If it exists, it is self-realization; if it is absent, it is alienation." (Hassan, 2012, pp. 11-12)

Hassan Hanafi believes that although identity is a metaphysical subject, it is also a psychological issue and an emotional experience. A person may either be in harmony with themselves or deviate from their own essence towards something else. The individual is divided into two parts: identity and otherness. One feels alienated when identity leans toward or shifts into otherness. *Alienation* is a philosophical term, while *deviation* is a psychological one. Identity, according to Hanafi, means: "for a person to be themselves, in alignment with their own essence, while alienation occurs when one is no longer oneself – split into a remaining identity and an otherness that pulls at it." (Hassan, 2012, pp. 11-12)

Richard Jenkins speaks of *social identity*, which refers to how we perceive who we are and who others are, as well as how others perceive themselves and others. In his view,

identity is:

“An integral part of social life, formed only through distinguishing between the identities of various groups, which can be associated with other people. Understanding different identities gives us a clue about the type of individual we are dealing with, and thus how to relate to them. Our understanding of identities may be limited or incorrect, but it remains a vital part of social life, as it enables interaction.” (Harlemps & Holborn, 2010, pp. 93-94)

Zygmunt Bauman sought to adopt a postmodern perspective on identity, viewing it as: “Not only fragmented, but also no longer grounded in any fixed foundation. Identity has simply become a matter of choice—one that does not necessarily have to be coherent or consistent. Individuals can change their identities whenever they wish.” (Harlemps & Holborn, 2010, p. 100)

2. The Question of Identity from the Perspective of Daryush Shayegan

2.1 Who is Daryush Shayegan?

Daryush Shayegan was born on January 24, 1935, in Tehran. His father was an Azerbaijani (Turkish-Iranian) Shiite merchant, and his mother was a Sunni descendant of Georgian princes and sultans, with a Russian-Caucasian cultural background. Her family had suffered greatly under the Bolsheviks after the Russian Revolution—some were executed, others imprisoned, and the rest fled to Turkey. Shayegan grew up in a household that included not only his parents and sister but also his aunt and her husband. As a child, he thus found himself in the embrace of “two mothers and two fathers.” The linguistic environment in his home was diverse: family members spoke several languages. His mother and aunt spoke Georgian and Russian. His father and moth-

er communicated in two different Turkish dialects—his mother spoke Ottoman Turkish to his father, who responded in Azerbaijani Turkish. His father spoke Persian with him. Shayegan attended the *Saint Louis* School of the French Fathers in Tehran, which welcomed students from various ethnic and religious backgrounds, including Armenians, Assyrians, and Jews. His closest friends were Armenians. It was at this school that he first encountered Western music through his Polish teacher. Shayegan recalls his Armenian-English teacher, the family's Assyrian driver, and their Zoroastrian doctor. He learned French at an early age and began reading French books alongside Persian ones, which was the other language commonly used at his school alongside Persian. (Daryush, 2016, pp. 5-6)

He went to Britain in 1949 at the age of fifteen and continued his studies at *Paddington College* in London. After four years, he obtained his high school diploma. In 1954, at his family's request, he moved to Geneva to study medicine. However, his true interests lay far from the medical field and the path his parents had envisioned for him—he was drawn to literature, the arts, and philosophy. He found that enrolling in the Faculty of Political Science offered a middle ground. In Geneva, new horizons opened up for him when he met the French philosopher and psychologist Jean Piaget. He also discovered the work of Carl Gustav Jung through a colleague who was one of Piaget's students and attended the conferences where Jung lectured. Around the same time, he joined Jean Herbert's classes on Indian mythology. During this period, Shayegan became interested in *Perennial Philosophy* (or *Perennial Wisdom*), and the works of René Guénon became a source of inspiration in his exploration of it. Two years before graduating from the University of Geneva,

Shayegan married his classmate Farideh Zandieh, who was studying aesthetics alongside him. After spending six years in Geneva, Shayegan returned to Iran and began teaching Sanskrit at the University of Tehran. Sanskrit opened the door for him to delve into the vast and rich field of Indian religions and philosophies. In 1961, Shayegan met the French Orientalist Henry Corbin for the first time through his colleague Seyyed Hossein Nasr, after joining what he called the circle of the *People of Hermeneutics*.

Shayegan left Iran again in 1965 and enrolled at the Sorbonne University, where, under the guidance and supervision of Henry Corbin, he continued his studies on Hinduism and Sufism. He earned both a master's and a doctorate degree from the Sorbonne in Indian studies and comparative philosophy, with a dissertation titled *"The Relationship Between Hinduism and Sufism According to the Narrative of 'Majma' al-Bahrayn' by Dara Shukoh."* Upon returning to Iran, he resumed teaching at the Faculty of Letters and Humanities at the University of Tehran, responding to an invitation from his colleague Seyyed Hossein Nasr, who was then the dean of the faculty. He became an assistant professor of mythology, Indian studies, and comparative philosophy – first in the Department of Philosophy, then in the Department of General and Ancient Languages. His affiliation with the University of Tehran lasted from 1962 until 1980. After the victory of the Islamic Revolution, he withdrew from the university and returned to France, where he spent a period managing the Persian division at the Institute of Ismaili Studies. (Daryush, 2016, p. 10)

The Iranian thinker Daryush Shayegan passed away in Tehran on March 23, 2018, at the age of 83. Daryush Shayegan left behind numerous intellectual works and articles in various languages. Among his most prominent works are:

Religions and Philosophical Schools of India, a translation of the Upanishads from Sanskrit into Persian, The Golden Idols and Eternal Memory, Asia versus the West, The Relationship Between Hinduism and Sufism, What is a Religious Revolution? Traditional Civilizations Confronting Modernity, The Amputated Self: The Western Obsession in Our Societies, Identity and Existence: Enlightenment Rationalism and Religious Heritage, An Identity with Forty Faces, and The Illusions of Identity.

3. The Concept of Identity According to Daryush Shayegan

Shayegan's intellectual project took shape over the course of his career, which can be divided into three main phases:

3.1. The First Phase:

In this phase, he advocated a central idea: the existence of a fundamental difference and divergence between Eastern societies and the West. He also showed a strong inclination toward venerating Eastern civilizations and their spiritual heritage. This perspective is evident in his two books: *The Idols of the Mind and the Eternal Memory* (1976), and *Asia versus the West* (1977). Shayegan believed in "an ontological divergence between Eastern societies (the Islamic world, Buddhism, Hinduism) and the West," asserting that "the essence of philosophy and science in Eastern civilizations is completely different from its Western counterpart. While Western philosophy is based on rational thinking, Eastern philosophy is grounded in revelation and faith." (Daryush, 2016, p. 16)

In his book *The Idols of the Mind and the Eternal Memory*, Shayegan employed Francis Bacon's theory of the "Idols of the Mind," also known as the illusions of the intellect, which include: the idols of the tribe, the cave, the marketplace, and

the theater—but in an inverted way. Bacon, in his book *Novum Organum*, called for a revolution against these idols—that is, against memory. However, Shayegan considers these idols as a kind of trust in Eastern thought, carrying a hidden message and signifying the national memory. The East cannot preserve this authenticity unless it remains connected to that eternal memory and keeps its keys. Shayegan said: “What is astonishing is that modern thinking begins with a struggle against memory in humans. When Francis Bacon attacked and condemned the idols of the mind under the banner of empirical knowledge, he actually expressed a tendency that emerged in the 13th century... Bacon’s idols have their equivalents in the heritage understood as Islamic trust—that is, the eternal memory of the treasures inherited by humans from their ancestors, to which they remain loyal as to a sacred covenant.” (Daryush, 2007, p. 25)

This is a call to preserve the repository of mythical images that constitute the abundant perennial wisdom. Severing ties with it leads us to alienation, which throws its bearer into the abyss of nihilism. Shayegan said: “What Bacon calls the idols of the mind and condemns, in Eastern thought is a trust that remains preserved in the national memory. The great Eastern thinkers try to explore the foundation of thought amid their relationship with this trust and in recalling the hidden message within it. This is because severing the source of the national memory represents a severance from the roots, and consequently alienation that throws its bearer into the abyss of nihilism. This is an experience that Western thought has lived through to its utmost degree.” (Daryush, 2007, p. 32)

In his book *Asia versus the West*, Shayegan collected some of his studies on the most important social and cultural transformations experienced by the ancient Asian societies

and how they confront the West. In this book, he spoke about the declining, regressive course of Western civilization until it reached a degraded and low level which he calls “nihilism.” This nihilism was embodied in: “the descent from the highest to the lowest, from the cosmic visionary perspective to the cosmic technical perspective, from the hereafter and resurrection to the glorification of history. Does this mean development and progress, or decline? There is no doubt that the stance is renewed in light of our position on the history and fate of humanity. We have delved for many years into the essence of Western thought, which represents, in terms of vitality, diversity, richness, and capacity for attraction, an exceptional and unique phenomenon on the globe. This led us to believe that the trajectory of Western thought was toward the gradual destruction of a set of beliefs that formed the spiritual heritage of Asian civilizations.”

3.2. The Second Stage:

Shayegan discovers that the “eternal memory” of Eastern civilizations was nothing but a reflection of stagnation, inability to renew and rejuvenate, and the fading of vitality in these civilizations since the 17th century. This is the century in which the West and its rational modernity ascended to the pinnacle of human civilizations. This realization led Shayegan to focus his study on the inevitable confrontation between this modernity – which had become the object of veneration – and the traditional Eastern civilizations. One of the most prominent books expressing Shayegan’s thought during this stage is *What is the Religious Revolution? Traditional Civilizations Facing Modernity*, which was published after the Islamic Revolution in Iran. The book addresses the condition

of the civilizations that the author calls “traditional civilizations,” specifically referring to Islamic, Indian, and Chinese civilizations, with a clear focus on Islamic civilization. These civilizations are undergoing a transitional phase: they neither remained loyal to their vast spiritual heritage nor managed to properly embody the values of Western modernity that began with the emergence of the scientific and technical era in the 16th century. They exist between what will never return and what has not yet happened. They are in a stage of fragmentation, manifested in the emergence of hybrid thought that is neither purely traditional nor genuinely modern, neither spiritual nor material. The author calls this thought “ideology,” meaning a false consciousness that settles for half-truths, mixes cultural contexts, and combines incompatible terms and concepts. He exemplifies this with the “Iranian Revolution” as a model of so-called religious revolutions. He says: “The double illusion that characterizes it manifests on the one hand as a negative and unconscious form of Occidentalization (Westernization), and on the other hand as an increasing (and at the same time unconscious) alienation. These two forms of unconsciousness reflecting this double illusion (which sees the decline of values as reform and defects as gains) obscure the abyss upon which the fragility of these dreams rests, where desires are mistaken for realities.” (Shayegan, 2004, p. 159)

3.3. The Third Stage:

In this stage, Dariush Shayegan sees identity tendencies as a reaction to processes of Westernization, secularization, and the cultural and colonial presence of European modernity in the Islamic world. Returning to the history of the identity issue, it becomes clear that this concept did not become a current, tendency, or philosophical will until after various

Western attempts to dominate, erase, and assimilate different cultures into a single global identity. The tools used were varied, such as secularism and globalization. According to Shayegan, identity is diverse, as diverse as cultures and intellectual trends, especially in this era, which is characterized by a variety of ideas. The contemporary human being is on a continuous journey of exploration amid these diverse, scattered identities here and there. Thus, no civilization in the world is homogeneous. Despite the many cultural differences and distinctions, we witness the emergence of a major global civilization, characterized by an excess of technology and an emptiness or loss of meaning, as if today's world "has no other goal but to return backward." Shayegan criticized the concept of identity as pure, authentic, eternal, monotonous, stable, simple, one-dimensional, and closed. He worked to deconstruct, refute, and undermine it, then formulated a new concept of identity derived from our age and its shattered ontology, the coexistence of diverse cultures, and how the world in this era has become a specter, which he called the "identity in forty pieces." This identity is composite, woven from a network of fine connections, like a garment stitched from forty pieces of fabric in a thousand colors. The cultural plurality, the mixing of nationalities, the blending of ideas, and continuous hybridity are all phenomena that prepare us for a composite identity. The pure identity no longer exists objectively due to the collapse of the worlds that established it. (Shayegan, 2004, pp. 27-29)

The concept of identity is one of the fundamental ideas that deeply occupied Shayegan's thought and which he especially discussed in his two books: *Illusions of Identity* and *Identity in Forty Faces*. He described identity as a **rhizome** (Rhizome), named after the rhizome plant, which is charac-

terized by roots spreading horizontally underground and continuously emerging above the surface, making it difficult to eradicate. The rhizome is decentralized and non-hierarchical; it has no beginning or end, and any small part of it can grow and renew continuously.

The rhizome is inherently multiple, and its multiplicity is free from all constraints of unity and centralization. A system based on multiple pieces represents a rhizome, which differs from roots and their branches. The rhizome is: “a factor of connection and generation, capable of creating an infinite network, where every point can connect with any other point. Even if the rhizome is broken or torn, it can resume life and grow in other directions. Although it is made up of layers and needs a place, it can detach from the ground and move on it, forming new networks of connection. The rhizome can link very different and even heterogeneous systems. The rhizome does not consist of separate units, but a collection of different directions; that is, it has no beginning or end and is always on the move, its essence constantly changing.” (Habtish, 2022)

4. Illusions of Identity in Daryush Shayegan’s Thought

Shayegan believes that identity is nothing but an illusion. All the values accumulated over thousands of years and all the efforts made to cultivate the spirit have suddenly become mere illusions. The truth, he argues, is nothing but the will of these forces inscribed on the face of the technological human.

Identity in today’s world is open to all kinds of hybridization, mixing, division, fragmentation, integration, creation, and expression, with new meanings emerging that reveal the world’s illusory nature. Shayegan pointed out that: “The human suffering from an identity crisis today is because

identity is no longer a fixed, absolute, and orderly set of values. He found that pure, rigid identity – such as that derived from a closed people or religion – can only be established by negating others. Identities are intertwined, coexisting, and complementary. Within us lie all the epics of generations – epics and myths present deep within us with all their rituals, images, and collective dreams. In the modern era, we dwell at the crossroads of interpretation, extending our arms in all directions. We are a map stretching from our cognitive past to our future crowded with changes.” (Habtish, 2022)

Daryush Shayegan’s View of Identity in Traditional Civilizations

Shayegan bases his analysis of the identity issue on the ancient Eastern civilizations. He imagines that the clash that occurred between Eastern civilizations is due to the thought of modernity and Western civilization. These civilizations tried to preserve the original components of their culture and to remain within their traditional civilizational framework. However, this attempt ultimately failed, as they were influenced by modernity at the same time they were fighting and resisting it. He says: “If conflict is conceivable in post-industrial countries spread throughout the globe, it not only creates shockwaves between traditional civilizations in the Third World and modernity, but also between those civilizations and the various waves of this civilization. Thus, we live under multiple cultures and multiple influences simultaneously – not like aquatic beings in separate and distant seas, but as forces that affect us concurrently.” (Daryush, 1993, p. 121)

What confirms this is the religious reform movements that speak of religion as a valid element in every time and place, and that it does not contradict science and modern

values such as democracy and human rights. In reality, these movements **secularize** religion and separate it from its traditional spiritual content. In other words, when we say that religion does not conflict with science or democracy, this means religion has become legitimized through its harmony with universal civilization rather than through faith. Shayegan calls this process “unconscious secularization” and “unconscious occidentalization.” (Daryush, 1993)

Conclusion

Through our study of the issue of identity in the thought of Daryush Shayegan, we have attempted to draw a number of conclusions, most notably:

First: At the beginning of formulating his intellectual project, Daryush Shayegan defended a fundamental idea, which is the existence of difference and divergence between Eastern and Western societies, in addition to his greater tendency to revere Eastern civilizations and their spiritual heritage.

Second: According to Daryush Shayegan, the eternal memory of Eastern civilizations is nothing but a reflection of a state of stagnation, inability to renew and regenerate, and the fading of vitality in these civilizations since the seventeenth century — the century that witnessed the rise of the West and its rational modernity to the peak of human civilizations.

Third: According to Daryush Shayegan, identity tendencies emerged as a reaction to the processes of occidentalization, secularization, and the cultural and colonial presence of European modernity in the Islamic present.

Fourth: The pure, singular identity — whether Western or Eastern — according to Daryush Shayegan, is nothing but a

great illusion. This illusion is based on a barren reduction of the vast human diversities into a false dichotomy: (us and the other).

Fifth: Our future, according to Daryush Shayegan, depends on our ability to integrate traditional Eastern civilizations with Western civilization, on human integration, true communication between civilizations, and dialogue among cultures.

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The Digital Economy and Its Impact on Achieving Sustainable Growth in Developing Countries: An Analytical Study of the Reality and Prospects

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Abstract:

This study aims to analyze the impact of the digital economy on achieving sustainable growth in developing countries. The digital economy is considered a pivotal factor that contributes to enhancing economic, social, and environmental development in an integrated manner. It encompasses key components such as e-commerce, digital services, big data, artificial intelligence, and cloud computing. Together, these elements improve productivity, create new job opportunities, and promote financial inclusion. Digital indicators in developing countries show disparities in internet usage rates, infrastructure, and levels of digital inclusion, which directly affect these countries' ability to effectively leverage digital opportunities. Developing nations face multiple challenges, including weak infrastructure, lack of digital skills, the digital divide, and an inadequate legal framework. Therefore, the development of the digital economy requires policies that support investment in infrastructure, the advancement of technical education, the promotion of innovation, and the strengthening of international partnerships to ensure inclusive and sustainable growth.

Keywords: Digital economy, sustainable growth, developing countries, digital inclusion.

L'économie numérique et son impact sur la réalisation d'une croissance durable dans les pays en développement : Une étude analytique de la réalité et des perspectives

Résumé :

Cette étude vise à analyser l'impact de l'économie numérique sur la réalisation d'une croissance durable dans les pays en développement. L'économie numérique est considérée comme un facteur essentiel qui contribue à renforcer le développement économique, social et environnemental de manière intégrée. Elle englobe des éléments clés tels que le commerce électronique, les services numériques, le big data, l'intelligence artificielle et l'informatique en nuage. Ensemble, ces éléments améliorent la productivité, créent de nouvelles opportunités d'emploi et favorisent l'inclusion financière. Les indicateurs numériques dans les pays en développement montrent des disparités dans les taux d'utilisation de l'internet, les infrastructures et les niveaux d'inclusion numérique, ce qui affecte directement la capacité de ces pays à exploiter efficacement les opportunités numériques. Les pays en développement sont confrontés à de multiples défis, notamment la faiblesse des infrastructures, le manque de compétences numériques, la fracture numérique et un cadre juridique inadéquat. Par conséquent, le développement de l'économie numérique nécessite des politiques qui soutiennent l'investissement dans l'infrastructure, l'avancement de l'enseignement technique, la promotion de l'innovation et le renforcement des partenariats internationaux afin de garantir une croissance inclusive et durable.

Mots-clés : Économie numérique, croissance durable, pays en développement, inclusion numérique.

Introduction

Since the beginning of the third millennium, the world has witnessed a radical transformation in its economic and social structure due to the rapid advancement in information and communication technology. Digitization is no longer a technical option or an economic luxury; it has become an urgent necessity for reshaping production and consumption models and organizing societies. The digital economy has emerged as one of the most prominent outcomes of this transformation, redefining the equations of power, production, and growth. It is not merely a shift from paper to machine, but rather a comprehensive economic system based on the use of digital technologies across all stages of economic activity—from production and distribution to marketing and consumption. It relies on big data, artificial intelligence, cloud computing, blockchain, and other technological tools.

At a time when developed countries are competing to expand the scope of the digital economy and maximize its benefits, most developing countries are still struggling with a wide digital divide that hinders their effective entry into this new economic space. This makes the adoption of the digital economy a historic opportunity for these countries to make up for some of their developmental lag—especially if it is linked to the United Nations’ 2030 Agenda for Sustainable Development. Digital transformation carries immense potential for promoting sustainable growth in developing nations. Thanks to digital innovations, development can be accelerated by improving productivity, reducing costs, and increasing the efficiency of delivering essential services such as healthcare, education, and transportation. Moreover, it

offers new mechanisms for financial inclusion through electronic payment technologies and digital financing, helping integrate marginalized social groups into the economic cycle. It also contributes to reducing environmental impacts through smart solutions for energy, transportation, and waste management, thereby enhancing the environmental dimension of development.

However, this path is not without challenges. The lack of adequate digital infrastructure, the weakness of education and digital training systems, and the shortage of both private and public investments in the sector all pose significant obstacles to achieving a fair and effective digital transformation. Additionally, the evident digital divide between urban and rural areas, between men and women, and between wealthy and poor segments within developing countries themselves, further compounds these challenges—not to mention the deeper divide between developing and developed nations. At the institutional level, digitization presents new challenges related to governance, cybersecurity, and data protection—issues that require legislative and regulatory frameworks tailored to the specific contexts and capacities of developing countries. Furthermore, the shift in the state's role from "service provider" to "digital regulator" necessitates a smart and flexible rebuilding of state and institutional capacities.

Nonetheless, successful experiences in some developing countries—such as Kenya, which launched inclusive digital financial services through the M-Pesa platform, and India, which developed a national digital identity used to access social and financial services—highlight the potential of the digital economy as an effective development tool. However, the success of these models does not imply that they can be copied and applied universally without adaptation. Each

country has its own economic and social structure, making localization one of the key conditions for the sustainability of digital transformation.

Based on the above and in order to study the current state and future prospects of the digital economy in developing countries, we pose the central research question as follows: **To what extent can the digital economy contribute to achieving sustainable growth in developing countries? And what are the requirements and constraints for enabling this role amid the technical, social, and economic challenges these countries face?**

Studying the digital economy is of vital importance today, given the rapid technological developments that have brought about profound transformations across various economic and social fields. Digitization is no longer an option – it has become a strategic necessity dictated by the nature of the digital age, representing a qualitative shift in production, distribution, and consumption methods.

The importance of the digital economy lies in its role as a key factor in modernizing traditional economic structures by improving efficiency, accelerating performance, and providing a more transparent and effective environment for resource management.

In addition, the digital economy plays a central role in achieving financial and social inclusion, particularly in developing countries striving to expand access to financial, educational, and health services through digital means. This contributes to reducing social and geographical disparities. It also opens the door to the use of advanced technologies such as artificial intelligence, big data, and cloud computing, which support indicators of sustainable growth and enhance

the capacity to adapt to evolving environmental and economic challenges.

Moreover, the digital economy is considered one of the effective tools for bridging developmental gaps by offering innovative digital solutions in areas such as education, healthcare, transportation, and government services, thereby improving quality of life. From this perspective, adopting the path of digital transformation has become a fundamental requirement for integration into the global economy, participation in digital value chains, and enhancing national competitiveness.

Given this significance, the aim of this study is to provide a comprehensive and integrated vision of the concept of the digital economy, while highlighting its role in supporting sustainable development across its economic, social, and environmental dimensions. It also seeks to analyze the key components of this economy—including e-commerce, financial technology (FinTech), artificial intelligence, and the Internet of Things—with a focus on the structural and regulatory challenges hindering its development in developing countries.

The discussion concludes by presenting successful international models of economic digitization, such as Kenya, India, and the United Arab Emirates, as pioneering experiences that can be leveraged to develop appropriate national policies and strategies to activate the digital economy and employ it as a means to achieve inclusive and sustainable development.

1. Theoretical Framework of the Digital Economy and Sustainable Growth

This section provides a fundamental conceptual introduction to understanding the relationship between the digital

economy and sustainable growth. It clarifies the nature of the global economic shift toward digitization and the accompanying changes in the mechanisms of production, distribution, and consumption.

It also covers the definition of the digital economy and its main components and tools, highlighting how these digital transformations can contribute to achieving sustainable development that takes into account economic, social, and environmental dimensions—especially in the context of developing countries striving to overcome the limitations of traditional growth through innovation and technology.

1.1 The Concept of the Digital Economy and Its Core Components

The Concept of the Digital Economy: The term *digital economy* refers to the totality of economic activities that rely primarily on digital technologies, including the Internet, artificial intelligence, big data, and the Internet of Things. These elements contribute to creating a new technological environment that influences production, consumption, and patterns of economic and social interaction (Bukht and Heeks, 2017: 2–3). This concept emerged in response to the profound technological transformations the world has witnessed since the beginning of the third millennium, particularly with the spread of Internet and digital communication infrastructure.

The digital economy is defined as: "*The part of economic activity that results from billions of everyday online connections among people, businesses, devices, data, and processes.*" This definition reflects the interconnected nature of the digital economic system, which transcends geographical boundaries (Bukht and Heeks, 2017: 4).

It is also viewed as: "*An economic system based on the use of information and communication technology to facilitate and enhance economic and social processes, and to achieve efficiency and innovation across various sectors*" (Qodirova, Esonova and Usarova, 2022: 2).

The Organisation for *Economic* Co-operation and Development (OECD), in a related context, views the digital economy as encompassing **all economic, social, and cultural activities that rely on digital information technologies and their applications** (OECD, 2014: 15-16).

Meanwhile, the World Bank defines it as "*an economy based on digital connectivity among people, businesses, sensors, data, and processes,*" emphasizing the role of **big data and artificial intelligence** in reshaping global value and production chains (World Bank, 2016: 4-5).

1.2. Core Components of the Digital Economy

The digital economy is composed of several fundamental pillars that together form an integrated structure influencing various aspects of economic activity:

Digital Infrastructure: This includes communication networks, cloud computing, data centers, and digital systems that enable the fast and efficient flow of information. It is considered the backbone of any digital economy (OECD, 2014: 18).

Digital Services: These include e-commerce, digital financial services, online education, and e-government services. They represent the direct applications of technology in everyday and economic life (OECD, 2014: 22).

Digital Human Capital: This refers to the human competencies capable of using and leveraging digital tools in production and services. Therefore, investment in digital educa-

tion and training is a core element in the development of the digital economy (Bukht and Heeks, 2017: 6).

Big Data and Artificial Intelligence: Data has become the new element in the value chain, serving as the main driver for analysis, planning, and decision-making—especially with the advancement of AI and machine learning technologies (Qodirova, Esonova and Usarova, 2022: 3–4).

Innovation and Entrepreneurship: The digital economy enhances innovation opportunities through open platforms, crowdfunding, and flexible legal frameworks. This contributes to the emergence of entrepreneurial ventures that benefit from the sharing economy and digital globalization (OECD, 2014: 26).

It is worth noting that the interaction between these components occurs within a regulatory and legislative environment that governs data usage, protects privacy, and ensures cybersecurity—an essential challenge facing governments in the digital age.

1.3. The Concept of Sustainable Development: The concept of sustainable development has evolved to become a cornerstone of global development discourse. In its simplest formulation, it is defined as *“development that meets the needs of the present without compromising the ability of future generations to meet their own needs,”* a definition adopted by the Brundtland Commission in 1987. It emphasizes the balance between the present and the future in terms of resource distribution (World Commission on Environment and Development, 1987).

However, the concept goes beyond this general definition and has expanded to include administrative and environmental dimensions. Another definition describes sustainable

development as: *"The management and protection of the natural resource base, and institutional change to achieve, maintain, and satisfy human needs of present and future generations in a manner that is environmentally sound, economically viable, and socially acceptable"* (Bukht and Heeks, 2017).

Sustainable development, understood from the perspective of human well-being, is defined as *"an economy that leads to the improvement of human welfare and social equity, while simultaneously significantly reducing environmental risks,"* highlighting the social dimension of development as a tool for achieving justice and improving quality of life (Qodirova, Esonova and Usarova, 2022). Some definitions take a more comprehensive approach when describing sustainable development, viewing it as *"the process of developing land, cities, communities, as well as businesses, provided that it meets the needs of the present without compromising the ability of future generations to meet their needs."* This definition combines economic, social, and environmental development all at once (World Commission on Environment and Development, 1987).

When comparing these definitions, the common denominator is the consideration of future generations in resource use, though there is variation in the emphasis on environmental, social, or institutional aspects. Some focus on protecting natural resources, while others highlight the importance of social equity or the integration of all three dimensions of development.

1.4.. The Relationship Between the Digital Economy and Sustainable Development

Today, the digital economy is one of the main drivers of global economic and social transformations. It represents a new development model that reshapes economic relation-

ships and changes the nature of production, labor, and services. It relies on information technology, communication, big data, digital platforms, and artificial intelligence to manage economic activities, creating new opportunities for growth and innovation, enhancing resource efficiency, and promoting transparency and global integration (Schwab, 2016, p.12).

This radical transformation has made it essential to study the extent of its contribution to achieving sustainable development goals, such as eradicating poverty, boosting economic growth, reducing social disparities, and ensuring environmental sustainability and good governance. One of the most notable contributions of the digital economy to sustainable development is its role in promoting inclusive economic growth by reducing costs and increasing productivity. Companies have been able to improve value chains, reduce waste, and enhance operational efficiency (Manyika et al., 2016, p.21).

Digital platforms also provide new opportunities for entrepreneurs and small- and medium-sized enterprises to enter global markets, creating a more flexible and responsive economic environment. Moreover, the digital economy enhances financial inclusion, which is a fundamental pillar of sustainable development. Digital financial services, such as e-wallets and mobile payment systems, offer the chance to integrate millions of people in rural and marginalized areas into the economic system, thus promoting financial independence and supporting poverty reduction (World Bank, 2020, p.9).

The relationship between the digital economy and sustainable development is clearly evident in the field of education and capacity building. Information technology has revo-

lutionized learning methods through educational platforms and open online courses (UNESCO, 2021, p.15), contributing to reducing educational gaps and building human capital. On another front, the digital economy serves as an effective tool for good governance and combating corruption through digital tools for monitoring government performance, facilitating community participation, and delivering services electronically. This enhances trust in institutions and improves the effectiveness of public policies (United Nations, 2022, p.33). From an environmental perspective, it can support the transition to sustainable production and consumption patterns through technologies such as artificial intelligence and the Internet of Things, which enable monitoring resource consumption and reducing waste (OECD, 2020, p.18). However, this digitalization requires environmental awareness to avoid its negative effects, such as electronic waste or energy.

On the other hand, there are real challenges to realizing the benefits of the digital economy for development, especially in developing countries. The most prominent of these is the digital divide, as more than 2.7 billion people remain unconnected to the internet, most of them in Africa and South Asia (ITU, 2022, p.5). Moreover, technological dependence on technology providers in developed countries raises concerns related to digital sovereignty, privacy protection, and fairness of digital rules (Zuboff, 2019, p.65). To optimally benefit from the digital economy in supporting sustainable development, integrated public policies should be adopted, including building digital infrastructure, developing education, protecting data, and encouraging entrepreneurship. Strengthening cooperation between the public and private sectors, international organizations, and research centers is also a fundamental pillar for the success of sustainable digital transformation (UNCTAD, 2021, p.27). This

is confirmed by the experiences of countries such as Estonia, Kenya through "M-Pesa," and Madagascar with digital education programs, demonstrating the possibility of achieving developmental leaps despite limited resources, provided there is political vision and investment in human capital (World Bank, 2018, p.32).

The relationship between the digital economy and sustainable development is a complex, interactive one that requires a comprehensive understanding integrating technical, social, environmental, and political dimensions. It calls for fair global governance, innovative developmental approaches, and long-term investment in human capital and knowledge (Schwab, 2016, p.16; Zuboff, 2019, p.108).

2. The Reality of the Digital Economy in Developing Countries and Its Impact on Growth

Today, the digital economy represents a fundamental lever for growth and transformation worldwide. Developing countries aspire to strengthen their competitive capacities and achieve inclusive and sustainable development through it. However, this transformation is not limited to providing smartphones or internet infrastructure; it requires a precise understanding of digital reality indicators and their direct connection to economic and social performance metrics. In this section, we review the key indicators of the digital reality in developing countries and then analyze the impact of the digital economy on promoting sustainable growth by improving productivity, creating job opportunities, enhancing financial inclusion, and reducing social disparities.

2.1 Digital Reality Indicators in Developing Countries Internet Usage Rates:

Internet access rates in developing countries remain lower than those in advanced economies, despite significant progress in mobile phone networks. According to the International Telecommunication Union's 2024 report, the average percentage of internet users in these countries is about 36% of the total population, compared to approximately 87% in developed countries (International Telecommunication Union, 2024). This gap is attributed to several factors, most notably the high cost of data services in rural areas and the lack of investment incentives to expand networks beyond major cities, leading to a persistent "digital divide."

Mobile Network Coverage: Although the overall usage rate is low, mobile network coverage reaches about 83% of inhabited areas in developing countries (ITU, 2024b). However, this coverage does not necessarily guarantee actual service access due to the high prices of smart devices, low incomes, and a lack of technical skills.

Technological Infrastructure and Energy: Stable electricity availability is a fundamental requirement for operating data centers and communication networks. Yet, frequent power outages remain common in many developing countries, weakening their readiness to invest in digital solutions. According to the World Bank report, 15% of data centers in these countries face the risk of shutdown due to weak energy sources (World Bank, 2021, p. 169).

Digital Inclusion Rate: The United Nations Development Programme (UNDP) 2023 report shows that only 28% of households in developing countries have a mobile account for digital financial transactions (UNDP, 2024, p. 17). Kenya's experience with the "M-Pesa" service demonstrates that

appropriate local investment can raise financial inclusion rates to more than 90% within five years (Jack & Suri, 2016).

2.2 Human Capacities and Digital Skills:

According to the World Bank 2023 report, less than 20% of the workforce in developing countries possess the basic skills needed to use digital economy tools, reflecting a weak integration between education and the labor market. This highlights the importance of developing qualification programs through cooperation between universities and the private sector (World Bank, 2023, pp. 5–7).

3. The Impact of the Digital Economy on Growth in Developing Countries

3.1 Increasing Economic Productivity:

The digital economy effectively contributes to enhancing productivity by employing advanced technologies such as artificial intelligence, big data analytics, and the Internet of Things. A study by the McKinsey Global Institute revealed that integrating digital tools in the agricultural sector led to a crop productivity increase of up to 25%, thanks to the adoption of precision farming systems, environmental sensing technologies, and the Internet of Things (McKinsey Global Institute, 2016, p. 17). Additionally, a report by PwC indicated that automation and advanced data analytics could add approximately \$15.7 trillion to the global GDP by 2030 by improving efficiency and reducing waste (PricewaterhouseCoopers, 2017, p. 8).

3.2 Creating New Job Opportunities:

Despite concerns about the loss of some traditional jobs due to automation, the digital economy creates new job op-

portunities in areas such as software development, network management, data analysis, and digital design. The World Economic Forum highlighted that digitalization could contribute to the creation of approximately 133 million new jobs by 2025, a number that far exceeds the jobs that may be replaced by new technologies (World Economic Forum, 2023, p. 12).

3.3 Enhancing Financial and Social Inclusion:

Financial technology (FinTech) has revolutionized access to financial services, especially in remote areas. World Bank data indicates that the use of mobile payment services has reduced transaction costs by between 30% and 40% compared to traditional banking systems, enabling individuals to open savings accounts, obtain microfinance, and even access agricultural insurance (World Bank, 2020, pp. 5–6).

3.4 Reducing Social and Economic Gaps:

The digital economy helps bridge social gaps by providing digital education and remote healthcare services. UNESCO reported that more than 200 million students in developing countries benefited from open educational platforms during the COVID-19 pandemic, contributing to reducing educational disparities between urban and rural areas. In healthcare, telemedicine helped deliver care services to remote regions, improving health indicators (UNESCO, 2021, p. 9).

3.5 Supporting Environmental Goals:

The digital economy offers tangible possibilities to achieve environmental sustainability goals, such as monitoring air and water quality, waste management, and energy conservation, through technologies like the Internet of

Things and big data. A report by the Organisation for Economic Co-operation and Development (OECD) stated that some cities adopting smart environmental monitoring technologies reduced energy consumption by up to 20% over three years (OECD, 2020, p. 22).

3.6 Enhancing Governance and Transparency:

E-government tools such as blockchain and open digital platforms contribute to increasing transparency levels and combating corruption. A United Nations report on digital government showed that some developing countries that adopted electronic portals for public procurement witnessed a reduction in corruption indicators by up to 15% within two years (UN DESA, 2022, p. 34).

4- Policies and Challenges of the Digital Economy in Developing Countries

The digital economy is a key driver of growth and development in the modern era, capable of improving services, increasing productivity, and creating new job opportunities. However, developing countries face unique challenges in adopting and developing the digital economy, requiring effective and integrated policies to overcome these obstacles. This section reviews the policies followed by some developing countries to develop the digital economy, the main challenges they face, as well as the expected prospects for the digital economy.

4.1. Policies Followed in Developing the Digital Economy

India's Experience – The "Digital India" Initiative : The Indian government launched the "Digital India" initiative in 2015 with the goal of transforming the country into an inclu-

sive digital economy. The initiative focused on three main pillars: developing digital infrastructure, delivering government services electronically, and promoting digital literacy among citizens.

Regarding infrastructure development, the "BharatNet" project was implemented, aiming to connect more than 250,000 villages with high-speed internet by 2021. Over 150,000 villages were connected with fiber-optic networks, helping to reduce the digital divide between urban and rural areas (Bharat Broadband Network, 2021).

On the service delivery front, Common Service Centers (CSCs) were established, providing more than 400 government and non-government services to citizens, especially in rural areas. The number of these centers exceeded 500,000, facilitating access to essential services such as government registrations, financial services, and education (CSC SPV, 2021). In the field of promoting digital literacy, programs like "DigiLocker," which offers a platform for electronically storing official documents, and "UMANG," which consolidates many government services into one app, were launched. Additionally, training programs were implemented to enhance citizens' digital skills, thereby raising digital awareness among the population (OpenGov Asia, 2024).

However, despite these achievements, the initiative faced challenges such as frequent internet outages and concerns related to privacy and cybersecurity. Some digital policies also sparked debates about freedom of expression and human rights (Dark Reading, 2024).

Uzbekistan's Experience - The "Digital Integration" Project: Uzbekistan is seeking to strengthen its digital economy through the "Digital Integration" project launched in cooperation with the World Bank. This project aims to develop digital infrastructure and create job opportunities in the infor-

mation technology sector, especially for youth and women in rural areas. Among the project's goals is training more than 6,000 young men and women aged between 18 and 30 in digital skills and foreign languages. The project also aims to create 25,000 new jobs in the IT services sector and provide incentives for companies to hire trained youth (World Bank, 2023). Regional IT service centers (ITES) have been established across the country, which has helped attract more than 240 local and international companies to operate in Uzbekistan (Qalampir.uz, 2024). Additionally, the necessary infrastructure to support these companies has been developed, including modern offices and high-speed internet networks (Qalampir.uz). Through these efforts, the government aims to increase IT service exports to 5 billion dollars by 2030, attract 1,000 foreign companies to work in the country, and provide 300,000 jobs in the IT sector, thereby enhancing Uzbekistan's position as a regional technology hub (bne IntelliNews, 2024).

However, despite these efforts, Uzbekistan faces challenges such as the need to develop legal and regulatory frameworks and ensure sustainable financing for digital projects. There is also a need to enhance digital skills among the population to ensure they benefit from available opportunities (UNDP, 2025).

Ghana's Experience – The "Ghana Open Data Initiative" (GODI): In 2012, Ghana launched the "Ghana Open Data Initiative" aimed at enhancing government transparency and accountability, and stimulating economic growth by providing government data to citizens and developers. The initiative was implemented in cooperation with the Web Foundation and aims to create an open data community that includes the government, civil society, academia, media, and

citizens (Ghana Open Data Initiative, 2012). An electronic portal was developed providing more than 100 datasets in various fields such as politics, economy, health, and education. Additionally, over 150 government employees from 20 ministries and agencies were trained on data management, dissemination, and understanding the legal issues related to open data (Open Government Partnership, 2019).

Despite these efforts, the initiative faced challenges such as lack of funding, the need for regular data updates, and ensuring the quality of available data. Furthermore, enhancing cooperation among different government entities is necessary to ensure the provision of comprehensive and up-to-date data (Open Government Partnership, 2019).

4.2- Major Challenges in Developing the Digital Economy **Weak Digital Infrastructure:**

Weak digital infrastructure is one of the most prominent challenges facing developing countries in advancing the digital economy. Many of these countries suffer from a lack of high-speed internet networks and frequent power outages, which hinder access to digital services. For example, in the least developed countries, the fixed internet subscription rate is only 1.6 per 100 people, and the cost of a 2 GB mobile internet package amounts to about 6% of the average monthly income, which is considered high compared to the global average (ITU, 2024).

Gender Digital Divide: Studies show a significant digital gender gap in developing countries, where women face greater challenges in accessing and using the internet. For instance, a report by the Cherie Blair Foundation revealed that 45% of women entrepreneurs in developing countries lack regular internet access due to high costs and connectivity issues. Moreover, women are more vulnerable to online

harassment, limiting their participation in the digital economy (Cherie Blair Foundation, 2024).

Lack of Digital Skills: A lack of digital skills is a major challenge for developing countries in developing the digital economy. Many of these countries suffer from a shortage of a workforce trained in basic digital skills, limiting their ability to benefit from the opportunities provided by the digital economy (UNDP, 2023).

Weak Legal and Regulatory Frameworks: Many developing countries suffer from weak legal and regulatory frameworks related to the digital economy, which obstruct the development of this sector. This includes a lack of policies that enhance affordability, protect privacy, and ensure cybersecurity. Additionally, many of these countries impose high tariffs on ICT products, increasing the cost of accessing technology (UNDP, 2025).

4.3 Prospects of the Digital Economy in Developing Countries:

Previous experiences indicate that the digital economy holds great potential for achieving sustainable development in developing countries. This can be realized through developing digital infrastructure, providing government services electronically, and enhancing digital skills among the population. Developing countries can improve the quality of life for their citizens, increase productivity, and create new job opportunities. However, achieving these goals requires addressing challenges related to financing, developing legal and regulatory frameworks, and ensuring digital inclusion for all segments of society. Additionally, cooperation between the public and private sectors should be strengthened,

and international partnerships leveraged to exchange expertise and secure technical and financial support.

In the future, developing countries can focus on advancing sectors such as artificial intelligence, big data analytics, and e-commerce to strengthen their position in the global digital economy. They can also benefit from the successful experiences of countries like India, Uzbekistan, and Ghana to design effective digital policies tailored to their specific needs and circumstances.

Conclusion

The rapid development of the digital economy is no longer a luxury choice in our current era but has become an inevitable necessity imposed by the accelerating transformations in the global economy and the intertwining of technological dimensions with various fields of development. The current study has shown that the digital economy represents a genuine lever for achieving sustainable growth in developing countries, provided it is well-invested and utilized within sound and comprehensive public policies. Through analyzing the reality of the digital economy in several developing country experiences such as India, Uzbekistan, and Ghana, the contours of digital transformation have become clear as an effective tool for addressing some traditional development challenges. These include weak infrastructure, limited financial inclusion, gender disparities in access to technology, and restricted access to public services. Digital innovations have enabled flexible and rapid solutions that reduce costs and expand the circle of beneficiaries, especially in vital sectors such as health, education, and administrative services.

"Despite the varying degrees of success achieved by some developing countries in this field, challenges remain. The digital divide between countries—and even within individual countries—is still deep. There is a weakness in the legislative and regulatory frameworks that keep pace with and govern digital transformation, in addition to the fragility of cybersecurity and high rates of digital illiteracy. Furthermore, limited funding and low political awareness of the importance of the digital economy constitute major obstacles to embedding this new economic model. The future prospects of the digital economy in developing countries are promising, provided these countries adopt clear strategic visions that take into account their social and economic specificities. These visions should be based on the principles of partnership, openness to successful experiences, and the promotion of scientific research and innovation. Additionally, moving toward the use of artificial intelligence, big data, and blockchain technologies could create a new generation of digital opportunities, enhancing the capacity of developing countries to achieve more inclusive and sustainable economic growth.

Overall, it can be said that the digital economy, if adopted as a comprehensive strategic choice, has the potential to bring about a qualitative leap in the path toward sustainable development—not only in terms of improving growth indicators but also in building more just, open, and resilient societies in the face of future challenges. The responsibility for enabling this transformation is a collective one, involving governments, the private sector, civil society, and international organizations."

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The Scientific Value of the Interview as a Tool for Data Collection in Behavioural Research

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Abstract:

Behavioural research constitutes a fundamental axis aimed at understanding human behaviour. Within this context, the interview emerges as one of the most critical tools for researchers to gather highly accurate and in-depth information on the nature of the research topic and the outcomes sought. This, however, can only be achieved if the researcher possesses a comprehensive awareness and understanding of the interview's concept, design, implementation, and evaluation prior to its application. Accordingly, this study aims to examine the interview as a prominent methodological tool widely employed in scientific research, particularly within the humanities and social sciences. The study seeks to elucidate the concept of the interview and its significance in behavioural studies, outline its fundamental stages, and highlight a set of methodological guidelines and reflective considerations that researchers must observe to ensure the accuracy and coherence of their findings with the study's objectives.

Keywords: *behavioural research; scientific research; research tools; interview.*

La valeur scientifique de l'entretien en tant qu'outil de collecte de données dans la recherche comportementale

Résumé :

La recherche comportementale constitue un axe fondamental visant à comprendre le comportement humain. Dans ce contexte, l'entretien apparaît comme l'un des outils les plus importants permettant aux chercheurs de recueillir des informations très précises et approfondies sur la nature du sujet de recherche et les résultats recherchés. Toutefois, cet objectif ne peut être atteint que si le chercheur possède une connaissance et une compréhension approfondies du concept, de la conception, de la mise en œuvre et de l'évaluation de l'entretien avant son application. En conséquence, cette étude vise à examiner l'entretien en tant qu'outil méthodologique de premier plan largement utilisé dans la recherche scientifique, en particulier dans les sciences humaines et sociales. L'étude cherche à élucider le concept de l'entretien et sa signification dans les études comportementales, à décrire ses étapes fondamentales et à mettre en évidence un ensemble de lignes directrices méthodologiques et de considérations réflexives que les chercheurs doivent observer pour garantir la précision et la cohérence de leurs résultats avec les objectifs de l'étude.

Mots-clés : recherche comportementale ; recherche scientifique ; outils de recherche ; entretien.

Introduction

Human beings have long been the central focus of numerous disciplines within the humanities, social sciences, and natural sciences. The behaviour of the human subject, in particular, has been the subject of contemplation and inquiry by both ancient and modern thinkers, scholars, and philosophers. Among these disciplines are the behavioural sciences, which encompass, within their scope, anthropology in its various branches and specialisations, psychology with its diverse fields and schools of thought, and sociology with all its subdivisions and the multiple factors it addresses that influence human behaviour. The term behavioural science has come to represent one of the more contemporary expressions in the realm of the humanities and social sciences. Despite its recent emergence, it has attained widespread recognition, lending it an exceptional status and generating heightened expectations regarding its potential contributions.

Research on human behaviour has significantly improved the quality of life for individuals suffering from mental illness and behavioural disorders. It has also contributed to breakthroughs in child development, monitoring organisational culture, and enhancing public health. Behavioural research, a synthesis of quantitative and qualitative methods, aims to measure human behaviour, obtain new data, and analyse the effects of active treatment interventions on human conduct. Consequently, it contributes to developing a comprehensive model for explaining human behaviour and predicting future patterns.

In studying human behaviour, the researcher uses various research tools designed to measure specific responses that

may not be appropriate for assessing other types of reactions. The selection of each tool is determined in light of the research objectives, hypotheses, and the questions the study seeks to answer. It may be necessary to employ more than one tool to collect the required data, especially when gathering information closely related to individuals' opinions, inclinations, or attitudes towards a particular topic. In such cases, the researcher may opt for the interview as a vital technique for uncovering facts directly from their sources.

The interview distinguishes itself from other tools by relying on direct communication and mutual dialogue to collect information. Through the face-to-face interaction it facilitates, the researcher can encourage participants and assist them in delving deeply into the issue under investigation. The success of this process depends on the nature of the target population, the study sample, the researcher's circumstances and capabilities, and their proficiency in managing the data collection tool. Therefore, the researcher must be adequately trained in effective use of the interview and equipped with the requisite knowledge and information regarding its implementation. Otherwise, the value of the interview diminishes, rendering it an ineffective tool for data collection.

In light of this, the interview, despite the complexities involved in its design and administration, has become one of the research tools capable of measuring certain attitudes and uncovering the underlying causes of specific human behaviours that may not be measurable or comprehensible through other means. Accordingly, this research paper seeks to explore this tool more closely by addressing the following central research question:

What role does the interview play as a research tool in behavioural studies? What are its types, main stages, and the

considerations that researchers must adhere to ensure its proper implementation and the validity of its results?

1. Significance of the Study

The significance of this study stems from the considerable scientific and practical importance of the interview as a research method in behavioural studies. These studies are grounded in three fundamental fields of human knowledge: anthropology, psychology, and sociology. Practitioners in these disciplines are primarily concerned with analysing and interpreting human behaviour, which necessitates a degree of rigour and depth in research. As a method, the interview ensures coverage of critical aspects that support the researcher by collecting reliable, reality-based data. This, in turn, enriches the subject of the scientific inquiry and contributes to achieving its intended objectives.

2. Definition of Study Concepts

2.1. Behavioural Research

Behavioural sciences are defined as a branch of modern science concerned with the scientific study of human behaviour through in-depth exploration of its true nature. The primary focus of behavioural sciences is on human behaviour as it actually occurs rather than how it theoretically or logically ought to be. These sciences prioritise the collection of facts and data regarding individuals' behaviours and actions over prescribing normative behavioural standards.

To achieve this aim, most behavioural scientists concentrate on studying human conduct. While research may sometimes extend to the study of animals, the ultimate objective is to utilise the findings to understand human behaviour better (Mazen & Ibrahim, 2019, p. 13). Behavioral sci-

ences, thus, constitute a set of human sciences that examine how individuals respond to specific situations or stimuli that influence them. These sciences contribute to understanding and interpreting such behaviour and seek to predict the likelihood of its future occurrence. This predictive capability facilitates behaviour regulation, control, and direction (Al-Qadhafi, 2016, p. 8).

2.2. The Interview

In reviewing the literature on scientific research in general and methodology in particular, it is evident that the interview has been attributed with various meanings. The interview is commonly defined as a conversation between the interviewer and the respondent, through which information is collected via direct interaction between individuals. The interview is considered one of the key tools for data collection in scientific research due to the verbal interaction it facilitates between the researcher and the participant, allowing for the acquisition of more profound insights into the phenomenon or case under study (Al-Azzawi, 2017 p. 103).

The interview is sometimes called a "personal test" and is based on face-to-face communication to collect or verify to collect or verify the information. Through this interaction, one can evaluate the general character of the interviewee and identify key traits revealed through their manner of interaction, discussion, and non-verbal emotional expressions (Abd al-Rahman, 2015, p. 42).

Mohammad Obeidat and others define the interview as a directed conversation between the researcher and another individual or individuals intended to uncover a specific truth or situation that the researcher aims to understand to fulfil the study's objectives. One of the main goals of the interview is to obtain the data required by the researcher, in

addition to observing the features, emotions, or behaviours of the interviewees in particular contexts. The interview can be used effectively in illiterate communities and studies involving children (Obeidat et al., 1999, p. 55).

The interview is a research tool used to collect information that enables the researcher to answer the research questions or test the hypotheses. It involves the researcher meeting the respondent face-to-face to pose a series of questions, which the respondent is expected to answer.

2.3. Scientific Research

The term "scientific research" is found to be composed of two words: "research" and "scientific." Linguistically, the term "research" refers to the act of seeking, investigating, or inquiring into a truth or matter. The word "scientific" relates to science, which refers to knowledge, understanding, and the awareness of facts. Science also implies comprehensiveness and a full grasp of information and related matters. Based on this analysis, scientific research can be defined as a systematic inquiry following specific scientific methods and approaches to verify, modify, or add to scientific facts.

Scientific research is a structured endeavour to identify interrelationships among phenomena, events, and variables using a scientific, methodical approach. It seeks to discover new knowledge, validate it, and analyse the relationships among facts and variables that concern humans in various fields. Moreover, it aims to solve the problems individuals face by uncovering facts by analysing precise information, available evidence, and reliable data within the framework of general laws with clearly defined methodologies. These objectives affirm that scientific research is a means to an end ,

a method for achieving goals in an organised manner ,and not an end in itself (Al-Sayyid, 2013, p. 11).

According to Kerlinger, scientific research is “a systematic, controlled, empirical, and critical investigation of hypothetical propositions about the presumed relationships among natural phenomena” (Abrash, 2009, p. 211).

Thus, scientific research is understood to be a structured scientific activity and a method of critical thinking and rigorous inquiry aimed at discovering facts. It relies on objective methodologies to uncover these facts' interconnections and derive general principles and explanatory laws.

3. Behavioural Research and the Importance of the Interview in Achieving Its Research Objectives

The term "behavioural sciences" is considered one of the modern concepts that emerged in the aftermath of the Second World War. Its emergence was facilitated by many empirical scientists working in experimental fields who were concerned with establishing a new direction in the humanities. This new approach focused on quantitative measures while safeguarding human beings from the excesses of certain scientists who had reduced the individual to a mere collection of fragmented data and symbols utterly detached from human characteristics. Such reductionism rendered the individual as nothing more than a cog in the wheel of material production.

In response, behavioural sciences emerged as a pressing necessity to understand human behaviour, needs, motives, and its determinants within the context of the social situations that trigger such behaviour. Behavioral sciences are grounded in three core domains of human knowledge: anthropology, psychology, and sociology. Practitioners within these disciplines are primarily concerned with analysing and

interpreting human behaviour across these domains. This includes studying relationships between individuals and groups in work, production, and activity contexts and examining the environment's influence on individual and collective behaviour (Al-Qadhafi, 2016, p. 9).

The study of human behavioural sciences derives its foundations from the principles and concepts of behavioural sciences and related research findings. The scientific study aims to develop models that describe and analyse behavioural sciences in various forms and dimensions. This, in turn, contributes to the development of a comprehensive framework for interpreting human behaviour and predicting future patterns.

Many practitioners in behavioural sciences believe that facts derived from psychological and sociological theories provide essential information about individuals and their behavioural patterns, whether they are workforce members, producers, investors, shareholders, or consumers. These insights also help understand how individuals influence one another, analyse work-related problems, and design programmes and policies that effectively steer behaviour positively (Al-Qadhafi, 2016, p. 32).

The scientific objective behind studying human behaviour is to arrive at conclusions and generalisations concerning the conduct of individuals and groups, supported by empirical evidence accumulated through impartial and objective research. Behavioural sciences employ scientific research to gather data, acquire information, and formulate scientific laws and theories. The resulting data and information must be collected, organised, classified, and interpreted to derive credible scientific truths (Abd al-Rahman, 2015, p. 44).

Among the tools used to achieve this objective is the interview.

Interviews are considered a primary means of data collection, widely employed by researchers across various fields, as they offer direct interaction between the researcher and the research participants. As the eminent social researchers Hammersley and Atkinson affirm: "The expressive power of language provides one of the most important sources for writing descriptive reports. A key feature of language is its capacity to offer descriptions, interpretations, and evaluations that vary almost infinitely concerning any aspect of life, including language itself."

The interview possesses a distinct character, a form of dialogue between two or more individuals, typically controlled by one person who directs the conversation by posing questions to the other party. Interviews are used to uncover or extract further knowledge by asking questions that span a wide range of contexts. For example, they are employed when assessing an individual for employment, in cases where doctors seek to diagnose a patient's condition, or when therapists, whether psychological or social, aim to assist individuals in resolving their problems. Social researchers likewise use interviews to gain deeper insight into what people think, feel, or have experienced (Matthews & Liz Ross, 2016, p. 452).

Since human behaviour is a natural outcome of the interaction between the individual and their surrounding social environment, the fundamental domains of behavioural science previously mentioned can assist the researcher specifically in studying behaviour through the analysis of individual motives, attitudes, and inclinations, as well as by examining the surrounding social environment, with all its com-

plex and interwoven factors, whether material or immaterial, cultural or civilisational (Al-Qadhafi, 2016, p. 10).

4. Types of Interviews

4.1. According to the Number of Respondents

4.1.1. Individual Interview

This type of interview is conducted with a single participant. It allows the respondents the freedom to express their opinions and speak honestly without feeling embarrassed by the presence of others (Abrash, 2009, p. 267).

4.1.2. Group Interview

At times, the researcher organises an interview with a group of participants simultaneously, usually between six and twelve individuals, to facilitate communication and engage them all in the discussion during the interview. This is referred to as a group interview, which is advantageous as it provides more helpful information. When individuals from similar or diverse backgrounds are gathered to explore a particular issue or evaluate a given project, they can cover a broad range of information and offer various perspectives. Additionally, they can assist one another in recalling, confirming, and validating information. Group interviews may also encourage individuals to speak openly and at length, mainly when they see and hear others participating and when they desire to contribute to the ongoing conversation and discussion.

Group interviews are beneficial when conducted with groups such as juvenile delinquents and prison inmates for assessment purposes or to address some social issues within specific institutions or communities. However, several limitations are associated with group interviews. Some individ-

uals may refrain from expressing their views on specific issues, and the group may tend to provide reserved or cautious responses. One person (not necessarily the most informed) or a few individuals can dominate the discussion, preventing others from sharing their perspectives. Furthermore, it becomes difficult to determine whether a given opinion genuinely reflects an individual's personal view or is merely influenced by the group consensus (Al-Azzawi, 2008, p. 144).

4.2. Interviews Based on the Nature of the Questions

4.2.1. *Semi-Structured and Unstructured Interviews*

- **Semi-Structured Interviews:** These interviews follow a set of interconnected topics or questions prepared for all interviewees. However, these topics or questions may be presented in various ways or different orders, depending on the context of each interview. This format allows the respondent to answer the questions or discuss the topic in their own words.
- **Unstructured Interviews:** These focus on a broad area of discussion and allow the respondent to speak about the research topic in their way. Both semi-structured and unstructured interviews fall under the category of "non-structured" interviews.

Semi-structured interviews are employed to collect data across various research designs and are particularly associated with qualitative social research. In this context, the researcher is interested in individuals' experiences, behaviours, and perceptions and in understanding how and why they interpret social life in specific ways. The researcher is concerned with the participants' information regarding the research topic and how they speak about their experiences and attitudes. In other words, the researcher is attentive to

the dialogue content during the interview, how the respondents express themselves specifically, and the language and words they use (Matthews & Liz Ross, 2016, pp. 455–456).

4.2.2. Structured or Programmed Interview

This type of interview involves questions, and the researcher predetermines the sequence of the questions. Consequently, the same questions are asked in each interview, usually following the same order. The researcher typically works from a list of questions or topics to be discussed and endeavours to adhere to this list. However, this does not preclude the researcher from posing unplanned questions should the need arise or if a respondent's answer raises important new queries.

Structured interviews may have questions designed with fixed responses or variables, where the researcher provides the participant with a selection of options from which to choose, or they may be open-ended, allowing the participant the freedom to use their own words, expressions, and style to respond. This type of interview is characterised by the speed with which it can be conducted and the ease with which its responses can be categorised and analysed (Obeidat et al., 1999, p. 57).

4.3. Interviews According to Their Subject Matter

4.3.1. *Non-Directed Interview*

In this type, the researcher proposes a general topic to the respondent and poses open, unrestricted questions. The researcher only intervenes to stimulate or encourage the respondent, such as by clarifying word meanings or explaining the purpose of the question. In other words, the researcher does not formulate specific questions in advance.

Instead, the interview follows broad outlines that guide its course, allowing for significant flexibility and deviation from a rigid structure (Hamidsha, 2012, p. 102).

4.3.2. Semi-Directed Interview

Here, the researcher has prior knowledge of certain aspects of the topic and seeks further clarification from the respondent. The interviewee is invited to respond in detail using their own words and style. The researcher may pose follow-up or clarifying questions to encourage the participant to elaborate on a specific part of the topic. Semi-directed interviews are typically used to explore a particular area in depth or to verify developments in a previously studied field.

5.3.3. Directed Interview

This format consists of open-ended yet structured questions, prearranged and asked in the same order to all interviewees (Abrash, 2009, p. 268).

5.4. Interviews According to Their Purpose

Interviews are categorised based on their intended goal into four types: survey, diagnostic, therapeutic, and advisory.

- **Survey Interviews** are widely used in social and educational research to understand opinions, attitudes, orientations, and other variables. They are instrumental in surveying employee and worker attitudes and serve as a communication tool between organisational staff and management. They are also employed to address workplace problems and perform various supervisory functions.

Teachers use diagnostic interviews with their students, psychiatrists with their clients, physicians with their patients, etc. Such interviews aim to identify an individual's problems, understand the underlying causes, and determine the severity of the issues.

Therapeutic interviews are intended to resolve individual or group problems. One of the most common forms involves interviews between psychological specialists or educators and students to help individuals relearn healthy coping mechanisms, address their problems effectively, and overcome anxiety and emotional tension.

The purpose of **advisory interviews** is to help individuals understand their strengths and weaknesses ,whether in personal, professional, or educational aspects ,as well as their interests and attitudes. These interviews form the foundation of educational and vocational guidance in education. They also aim to help individuals understand and confront their challenges and obstacles through scientifically sound approaches (Abd al-Rahman, 2015, pp. 42–43).

4.5. The Interview Team Method

The interview team method is one of the modern approaches used in interviews. Two individuals conduct and manage the interview and guide the discussion with the respondent. This method allows the research team to record everything discussed during the session. One interviewer records the respondent's answers, while the other focuses on leading the discussion. This makes the interview more dynamic, engaging, and productive. Additionally, this approach enhances the objectivity of the findings and their interpretation.

It is worth noting that the interview team method is particularly beneficial in exploratory studies that aim to identify variables related to a given subject. The involvement of more than one interviewer facilitates the isolation and identification of these variables due to the exchange of viewpoints and the discussions between the interviewers regarding the topic (Al-Azzawi, 2008, p. 146).

4.6. Telephone Interview

In addition to the previously mentioned data collection methods, other approaches, such as the telephone interview, are less commonly used in most developing societies. This method is typically limited to contexts where telephone access is widespread among the targeted population and where the data sought are limited in scope, particularly in surveying respondents' opinions regarding a specific social phenomenon (Al-Baldawi, 2007, p. 38).

5. When Is the Interview the Most Appropriate Tool?

Specific criteria and considerations may assist the researcher in determining the appropriateness and feasibility of using the interview for collecting essential research data. Among the most significant of these are the following (Al-Assaf, 1995, p. 392):

5.1. Sample Size

If the sample size is large, interviews may not be feasible due to the considerable time and effort required, which may exceed the researcher's capacity and resources.

5.2. Availability of Alternative Tools

Suppose other data collection tools can be used based on the nature of the research problem. In that case, conducting

interviews may be unnecessary, as they often involve more complexities and challenges than other methods.

5.3. Nature of the Sample

If the sample includes individuals for whom other tools are challenging to apply ,such as children or illiterate participants ,interviews may be the only suitable option.

5.4. Type of Information Required

Suppose the required information is sensitive or confidential. In that case, respondents may feel uncomfortable recording their answers in writing, or if it is difficult to formulate the required data as written questions, the interview is the more appropriate method to employ.

All of this is summarised by Kerlinger (1973), who stated: “When deciding to use the interview as a tool for collecting data related to research questions, the researcher must ask themselves the following question: Is it possible to obtain the same information using a method that is simpler and better than the interview?” This is because conducting interviews involves several challenges, such as concerns regarding the validity of the information, interviewer bias, and the level of the interviewer’s training in the preliminary study of the questions, among others (Kerlinger, 1973, p. 480).

He adds, "When it is difficult to obtain information by any means other than the interview, and when there is a need for in-depth exploration of the data, the interview becomes the most appropriate tool... Likewise, when the research field is new, the interview becomes essential to develop hypotheses, identify variables, and uncover items that may not yet be known to the researcher. Finally, the interview becomes necessary if the research is being conducted with children who

cannot provide information by other means" (Kerlinger, 1973, p. 488).

From this, we can conclude that Kerlinger added a crucial point, which may be considered among the key criteria and considerations guiding a researcher's decision on whether to conduct an interview. This point is particularly relevant when the research field is novel, and the researcher's understanding of it is limited. In such cases, interviews are necessary to generate new hypotheses, identify relevant variables, and uncover items that might otherwise remain unknown to the researcher.

6. Steps for Conducting the Interview

Once the researcher determines that the interview is the most suitable and effective tool for collecting the information needed to answer the research questions and test the hypotheses, the following steps should be followed in its implementation:

6.1. Defining the Objectives of the Interview

The researcher must determine what they aim to achieve from the interview. This requires translating the research questions into measurable objectives, each of which can be assessed through a set of questions. To accurately identify all objectives and supporting questions, the researcher should consult the following:

- Previous studies
- Books and references related to the topic
- Experts and specialists in the field
- Their own scientific and research experience
- (Hamidsha, 2012, p. 103)

6.2. Identifying the Individuals to Be Interviewed

The researcher must define the study's target population and select a representative sample that serves the study's purposes. The selected individuals must be willing to provide the required information and cooperate with the researcher.

6.3. Formulating the Interview Questions

This stage requires the researcher to be fully prepared to pose appropriate questions to yield the desired information. The questions must meet the following criteria:

- They should be clear, understandable, and specific.
- They must be neutral, avoiding any suggestion of a preferred answer.
- They should be comprehensive, covering all aspects of the subject or problem.
- Overly detailed, overly complex, or excessively personal questions should be avoided.
- The manner and sequence in which the questions are asked should be carefully planned.

When designing the interview guide ,which includes all potential questions for the interviewee ,it should encompass everything the researcher aims to learn in alignment with the research problem. The guide should consist of a set of primary and secondary open-ended questions structured around the conceptual analysis conducted in the initial phase. It should be organised logically and contain clear introductory information, including a written introduction to the interview itself ('Aishur et al., 2017, p. 334).

6.4. Selecting the Time, Duration, and Location of the Interview

The interview timing should be convenient for both the researcher and the respondent. Ideally, it should align with the respondent's preferred time, as this psychological moment may be the most suitable for conducting the interview. The duration should be sufficient to allow for a thorough exchange; interviews typically last between 30 and 60 minutes, with an average of approximately 45 minutes. It is important to note that rushed or hurried interviews rarely yield the intended results (‘Aishur et al., 2017, p. 334).

The researcher must also determine the interview location. It is advisable to conduct the interview away from the respondent's workplace whenever possible, as this ensures a quieter, more relaxed environment. If the interview must take place at the workplace, it is preferable to conduct it outside of working hours (Obeidat et al., 1999, p. 148).

6.5. The Pilot Study

After designing the interview guide, the researcher must verify that the guide and its questions are fit for use and that the interviewer personally possesses the necessary skills to conduct the interview effectively before implementation. This process involves two simultaneous steps: conducting a **pilot study** of the guide and **training the interviewer** on how to conduct the interview. This can be done by applying the interview to a limited number of individuals who meet the criteria of the target sample.

To achieve the aims of the pilot study and interviewer training, it is recommended that the interviewer employ tools to assess their performance, such as a video recording of the interview session. Reviewing the recording can help

the interviewer identify weaknesses to address and strengths to reinforce.

Additionally, the pilot study ensures the clarity and appropriateness of question-wording, the linguistic interpretation of terms, and the questions' relevance to the intended objective. It also helps assess the interviewer's ability to manage the interview effectively and avoid situations that may be embarrassing for either party, which could, in turn, affect the credibility of the research findings (Al-Assaf, 1995, p. 397).

6.6. Scheduling the Interview in Advance

The researcher must arrange the interview appointment with the participant and inform them of the topic beforehand, primarily if the respondent must provide documents or records (Aishur et al., 2017, p. 334).

6.7. Conducting the Interview

When conducting the interview, the researcher should contact participants early to arrange an appointment. To initiate the interview, the researcher must speak in a confident and steady tone, for example, saying: "*I would like to take a few minutes of your time for a critical study*" rather than "*May I come to interview with you?*" The interviewer must introduce themselves, present their credentials, and briefly explain the purpose of the study in one or two sentences. It is crucial to reassure participants that their responses will be kept confidential and that their participation is voluntary. This introduction should take no more than one minute. The interviewer should avoid using complex or grandiose language or giving unnecessary details unless explicitly asked.

During the interview, the interviewer must strictly adhere to the questionnaire text, reading the questions exactly as written, without paraphrasing, to make them more conversational. Interviewers must not rearrange the order of questions or skip any, even if a question appears to have been answered previously. Any questions raised during training must be addressed before the interview sessions occur.

The interviewer should not complete the participant's sentences or offer brief, leading responses. Instead, they must probe for deeper, more comprehensive answers, encouraging participants to reflect and elaborate (Bhattacharyya, 2015, p. 231).

Respondents often provide incomplete, unclear, or inadequate answers during an interview. In such instances, the interviewer must employ **probing techniques**, the primary goal of which is to elicit responses that fully address the intent of each question. Neutral probing methods, referred to as *probes*, include the following (Nouri, 2017, pp. 319–321):

➤ **Silent Probe:**

Though seemingly simple, timely and well-executed, silence from the interviewer can be one of the most effective and neutral means of encouraging the respondent to elaborate on their answer. Inexperienced interviewers may feel discomfort when using this technique, fearing that the respondent will interpret their silence as a sign of incompetence or failure to manage the interview. Others may worry that the silence will embarrass the respondent, making them feel as though they are incapable of answering. The distinction between a productive silent probe and an awkward silence lies in the interviewer's demeanour and behaviour. Silence is a supportive and encouraging tool when the interviewer appears confident and anticipatory, signalling their expectation of further detail. Nonverbal cues such as nod-

ding or facial expressions can reinforce this, conveying encouragement and attentiveness without interruption.

➤ **Overt Encouragement Probe:**

This technique involves brief affirmations from the interviewer that signal awareness and interest in the respondent's answers, indicating acceptance of the responses given so far and a desire to hear more. This form of probing includes verbal cues such as “yes” or “I see” and non-verbal gestures such as nodding. Combining overt encouragement with the silent probe is often effective in creating a supportive environment that motivates the respondent to elaborate.

➤ **Elaboration and Clarification Probe:**

This technique involves posing neutral follow-up questions or clarification prompts to obtain more accurate or complete answers. Examples include:

- *What do you mean by that?*
- *Could you tell me more about this?*
- *Can you share what is on your mind?*
- *What are the reasons for that?*
- *Can you explain why you feel that way or hold that belief?*

➤ **Repetition Probe:**

Sometimes, the interviewer can probe the respondent by repeating all or part of what was previously said. Often, the respondent interprets this repetition as a subtle request for additional information. It is important to note that probing is only effective when conducted neutrally. If the probing lacks neutrality, it may lead to bias, distortion, or the unintentional steering of the respondent toward specific answers.

Example of Neutral Repetition Probe

Interviewer: What is the amount and source of your annual income?

Respondent: My income from real estate is \$10,000 per month.

Interviewer (neutral repetition probe): You said your income from real estate is \$10,000 per month.

Respondent: I earn about \$5,000 annually from farming and around \$6,000 annually from a pension.

Example of Non-Neutral Repetition Probe

Interviewer: Do you read any magazines regularly?

Respondent: Yes, a few.

Interviewer: What are the names of those magazines?

Respondent: I remember *Al-Manhal* and *Al-Yaquza*; let me think more.

Interviewer (non-neutral repetition probe): You mentioned *Al-Manhal* and *Al-Yaquza*. What do you think of *Al-Arabi* and *Al-Majalla*? Do you read either of those?

In this case, the interviewer introduces *Al-Arabi* and *Al-Majalla* by name, excluding other possible magazines. This makes the probe **non-neutral**, as it may steer the respondent's attention and influence their answer.

Bhattacharyya refers to this final type of probing as **reflection and mirroring**, which he explains as follows:

"Here, the interviewer may try the therapist's trick of repeating what the participant says. For example, 'What I hear you saying is that you found this experience extremely painful' and then pause, allowing the participant to elaborate further" (Bhattacharyya, 2015, p. 231).

Regarding the relationship between the researcher and the respondent, several considerations must be observed during the interview process:

- The researcher should choose their attire and mannerisms carefully, aligning with the respondent's temperament and preferences.

- The researcher should speak naturally and avoid pretentious language, using correct and comprehensible language appropriate for the respondent.
- The researcher must avoid topics that could embarrass the respondent or are unrelated to the purpose of the interview.
- The researcher should accept the respondent's statements and refrain from arguing or expressing doubt about the respondent's information.
- The researcher should ensure the respondent feels free to answer or decline to answer any question.
- The researcher must not offer unsolicited advice or present themselves as an authority figure or superior.
- The researcher should avoid leading questions and not be biased toward any particular opinion.
- (Abrash, 2009, p. 267)

6.8. Verifying the Accuracy of Information Obtained by the Researcher

The researcher must pay particular attention to the accuracy of the information gathered during the interview. There are several potential sources of error, such as mishearing or misinterpreting responses, the tendency of many individuals to exaggerate or provide imprecise and subjective statements, or even deliberate deception. The researcher must, therefore, remain vigilant.

If the researcher wishes to verify the accuracy of an objective fact, they may inform the respondent that this fact will be cross-checked using other sources. This approach has the added benefit of encouraging the respondent to be more precise and cautious in answering subsequent questions.

It may also be helpful for the researcher to allow the respondent to explain their answers further or to provide qualified or tentative responses. In some cases, the researcher should rephrase the respondent's answer in their own words and then ask the respondent to confirm whether this understanding is accurate and complete.

A skilled researcher makes a deliberate effort to distinguish between **objective facts** and **personal interpretations** and assess whether such facts are being presented through the subjective lens of the researcher or the respondent. If a response includes percentages or fractions, the researcher should ideally convert them into numerical figures and present them to the respondent for confirmation of their accuracy.

For instance, if a respondent claims they spend a quarter of their time replying to client correspondence, the researcher might ask, *"Does that mean you spend two hours a day writing letters?"* In doing so, the respondent may recognise and correct an error in their estimation.

In many interviews, obtaining a **summary of responses** may also be preferable. The researcher can prepare this summary and present it to the respondent to confirm its accuracy and ensure it reflects what was said.

(Gharaibeh et al., 1977, p. 49)

6.9. Recording the Interview

The respondent's answers may be recorded **during**, in real-time, or **after** the interview. Recording responses as the interview progresses has the following advantages:

- It reduces the risk of forgetting important details that occurred during the interview.

- Emotional cues and facial expressions from the respondent may be significant and are difficult to recall accurately if not noted immediately.

However, real-time recording also presents several disadvantages:

- The researcher may struggle to maintain eye contact or demonstrate attentiveness, potentially affecting rapport.
- The respondent may feel restricted or uncomfortable, leading them to withhold information or avoid offering complete responses.

To mitigate these drawbacks, **audio recording devices** may be used to document the interview. However, this approach is not without criticism. Respondents may react negatively to being recorded, becoming overly cautious in their responses. Additionally, recordings do not capture non-verbal cues such as facial expressions or body language.

Despite these concerns, the main **advantages** of using recording devices include:

- Capturing all of the respondent's statements in full, thus reducing the likelihood of omissions or errors.
- Allowing the researcher to concentrate on the conversation, follow up with probing questions, and maintain a natural interaction without the distraction of note-taking.
- (Obeidat et al., 1999, p. 61)

It is helpful at this point to review some of the common **mistakes researchers make when documenting interviews**. If the interviewer fails to recognise, underestimate or ignore a significant incident, they commit what is known as a **confirmation error**. They are guilty of a deletion error if they omit a crucial fact, expression, or experience. **This is an ad-**

ditional error if the researcher exaggerates or expands on a respondent's answer.

Furthermore, if the interviewer forgets the respondent's exact words and replaces them with alternative phrasing that may carry different implications, this constitutes a **substitution error**. Lastly, if the researcher fails to remember the sequence of events or the relationships between facts, they make a **reordering error**.

Given how easily such mistakes can occur, **accurately and promptly recording data and information** must be strongly emphasised (Gharaibeh et al., 1977, p. 51).

6.10. Concluding the Interview

It is essential to conclude the interview with **care, sensitivity, and politeness**, as well as in a spirit of **trust, friendship, cooperation, and mutual respect** so that the respondent feels that their contribution to the research and society more broadly is appreciated and valued. Often, the interviewer ends the session with a prepared closing statement rehearsed in advance (Soteriou, 2017, p. 479).

After the interview concludes, the researcher is encouraged to conduct a **reflective interview**, a self-assessment and an evaluation process. As noted by Bob Matthews and Liz Ross, since the interviewer is the primary instrument for collecting data directly from respondents, they can also collect insights from their own experiences. Therefore, after each interview, the researcher should spend time reflecting on the interview in two ways (Matthews & Ross, 2016, p. 475):

- 1) **Record your observations about the respondent:**
How did the respondent appear to feel about the interview?

Did the respondent express emotions through non-verbal actions, such as hand gestures or facial expressions?

2) Record your reflections about yourself as the interviewer:

- What surprised you?
- What aspects of the interview structure and your approach were efficient?
- What did not work as expected?
- What might you do differently next time?
- What are your interpretations and analytical thoughts at this moment?
- What information have you uncovered? What still needs clarification? Consider reviewing these points with the respondent.
- Do you wish to revise your interview guide?

7. Advantages and Limitations of the Interview

➤ **The Richness of Information and Data:**

Due to the number of responses and subsequent elaborations obtained from participants, interviews are considered one of the most effective tools for collecting scientific data. They provide researchers with a wealth of detailed information, both qualitative and quantitative.

➤ **Suitability Across All Social Categories:**

Interviews are highly adaptable and can be conducted with a wide range of population groups, including:

- Mentally and physically healthy individuals
- Educated and professional respondents
- Individuals with mental, physical, or psychological conditions
- Behaviourally or morally deviant groups

- Peaceful or high-risk individuals
- Men, women, children, the elderly, people with disabilities, and even those with atypical behaviours
- This broad applicability makes interviews particularly valuable for expanding the reach of data collection and enhancing the comprehensiveness of the gathered information.

➤ **Use as a Diagnostic Tool:**

Beyond their use in social surveys for information gathering, interviews can also serve **diagnostic and therapeutic purposes**. By observing respondents' behaviours, emotions, and reactions during the interview, researchers can obtain accurate insights into their conditions and challenges. This diagnostic aspect makes the interview a powerful tool, mainly when working with patients or deviant individuals, allowing researchers to assess and provide appropriate interventions tailored to each case ('Inayah, 2014, p. 151).

7.2. Limitations of the Interview

➤ **Time and Effort Intensive:**

Conducting interviews requires a significant investment of time and energy from the researcher, especially when the study involves many participants or when each interview is lengthy.

➤ **Accessibility Challenges:**

Specific individuals, such as high-ranking officials (e.g., ministers or directors), may be difficult to access for face-to-face interviews, and conducting interviews with high-risk or dangerous groups may expose the researcher to potential threats.

➤ **Psychological Influence:**

The outcome of an interview can be affected by the psychological state of either the researcher or the respondent. If either party is not in a favourable mental condition during the interview, this may compromise the quality and accuracy of the data. In contrast, with a questionnaire, the respondent can choose the most suitable time to respond.

➤ **Bias:**

Interviews are susceptible to interviewer bias. The interviewer's attitudes, tone, or assumptions may influence how questions are posed or interpreted, affecting the respondent's answers.

➤ **Loss of Anonymity and Confidentiality:**

Interviews offer a lower level of anonymity compared to questionnaires. The interviewer typically knows the respondent's identity, place of residence, type of housing, family circumstances, and other personal details, which may make respondents more reserved or cautious.

➤ **Sensitivity:**

Interviews are generally less suitable for discussing highly sensitive issues. Many people prefer to write their answers to sensitive questions rather than respond orally face-to-face (Soteriou, 2017, p. 494).

Conclusion

From the foregoing, it is evident that the interview plays a vital and effective role when employed as a data collection tool in behavioural scientific research. It offers access to a substantial volume of information that few other tools can provide, particularly in gathering personal and sensitive da-

ta and accessing the deeper layers of emotions, opinions, attitudes, and beliefs. Thanks to their direct contact with the source, the researcher can adapt the interview context to obtain accurate and precise information.

However, using this tool is far from straightforward. It is not a simple or linear process in which the respondent freely provides all the information required for each question. As previously discussed, responses are influenced by various contextual factors that may affect the answers' content and truthfulness. These factors include the nature of the topic, the interviewer, and the interview setting.

Therefore, the researcher must possess a high level of skill to grasp the key dimensions of the research topic, ensure comprehensive coverage, and ultimately arrive at the intended findings and research objectives.

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The aesthetics of the carnivalization of writing in Rachid BOUDJEDRA's *The Répudiation* and *The Macération*

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Abstract

By practicing a subversive aesthetic and a theme of denunciation, Rachid Boudjedra evokes in his novels "religion, sex, and politics," a triangle of the forbidden, in order to break taboos and interpret the contradictions and upheavals in Algerian society. Drawing on psychoanalysis and the practice of carnival writing traits such as genre blending and magnification, he proposes a fragmented universe and considers the novel as an aesthetic entity where the historical and the poetic, the real and the imaginary, the collective and the individual, the burlesque and the carnivalesque, are fused.

Keywords: sociocriticism, subversion, aesthetics, genre blending, carnival writing.

L'esthétique de la carnavalisation de l'écriture dans *La Répudiation* et *La Macération* de Rachid BOUDJEDRA

Résumé

En pratiquant une esthétique subversive et une thématique de la dénonciation, Rachid Boudjedra évoque dans ses romans " la religion, le sexe et la politique ", un triangle de l'interdit, pour briser les tabous et interpréter les contradictions et les bouleversements de la société algérienne. S'inspirant de la psychanalyse et de la pratique de l'écriture carnavalesque (mélange et grossissement des genres), il propose un univers fragmenté et considère le roman comme une entité esthétique où se fondent l'historique et le poétique, le réel et l'imaginaire, le collectif et l'individuel, le burlesque et le carnavalesque.

Mots-clés : sociocritique, subversion, esthétique, mélange des genres, écriture carnavalesque.

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Introduction

In an article entitled "The Maghrebi Novel in Question by Khair-Eddine, Boudjedra, and Tahar Benjelloun," Jacqueline Arnaud (Arnaud Jacqueline, 1976. pp. 59-68) pointed out that many Maghrebi novels employ a writing strategy of denunciation. Its representatives are primarily poets, and in a single movement, they pulverize fixed forms and taboos. They continue to write in French because it is urgent to speak, applying a violence with which they transgress sexual, religious, and political taboos. They distort the colonizer's language into a rich verbal creation by shattering the narrative form. Their goal is to aid in the destruction of fixed social forms, which they must not give the illusion of being rational and definitive.

These taboo destroyers denounce the old patriarchy still in place and the weight it places on women, particularly, the political recourse to religion, violently attack power, ancestral figures of authority. This is why, according to the author, the deliberate use of delirium and humor allows them all freedoms, but by resorting to great popular mythical figures, they preserve communication with the public and the possibility of one day inventing new forms. For them, poetry is total expression, a revolutionary means of pulverizing in a single movement, fixed forms and taboos. With them, Maghrebi literature is in search of new paths. Their ambition is to destroy old structures, to carry out a work of critical transgression. These taboo-breaking writers, according to the author, result in a surprisingly rich verbal creation.

By subverting language through various narrative techniques and textual strategies, Algerian writer Rachid Boudjedra transgresses patriarchal literary tradition. With a vigorous critique of the archaic structures of Muslim society

and a systematic transgression of sexual, religious, and political taboos, Boudjedra invents new forms of communication, another language, a language other than that of origins. We wonder if the originality of his writing lies in his subversive poetics and his carnivalization of writing?

Rachid Boudjedra's literature is a literature of messages and political words. Boudjedra will work for an exploration of the meaning of history through narrative writing. An excessive, proliferative, and invasive writing, whose language, through the derisory it translates, displaces the purpose of the story, which is no longer in the expression of something, but in the explosion of the text, the saturation of space, the panic of the character, the bewilderment of the reader, the interest of the critic, the aggression can begin. All his novels are dominated by chasms, disasters, the exaltations of historical memory.

In Boudjedra's texts, the novel functions poorly. Literary concerns change, centers of interest are redefined, the novel is no longer attentive to an ideology, in the service of a cause, it is present on the literary scene certainly, but only for itself, it listens to itself, questions its writing, its limits, its future. The novel attempts to surpass itself. The objective of this study is to show how this surpassing is achieved through the subversion and carnivalization of writing, the recourse to the derisory, to farce, to parody, but also through the contestation of the linearity that characterizes the traditional novel. Boudjedrian writing is open to social criticism, the relationship to power, exile, family, sexuality, cultural dissatisfaction, the conflict between high culture and popular culture, the question of origin and identity, the question of the sacred, the East-West dialogue and the inscription in universal culture!

In his novels, Boudjedra rebels against social alienation. His works are at once mythical, poetic, and universal in scope. An author known for his political and social commitment, as evidenced throughout his work, Boudjedra himself expresses his admiration for the authors of the New Novel, to which he breathes new life, reinvesting a way of capturing reality to report on the reality of his time. The social and political aspect is very strongly emphasized by the Algerian author. The parody of investigation in his novels contributes to this aesthetic of reconstruction, in the development of a modernity often linked to the renewal of a national identity. Our research aims to reveal the question of the relationship between subversion and the carnivalization of writing. This question, which touches on aesthetics, ideology, and the carnivalesque. Boudjedra masterfully transforms this painful desire into the seeds of passion and life for a liberation of thought and the open challenge of the prevailing pseudo-values in a society reassured in its convictions and beliefs. Boudjedra's text becomes a true and virulent critique of the regimes in place.

1- Textual Modernity

Heir to the new literature, contemporary texts refuse to present closure or plausibility, and offer open-ended novels that invite rereading: a trait of revolutionary realism to which Boudjedra's texts subscribe. By participating in modern thought, his texts are no longer bound to any prior authority, be it that of the classical novel or traditional historical discourse. On the contrary, through numerous processes, they continually subvert the foundations of this authority: by doubling the instances of enunciation, which are sometimes written in the feminine, the texts renounce the terror of the unitary discourse where a single voice, generally that of

the father (that of God), is heard; by multiplying stories and integrating History into them, the texts proclaim the plurality of meaning. Modernity can also be read in *The Macération* (Rachid Boudjedra (1984), a total and systematic break with the literature of representation, which invites us to redefine the codes of the novel genre.

Modernity does not come about as a logical, historical operation. Modernity is a chaotic (Chikhi Beida (1996, p. 7)

) and forced intrusion. To be modern, must a work break a certain number of previous literary codes or language conventions? The aesthetic function of animating and dramatizing the narrative and the thematic function of denouncing justice are at the heart of the quest for renewal.

The modernity of the "Boudjedrian" text is manifested in the possibilities granted to its characters to escape. How many times does the reader of *Sunstroke* (Rachid Boudjedra (1972), of *1001 Years of Nostalgia* (Rachid Boudjedra (1979) or of *The Taking of Gibraltar* (Rachid Boudjedra (1987) feel that the characters, particularly in their linguistic, asocial and sexually deviant violence, are inexorably escaping the author's control. This new perception of the character's freedom (Jean Paul Sartre, op. cit., p. 50) presents a vision of literary modernity "The role of the writer, according to Gide, that of "false mediators" consists no longer in imposing his point of view but in raising problems, in worrying the reader and often having the courage to disappoint him" (Mohamed DAOUD, 2006, p. 70)

This quote allows us to situate Boudjedra's texts and those called modern, because they break with other, more conventional forms of writing. Boudjedra transgresses the laws of the text's functioning and translates into a narrative dysfunction that disrupts the story and compromises the activity of

reading. Part of this process of questioning, his novels challenge us because they present something unfinished, deconstructed, and digressive.

In his novels, the novelist evokes such sensitive subjects as religion, history, memory and the place of women. A fundamental characteristic of literary modernity. His works share a modern aesthetic rooted in the preeminence given to language. His novelistic work participates, according to Charles Bonn, in an "androgynous writing" to be considered in a dynamic of "rupture which is that of modernity itself" (TOURE, 2010: p. 174).

2- Poetics of Subversion

According to Touriya Fili-Tullon (2009), the notion of subversion is very present in literary criticism. It represents upheaval, protest, destabilization, indiscipline, mutiny, overthrow, revolution, sedition, and destruction. It is therefore opposed to conformism and moderation. The term subversion also carries connotations of destruction and ruin and is quite clearly political: the "overthrow of the [established] order."

In the literary field, subversion, depending on the form it takes, allows us to distinguish between ironic literature and engaged literature. Literary subversion can take different forms and range from simple ideological contestation represented in the work to aesthetic subversion that affects the writing techniques themselves. "Subversion" refers to both destruction and upheaval¹. To subvert is to turn something upside down; the word retains, alongside its literary meaning, a political and moral meaning, for example in "to subvert received ideas."

¹ See Robert, History of the French Language, article "subvert".

As for Rachid Boudjedra, the subversive writer who stands at the confluence of different literary movements, both Western and Maghreb, without forgetting the inspiration he constantly emphasizes from Arabic literature, his subversion seems to be fueled by a quest for the absolute that takes on different appearances, sometimes existential, sometimes mystical, or "simply" ideological. Subversion, for him, is first of all thematic. It is linked to the transgression of taboos in societies where it still continues to exercise its influence. Sex, religion and politics constitute the sacred triangle that a self-respecting subversive literature is called upon to transgress.

The effects of subversion in Rachid Boudjedra's works are related to the emergence of a variegated or bilingual, sometimes even multilingual, linguistic imagination, made of syntactic and discursive transgressions, phonetic, lexical or graphic creations, mixtures of registers and genres, games of masks or postures, among authors who thus resolutely place themselves in a total contemporaneity.

Boudjedra recreates a multicultural universe where the languages in contact seem to participate in a polyphonic harmony based on the technique of counterpoint: each word in one language seems to call for its equivalent in the other. The impact of bilingualism is therefore evident. What Boudjedra has in common with many French-speaking Arab writers is the reference to local realities in his novels: anthroponyms, toponyms, allusions to current political events, cultural facts, religion, traditions, etc.

The subversive scope of Boudjedra's writing, described as "enigmatic" (Hafid Gafaïti, 1999, pp. 35-77), remains essentially linked to the taboos that the author openly attacks, whether political, religious or sexual. A trinity that continues

to weigh, more than ever, in the Arab-Muslim¹ world. On a generic level, Boudjedra's subversion attacks precisely the foundations of autobiography and history. The studies collected by Hafid Gafaïti give a large place to these two aspects of the work, either jointly or separately². If a literature wants to be subversive, it is precisely because it does not obey either conventional censorship or normative limitations. Seduced by ancient, pre-Islamic or classical³ authors, this author does not fail to cite or evoke them, especially the most subversive of them such as "Bachar Ibn Bourd"⁴ "Abou Nawass"⁵. Boudjedra produced a prolific⁶ body of work and is labeled a "subversive author," but with a more pronounced political nuance. As H. Gafaïti noted in these words:

"Given that, on the one hand, his work already considerably disturbed a readership and a French-speaking press wary of the subversive nature, not only of his writing, but also of his themes and that, on the other hand, his openly anti-fundamentalist positions and his claim to atheism and communism ended up alienating him both Arabic speakers and French speakers and certain factions of power as much as Islamists, Rachid Boudjedra was certainly one of the first men to be brought down by occult organizations allied

¹ Cf. Fatima Mernissi, (1983), *Sex, Ideology and Islam*, [English ed., 1975], Paris, Tierce.

² Cf. Hafid Gafaïti (ed.), *Rachid Boudjedra. A Poetics of Subversion*, I. *Autobiography and History*, op. cit.

³ Cf. Habib Salha, *Maghrebian Poetics and Intertextuality*, op. cit., p. 106: the critic notes allusions to Ibn Arabi, Al Jahiz, Abou El Alaa El Maarri, Abou Nawas, Bachar Ibn Burd, Omar El Khayyam, Ghazali, Ibn Rochd (Averroes).

⁴ *The Dismantling*, p. 211.

⁵ *ibid*

⁶ A conference held recently in Oran (April 9 and 10, 2005) had precisely as its theme Rachid Boudjedra and the productivity of the text; the proceedings were published under this title by Mohamed Daoud.

openly or indirectly, in an objective manner, to certain fringes of political power." (Gafaïti, 1999: p. 53-55)

Hafid Gafaïti noted that writing is, for Boudjedra, a work of both asceticism and enjoyment. For, according to him, what matters is not to write a story but to write to free oneself, to heal oneself from the ills of existence: erasure of ills by inscribing words; we will have recognized one of the great constants of modern writing. This is also what Naget Khadda notes in his article: "the word is distributed among several characters,"

"[it] spreads in Boudjedra's usual way by suspenders and digressions, by repetitions and displacements, by cores and expansions, in a text which folds, under redundancy, overload and swelling, giving rise to a hypertrophy of rhetoric in relation to the structure." (Gafaïti, 1999, p.55).

Lila Ibrahim Ouali, for her part, pointed out that R. Boudjedra's novelistic creation establishes a literary coherence in the development of an identity and a "personal myth" that are based on a subversive poetics. Working on the French-language texts of R. Boudjedra in a book entitled "Rachid Boudjedra. Poetic Writing and Novelistic Structures," Lila Ibrahim focused on the study of writing and composition processes. She also analyzed the narrative and linguistic components, the games of diegesis that are organized around an individual and collective imagination, the springs of narrativity that give us a reading of the confrontation between a writing self and a self-present in the writing as a character.

The author finally noted that the originality of Boudjerian writing lies above all in its crossbreeding, in the complexity of its resourcing of a cultural, linguistic and literary dynam-

ic. According to the author, the methodological approach privileges the poetic dimension of the work and incidentally addresses sociological and psychological elements when these are arranged in meaningful structures. The initial stage reveals the preponderant role of linguistic and textual interferences in poetic functioning, which require the implementation of strategies of insertion, modification, assembly, accommodation, etc. These strategies allow R. Boudjedra to develop his personal myth on a subversive poetics. The second stage, according to Lila Ibrahim, considers the part of political commitment that underlies the aesthetic concerns of the writer.

The rhetoric of criticism (intertextuality and dialogism) which is based on Boudjedra's archethemes is motivated by R. Boudjedra's desire to tell the adventure of writing and to build a privileged relationship with an implicit reader who will multiply the meanings of his "open work". (Ibrahim: 1998)

In an article entitled "Rachid Boudjedra, a scandalous author?" Kasereka Kavwahirehi made an analysis through which she situated the approach of Mohammed-Salah Zeliche in his work "The writing of Rachid Boudjedra. Poét(h)ique des deux rives" and how he presents as fundamental the initial project of Boudjedra, which is to dismantle the old order, including the literary tradition. Hence the conception of writing that emerges from Boudjedra's work. For someone who has often identified with the mother persecuted and mistreated by an unjust order, writing is above all a weapon to reconquer the lost paradise. A machine for dismantling the bourgeois state and the religious order with a view to establishing a new order that is no longer based on religion, the source of inequalities, injustices, suffering and frustrations, but on the values of a secular humanism.

In Boudjedra's writing, the individual and the collective are deeply intertwined. "The act of creation [...] pleads for a self and bears witness to both society and History." (Kavwahirehi, 2006, p. 112) Mohammed-Salah Zeliche sets out to examine the literary means and resources deployed by Boudjedra to "bring about his ideological program," namely "to dismantle the old oppressive order." (Op.cit., p.115) More specifically, he sets himself the task of analyzing and determining the reasons for borrowing the aesthetics or narrative techniques of L.-F. Céline, C. Simon and G. Garcia-Marquez and to "make their specific mechanisms and functions perceptible" (ibid) in Boudjedra's project. The author thus demonstrates that in Boudjedra and Céline, we find a [same] conception of language and language, a nihilistic vision of the world, an imaginary where memories and resentments simmer, a desire to say that underlies a violent emotion, a temperament that takes after Diogenes, a rebellious nature and a destiny marked by dualist ideology (dominated/ dominated...) (Zeliche, 2006: p. 112)

As in Céline's stories, Boudjedra's narrators "give free rein to irony, black humor, and exasperation and [...] utter a language with an oral/popular character." (*Ibid*) This recognized, if not claimed, Célinean component pushes the subversive violence of Boudjedra's text "to its highest point." It reinforces the dismantling of the traditional order, that of novelistic writing as well as the more general "dismantling of all old attitudes" (Zeliche, 2006: p. 146), sedimented in the language, and highlights the fact that Boudjedra's dismantling is "a matter of style, therefore of hard work aimed at giving depth, breadth, and weight to his arguments – in order to better scandalize." (Zeliche, 2006: p. 117)

By shaking up a literary tradition of writing and by disrupting the order of a literature that is, if not Algerian, at least Arab and Muslim, R. Boudjedra, on various levels, shocks a reader accustomed to tirelessly indulging in the evocation of a pseudo-glorious past. [...] By disrupting a way of speaking, he confronts mental habits that are often installed forever. Mohammed-Salah Zeliche suggests that, in Boudjedra, or, as Guy Scarpetta says: "to pass elsewhere: not in a "beyond" of language [...], but in it and against it, in a strategy of confrontation, cheating and diversion" (Op.cit., p.122). The author also attempts to point out that commitment in literature is only truly realized as "languagement" (Lise Gauvin). As Calle-Gruber said: "The political fight is indeed in language that it is waged, in the work on the letter of signifiers and signifieds. Politics and poetry are linked." (Zeliche, 2006: p. 112)

According to him, the second lesson that can be read through Boudjedra's paradoxical positioning in relation to ancestral heritage as well as Western modernity is this: literature or, better, writing is an experience of rupture. It is, as Guy Scarpetta suggests, "an experience, constantly to be renewed and displaced: an experience of crossing, of the transgression of identities, of the explosion of limits, of being torn away from the earth and myths, of the infinite circulation of nominations" (Scarpetta, 1996). Finally, he also attempts to show how the author has constituted his work as a revolutionary and uncompromising ideological program to dismantle the old order deemed oppressive.

Afifa BERERHI also demonstrated, in her article entitled "Rachid Boudjedra", that the Boudjedra narrative thus undergoes the break and reversal desired by subversive writing. According to her, the effects of break and confinement, of reversal and transformation carried out by a parodic ap-

proach and a derision pushed to the point of absurdity, prevent the novel from constituting itself as such by breaking and entering. According to her study, such a construction was only possible thanks to the narrator who agrees to lose his reason in order to conquer the power of denunciation. "The simulated madness was only an attitude of defense" (Bererhi, 1988), a "mythical illness created from scratch" for the triumph of freedom of expression which allows Rachid, lost in the vertigo of memory, to express his own repudiation of the family and social environment, to express his "bastardy" in order to respond to the initial "Who am I?" She noted, finally, that writing as a scriptural composition ends up erasing the theme. As a result, it serves an aesthetic more than a narrative intention. These observations call for a conclusion on the binary structure of novels: the violence naturally attached to the themes raised but also generated by the writer's scriptural work always finds its counterpart in this same writing.

Under the title "The map and the plan, Ariadne's thread of Michel Butor's *L'Emploi du temps* and Rachid Boudjedra's *Topographie idéale pour une agression caractéristique*", Claire Mazaleyrat pointed out that "Boudjedra transforms his plans into true works of abstract art by achieving, through the amalgamation of sensations and impressions experienced by his character and visual elements perceived by a more objective eye" (Mazaleyrat, 2022), with a mixture of perspectives, a very pictorial approach to the world. Her study showed how he goes beyond a model of reflection largely inspired by the New Novel, by adding a sociological dimension that is more than discreet in Butor. It would therefore seem that the formal influence of the New Novel has allowed Boudjedra here to express a questioning that is

both philosophical and social about the place of man in the universe of signs and in this incomprehensible space. Boudjedra denounces violence, through a subversive, erotic and irreverent style at the risk of shocking, as is the case from the beginning, with *The Répudiation*:

"The Repudiation manifested at the right time, (...) the response to an expectation regarding the French-language literary text: to see it denounce the situation of women and the confinement of the daily life of the young Algerian generation, victims of the sclerotic weight of their fathers. A very complex expectation, since it fears at the same time being fulfilled. For responding to it constitutes, strictly speaking, the major scandal: the highlighting of what, in essence, must remain hidden. It is to violate this decency, this "hishma" which is partly the foundation of Muslim identity, and which prohibits moral undressing, in particular showing this other side of the feminine universe and the intimacy it contains (...). This contradictory expectation will therefore preferentially turn towards texts written in the language of the other, and which their difference therefore places in a situation of marginality. Marginality from which speech is possible, yet necessary, which says what cannot be said within the circle of identity." (Bonn, 1976: p. 175)

"The Repudiation is a story that stems from a fury to speak the forbidden, the shadowy zone where the fundamental contradiction of a society is knotted. This is why the situation of women in a text of fury is also a statement of the confinement of an entire country" (Bonn, 1974).

In *La Répudiation et La Macération*, Boudjedra denounces the abuses of religious men as much as those of politicians, it is much more with the aim of showing the villainy of one and the other, than to defend any ideal! Violence emanates from words but also from novelistic structures, phrasal

compositions and the choice of characters. It is not only the property of a choice of crude, obscene words and execrable or scatological situations. It can also be born from a seemingly sanitized universe that emanates from the mouth of the narrator. The narrator's first act of violence is to always speak against something! Against oblivion or memory, against a cursed reality or forbidden dreams, against excessive lyricism...The interference between reality and the dreamlike, fictional world gradually fades until it disappears completely. Boudjedra delivers memories in bulk, but shows relevance in their choice. In this regard, M'barek Zine El Abidine states that "Traumatized memory restores a fragmented vision of the world. It tirelessly returns to the same events and the same moments." (M'barek: 1994) The diverted voice does not stop its annoying whispering there: it is not enough to denounce but to guillotine; nothing is more effective than ridicule: "In front of us, however, he mocked their ties and their big wool coats that they kept on them, despite the stifling heat of the Algerian summer, to clearly show the village their enrichment, which was absolutely artificial" (M'barek: 1994).

Boudjedra's novels present the reader with an unfinished, digressive, even awkward text in its way of narrating events and, from the outset, unnerving the same reader, accustomed to more narrative stability, to a novelistic well-being, provided by what critics call the conventional novel.

3. Writing: Subjectivity, Pleasure, and Catharsis

Novelist Rachid Boudjedra delivers in one breath a narrative fueled by reality in all its complexity and transformation, presenting itself as a cry of alarm, an urgency to write in order to resist. Through metaphors, allegories, and

symbolization, the narrator-author finds an answer to his inner and painful conflicts, transforming his pain into venting words. Boudjedra's writing constitutes a cathartic (Garcia-Cassado Margarita, 1995, p. 18) outlet through which he unloads his childhood nightmares onto paper and, from a rereading of his subjectivity, creates a transformative writing-reading of Algerian society. Boudjedra draws on psychoanalysis and the writing techniques of the New Novel¹ to revolutionize Algerian society by filtering it through the unconscious via the repressed collective unconscious.

Persecuted by gaping symbolic wounds¹, the main character seems the same, as Boudjedra's work is imbued with a filigree subjectivity that each time reveals a trait of his plural dimension propensity in the narration. Emotionally traumatized by the aggressive social reality, the central character attempts escapes that do not succeed: he takes refuge in delirium, consumes incest. But it is writing - sublimation, which transforms emotional traumas by reconstituting the egotistic integrity of the subject that constitutes a salutary escape and a cathartic purpose. This passionate search for a catharsis, a relief or a salvation for the literary work is also a desire for the dismantling of the author, a powerful will to rebuild himself, a particular aesthetic. Retelling violence, aggression, subversion, provocation is essentially emphasizing that writing is perceived as a catharsis through which the creator frees himself from his anxieties and fantasies, or at least achieves a reduction in suffering: "It is thanks to this charge that we place on the page that we achieve a certain liberation of ourselves" writes Boudjedra. Writing also proceeds from the settling of scores "to render reality harmless" and ward off evil. Boudjedra decided to draw from his ink to

¹ Ibidem.

break this taboo trinity that literature had to make because life for him is not so simple; it does not flow impassively. Today, he returns to quadrupling the prohibitions. Indeed, according to his article entitled "Return to Repudiation", Djamel Ben Yekhlef revealed that it was the ideological and political upheavals that gave the writer the opportunity to vent his heart by referring to Boudjedra's words:

"[...] I practice history in a critical and subversive way. [...] I have tried to show, not as a historian, but on a sensitive and literary level, how history also retains its silences, its falsifications. [...] This is how art is subversive. [...] History invested by literature becomes subversive". (Boudjedra, p. 87)

After sex, religion, and politics, Boudjedra launches against simplicity. Writing would not be an arrangement of words: the novel is not an act of storytelling. Writing is; pleasure and knowledge. And to do it; one would have to succeed in confusing textuality, poetics, structure, and erudition. So many ingredients that the author seeks to ensure to avoid being "overly understood." So, faced with a surplus of objectivity, it was necessary to bring out the subjectivity that many Algerians lacked. Algerian society was like something frozen, something fabricated once and for all, something that would not be entirely human, with all that humanity can contain of contradictory, pathetic, free, and grandiose! So; it was necessary to create subjectivity. And to write subjectively, one had to put one's own self into it. From subjectivity, one arrives, psychoanalytically, at the central fantasy.

In *The Répudiation*, Boudjedra disrupts our conformism, awakens our latent revolt. He shakes up outdated traditions, outdated conventions and cries out his despair against the narrow religiosity of a blocked society, extremely hypocritical, bourgeois, rapacious, puritanical and self-righteous,

without forgetting a certain regime in whose hands the Revolution would have failed! So, in keeping with the brutality of his temperament, Boudjedra and with a denunciatory, violent and daring word: speaks, invectives, curses, blasphemes, because speaking seems more essential than writing! The novel affirms the need to shake up the order of things, to change the life that leads the small child to dream of imaginary parents who are better, stronger and more beautiful than his real family. As Naget Khadda reminds us: "the sexual constitutes, with the political and the religious, the traditional "forbidden triangle"¹, particularly active in the sociocultural context which serves as a reference for the work" (Khadda, 1987). It is through the problems of the woman and in particular those of her mother that the political-social concerns of the narrator appear in filigree. Life in the right place is the subject of an article developed by Ali Yédes who refuses to read it as pure fiction and sees it as an autobiographical mirror, a novel which, unlike the others, remains very close to real life:

"To reach the conscience of his people and that of the international community, Boudjedra uses a novelistic form that mixes reality with fiction (...) It is no longer only the artist who speaks here but also the human being and the potential victim." (Yédes: pp. 139-165)

Boudjedra's thematic and stylistic choices are evident in a bitter sociological critique of denunciation and shocking revelation. Desacralizing religious dogma, perceived as an alienating and castrating system, is a permanent undertaking that Boudjedra undertakes, in our opinion, to raise awareness, reveal and cultivate the freedom of the self, of erased subjectivity and to allow the total affirmation of being. In conjunction with the psychoanalytic, social and polit-

¹Expression used by the author in a conference in Algiers in 1990

ical function of writing, this, imbued with poetry, also serves pleasure: "Writing is an act of self-enjoyment, this is how we can define the relationship between the pencil and the sheet of paper as a sexual relationship of a mental and rational order."

Boudjedra's "intellectual" pleasure is evident when he mixes casualness with seriousness, poetic delirium inflating anorexic speech. This futile detail accessing the essential! This dynamic writing, disrupting the traditional codes of narration, is in perpetual semantic gestation. The textual spaces where signs collide and refer to their double opposite open up to plural meaning. The present ambiguity favors the multiplication of interpretative leads and false leads and considerably drowns out authoritarian speech. Rhetorical and structural processes are at work to benefit this staging of writing. Thus, each protocol for reading a work brings into the writing, like a being that freely constructs itself. On its reverse side, this same writing is poetry "erected according to the modes of psalmody." Rachid Boudjedra sees in the sign the compensation for the impossibility of religious faith. He substitutes writing for all essence and sees in it the metaphor of love. The novel is thus also "a grammar of sexuality."

Mohamme-Salah Zeliche (2005) pointed out that writing, because it is a metamorphosis, if not an escape and a search for salvation, because it is a refuge in the mysteries of language, is for the author the opportunity to return to the original place, through which he can dissolve his personal discomfort. The display of sordid dreams, the crude description of menstruation, blood, incestuous facts, etc., all of this shocks the reader. However, the overlapping of themes from one work to another clearly reveals the literary, philosophical and political project, and this through textual violence:

"with a shift towards the fantastic and a rhetoric nourished by intellectual theorizations, around the poles of Marxism and Islam, which make Boudjedra a champion of revolutionary allegory" (Bouraoui, 1985). From these variations and overlapping figures, the Boudjedra myth (Op. cit., p. 10) is born. Instead of being accomplished in its finished form of told stories, the work, therefore, spills out onto itself and Boudjedra's writing becomes a writing which reflects on its own sources of development, on its literariness.

4. Carnavalesque Writing or Writing in Motion

Faced with this invariable theme, there is writing that reflects diversity: grotesque realism and the characters' zani-ness, fantastical delusions, inscriptions of the improbable and the fantastic, love and poetry, interplay of styles and constructions develop and renew the expression of the carnivalesque and allow writing in motion to produce the specificity of each work.

Rachid Boudjedra delves back into his novelistic universe, where an individual, intimate story collides with the collective history of Algeria, confronting them in a singular aesthetic that shatters the boundaries between poetry and document, interwoven within an allegorical narrative. This contiguity between blurred memories and the country's blurred history is also the aesthetic identity of this novelistic universe.

Collective history and individual history, intimately linked and mutually determining, impose themselves through their constancy. Society, politics, and culture, considered in relation to the traumas they provoke in the individual, are the subject of a subversive questioning. From this perspective, Boudjedra's work could be summed up as "a single sentence" repeated by different actors. Faced with this

invariable theme, there is the writing that bears witness to diversity: grotesque realism and the craziness of the characters, fantastical delusions, inscriptions of the improbable and the fantastic, love and poetry, interferences of styles and construction games... develop and renew the expression of the carnivalesque and make the writing in movement produce the specificity of Boudjedrian work.

Boudjedra's literature is first and foremost the novel of his scriptural adventure. The violence generated by the writer's scriptural work always finds its counterpart in this same writing and allows us to better grasp the militant aim of the entire work, founded essentially on a desire for the radical transformation of Algeria, both by renouncing theological thought, by reappropriating the secular dimension of Arab civilization, and by "differentiated" integration into the modern world. Thus, it is around the theme of writing that the unity of the work is achieved, even though its protean character is recognized. From one story to the next, the recurring fictional motifs lend themselves to the exploitation of other founding motifs of difference. Overturning the traditional codes of narration, this writing is in perpetual semantic gestation. Faced with this invariable theme, there is the writing that bears witness to diversity: grotesque realism and extravagances of the characters, fantastical delusions, inscriptions of the improbable and the fantastic, love and poetry, interferences of styles and construction games... develop and renew the expression of the carnivalesque and make the writing in movement produce the specificity of his work.

4.1. Carnivalization: A Subversive Means

Carnivalized thought combines polyphony, dialogism, and difference and depicts the deconstruction of meaning through the interplay of signs, for, as Bakhtin emphasizes, "Human nature is dialogical; it has a double meaning, a double way of seeing the world." The subversive infiltration of carnivalesque thought into textual ideology establishes a new meaning, which moves away from the logos to the reciprocal movement of the self-ego. These are the conflicts of otherness that can be read in the verbal fabric in figurative form: "through metaphors, sinedoches, antitheses, and paradoxes, which make language ambiguous. Carnivalized images have a meaning that can be read in two ways, because the discourse is dialogical." (Bakhtin: 1977)

Boudjedrian work is carnivalesque. In his stories, there is subversion; rupture, the reversion of the world. We can first of all find the signs carrying a social ideology in the writing. The revolutionary project inscribed in his work is salient by its ideological reference to communism and is translated by an ostensibly playful writing. The ideological referent becomes a pretext for scriptural elaboration. This writing lends itself to the games of the imagination and its luxuriance gives the story ambiguity and complexity: "Rachid, the narrator evokes in a Kafkaesque story his rage against the political clan and does not fail to recall this pro-communist soothsayer "killed at point-blank range because he was reading Marx." (The Repudiation: p. 123)

“Anxiety gripped me as I climbed the stairs (...) but I was wrong every time and this fueled my hatred of the clan (...) the daily meeting with the secret members broke all my energy and all my desire and left me prey to the most violent despair because I did not understand where they were going with this, nor what

exactly I was being accused of". (The Repudiation: p. 123)

Then this: Myriam, speaking of my grandfather, on my mother's side, said: "Every drunken binge brought you back to your grandfather (the one and only communist in the whole village)." (The Macération: p. 266) "From the beginning and as far back as your memory goes, you had always understood that your mother did not appreciate leaving you to the phantasmagoria of the old man and his tireless indoctrination, which she sensed were irremediably inscribed in the manner of an indelible chiseling that would never cease to mark life". (The Macération: p. 267)

4.2. Carnivalization of Writing: From Aesthetic to Political Engagement

It is also aesthetic engagement that dominates political engagement in Rachid Boudjedra's novels. The author's goal is to create his own language through writing, his narration, and his vision of the world. This is also addressed by Yann Venner in his article entitled "History in Stories. A Reading of Rachid Boudjedra," where he suggests that plausibility is not a fundamental principle for Boudjedra. For him, the writer wishes to destroy the referential illusion to draw attention to the functioning of the text, of writing that will prefer the language of the novel to fiction. Writing then becomes "the unknown that must be confronted and deciphered" (Yann: pp. 17-31), as Abdelkader Khatibi writes, for whom the study of the content of the work must be transcended.

Boudjedra's writing opens up to the forbidden with frankness and audacity. It is a courageous and insolent form adopted by the writer to overcome passivity and modesty.

His novel *Timimoun* is a free form that constitutes a new approach in the novelistic production of this novelist for whom writing has always been a refuge. This writing develops a personal myth. It constantly pours out on itself, reflects on its sources of generation, its literariness. It is a writing of the self. According to the author, in most of Rachid Boudjedra's novels, the text, and from a disturbed and failing memory of the narrators, brings together historical and fictional events from a miniature *The Taking of Gibraltar* (BOUDJEDRA Rachid, 1969) or a photograph *The Dismantling* (*Idem*), hangs up fragments, gathers by associations and analogies words full of flesh themselves leading to digressions. This generative work thus demonstrates that the text at first glance only refers to itself and that it only intends to stage its own functioning.

A writing that then conditions the reader, "because there is nothing to expect from a passive reader" (Yann: p. 256), writes Rachid Boudjedra. Through his study, Yann Venner noted that through its variations, its evasions, its digressions, its arbitrarily interrupted sentences, its breaks in time, its questioning of the events reported by the characters themselves called into question, through the variation of points of view, through the blurring of transmitters and temporality, through the shifting of narrative voices and the derealization of the story, Rachid Boudjedra, by tipping reality towards fabrication, gives precedence to the poetic over the political. He thinks, finally, that it is by articulating the notion of History with that of stories that novels celebrate the multiplicity and heterogeneity of language games, aesthetic, historical, fictional and other effects.

Breaking with the plausible, with numerous incursions, intrusions, and digressions, Boudjedra's writing offers a fragmented universe where words proliferate. Since *La Ré-*

pudiation, his novelistic work, multiple and unique, has been part of a dynamic historical and rhetorical reinterpretation of Maghrebi reality in general and Algerian reality in particular, using diverse and often disturbing registers, parody, the crudest realism, and hyperbole. The characters in this work regularly evolve in a circular, singular universe where sex and blood, central figures of the Boudjedra myth, are central.

5. Features of Carnival Writing:

5.1. Mixing Genres and Figures of Magnification

Thus freed from the taboos of the social order and delivered to the uncontrolled hyperrealism of the unbridled imagination of the writer Boudjedra, sex is staged. The reign and omnipresence of sex are then proclaimed, without false modesty. The narrator or writer therefore speaks openly about what, usually and out of decency, is kept reserved at the risk of disturbing the order of things and decorum. This is the process of the incorporation of the carnival by the novel where there is a series of binary oppositions that distinguish an official and serious world from an unofficial and carnivalesque world where the reversal of values occurs.

The universe of excess and the monstrous prevents any norm from establishing itself and any form from being fixed. The principles of referentiality and the effect of reality are modulated here by the prism of the carnivalesque, which leads to their deformation: deformation of the character, deformation of the world of the work, and the deformation of language. Indeed, in this universe, the characters undergo the mask of a process that destabilizes identity without destroying it. This is what Mikhail Bakhtin highlights, which, according to him, is the universe that allows us to "mutually

change bodies, to renew ourselves" (Bakhtin, 1979: p. 255). Thus, the images of excessive widening and narrowing here evoke deformation and imply the transgression of fixed bodily limits. Hence the reversal of distinctive characteristics, roles, and the misalignment of figures, calling upon supernatural characters or beings, the invisible world.

One of the most remarkable features of new Maghrebi novel writing is undoubtedly this excessive tendency, as in the New Novel and the postmodern novel, to transgress taboos and prohibitions. Like a textual obsessive, the novelist Rachid Boudjedra violates prohibitions and delights in speaking in a daring writing of sex and in a deliberately shocking language. Thus, the grotesque lower body intervenes in the description of the world of the work through the predominance of the grotesque (ridiculous, bizarre, extravagant ...). It is therefore a reversal of values. This mixture of the fantastic, the extravagant, the excessive and the monstrous that we encounter in Boudjedra's texts exposes us to a problematic of the genre. His texts represent a mixture of genres in that they involve myth, legend, poetry, epic, and tales that abound in these novelistic works. This is proof of a particular writing style, which stands out for its astonishing and delicious aesthetics.

Drawing inspiration from the resources of oral tradition and Arab-Muslim culture, Boudjedra proposes a novelistic writing, one of rupture and transgression. This writing seems to reveal carnivalesque traits through an instinctive presence of magnification figures. These magnification figures, as rhetoric of carnivalesque writing, mark the aesthetic character of Rachid Boudjedra's writing. The use of these figures has a significant value insofar as this multidimensional trait through these forms aims at the objectives of textual modernity. The originality of his creation lies essentially

in the freedom to organize the literary heritage as the author wishes. This, in the concern to innovate and reshape the novelistic genre by destroying traditional generic boundaries. The writing of sexuality or aesthetics of sexuality therefore appears as a strategy, a liberation to raise awareness and stigmatize. Hence the process of "literary carnivalization" of which Bakhtin speaks. Such modern writing appears to be one of the best strategies for understanding and confronting the realities of modern societies.

5.2. Scrambling Techniques

In his doctoral thesis entitled "Francophone Modernity and Postmodernity in Writings of Violence. The Case of Rachid Boudjedra and Sony Labo Tansi," Thierno Dia Toure demonstrated that the narrative challenge of Rachid Boudjedra's novels lies less in illustrating or reproducing the scene of violence than in capturing what constitutes its occurrence/advent. According to him, Rachid Boudjedra seeks to draw from his scenographies the singularity of a literary experience whose radicalism is primarily rooted in a move beyond the narrative schemata, systems, and techniques of the aesthetics of the reception of violent writing and which, not content with addressing iconoclastic and subversive themes, moves toward a stylistic, formal, and structural revolution by considering "humor as a model for modern writing about violence" (Toure, 2010: p. 174). Rachid Boudjedra said that "writing is a blurring of the data of reality (...). Why leave aside fantasies, questions, subjective analyses? The main thing is not to lose the common thread" (p. 174).

Collective history and individual history, intimately linked and determining one another, impose themselves by their constancy. Society, politics, and culture, considered in

relation to the traumas they provoke in the individual, are the object of a questioning carried out in a subversive manner. From this point of view, Boudjedra's work could be summed up in "one and the same sentence" which is repeated with different actors. (...) » He confided, in an interview: Writing is making reality speak through – paradoxically – a major scrambling of the data of reality. Because literature is illusion, it is poetic. And poetics is a scrambling of every moment and of all data » (p. 176) He added: What is fascinating in the work of writing is precisely this scrambling, these techniques of scrambling that we impose on ourselves, that personally I impose on myself in order to – effectively – strip reality; to dig deep, beyond what we call reality, to restore not a reality but a consciousness. A moving, pathetic and passionate consciousness of the world.

For the author, it is a question of a novelistic subjectivity, one that "seeks to transcribe (...), its ambition to take up, through formal invention, the challenge of its responsibility towards the world to which it is attached" (p. 103). According to him, this postmodern orientation, through a massive revaluation of themes, chronicles and other stories, de-centers its aesthetic challenge towards a work of reconstruction of narratives. However, refuting in its narrative space, any monopolization of form, techniques and structure, it moderates them by various strategies. Among which, the convocation of narrative practices which relate to the rewriting, fragmentation, discontinuity, dissemination, hybridization and heterogeneity of the postmodern novelistic text. Because, ultimately, "the history of all literature is the history of the resumption of forms" (p. 178). In this perspective, the comic of words intervenes as a mediation, in the work of Rachid Boudjedra, of a relationship attraction/rejection of the local language vis-à-vis the French language whose "gib-

berish" (p. 102) reveals through humor a violence exerted on the language. It is modernity that was built on positions of [formal] rupture.

Conclusion

Rachid Boudjedra's novels offer the opportunity for poetic delight and reassure plural reading through the complexity and ambiguity of Boudjedra's style, an alchemist of words, inclined toward a fascinating stylistic aesthetic. The novel, usually an open space conducive to readers' daydreams, is peppered with the author's instructions inviting artistic complicity for a delightful reading experience! The "cursed" authorship is the poetic anchor of the relentless narrator who vainly attempts to paint an elusive "being": the accumulation of adjectives is the prism of a reading of visceral pain that stirs the depths of the subjugated narrator! Boudjedra's style is characterized by a particular blend of intellectualism and impressionism, balanced by a logical analysis pushed to the extreme subtlety and a thorough reproduction of sensory and psychological data, down to the tiniest nuances!

Carnivalization in Boudjedra's texts presents itself in several aspects and rhetorical traits, more precisely the figures of magnification and the mixing of genres. Thus, it emerges from our study that the figures taken into account, which are the grotesque lower body, the universe of excess and the monstrous and the problematic of gender, highlight the carnivalized style in Boudjedra's novels. These characteristic features of carnivalesque writing run through the entire text using a discourse of deformation of reality that produces effects of strangeness and incoherence. Moreover, the ele-

ments of heterogeneity revealed translate a transgression of the boundaries between man and animal, high and low, real and imaginary and give this writing a purely singular originality.

Ultimately, Boudjedra's texts succeed in realizing the novel as an aesthetic entity where the historical and the poetic, the real and the imaginary, the collective and the individual are merged. The writer's originality lies in expressing the intimacy of his being. According to Hafid Gafaiti, literature obeys a double function for him: first, a psychoanalytic exploration and a catharsis which, mediated, lead to an unveiling of personal memory and family past, of social anchoring and to a properly political speech. His work is part of the continuity of an important literary enterprise where writing reveals itself to be simultaneously fascinating and fascinated by itself with texts that are "fertile in linguistic violence, sometimes to the point of blasphemy and triviality" (Gharmadi, 2002: p. 61). Rachid Boudjedra's work is a tangle which, under the cover of the subversive genre, is indeed a mixture of genres where carnivalesque writing holds a central place.

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Teachers' and Learners' Attitudes toward Using Authentic Materials to develop the Listening Skills Case study: Fourth Year Learners at Bechar Middle Schools Classes.

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Abstract:

This paper aims both to find out teachers' and learners' attitudes towards using authentic materials as an aid to develop the English listening comprehension, and to examine whether the English teachers are aware of its positive effects on motivating learners in learning language especially listening. The descriptive analytical approach was chosen as method of research, and to extract results the SPSS program version 20 was used. The data were collected through two questionnaires, the first designed to Fourth year learners, studying at Mbarak Mili and Rahimi Mohamed Middle Schools in Bechar, whereas the second questionnaire is administrated to Ten English teachers teaching at the same schools. The results revealed that the use of authentic material in teaching the English listening skill had positive effects on learners' motivation, and English teachers are aware of its effectiveness in developing learners' listening abilities.

Keywords: Authentic material; Comprehension; Listening Skill; Motivation

Attitudes des enseignants et des apprenants à l'égard de l'utilisation de matériels authentiques pour développer les compétences d'écoute Étude de cas : Apprenants de quatrième année au collège de Bechar Classes.

Résumé :

Cet article a pour but de découvrir les attitudes des enseignants et des apprenants à l'égard de l'utilisation de matériaux authentiques comme aide au développement de la compréhension orale en anglais, et d'examiner si les enseignants d'anglais sont conscients de ses effets positifs sur la motivation des apprenants dans l'apprentissage d'une langue, en particulier la compréhension orale. L'approche analytique descriptive a été choisie comme méthode de recherche et le programme SPSS version 20 a été utilisé pour extraire les résultats. Les données ont été collectées à l'aide de deux questionnaires, le premier destiné aux élèves de quatrième année des collèges Mbarak Mili et Rahimi Mohamed de Bechar, tandis que le second a été administré à dix professeurs d'anglais enseignant dans les mêmes établissements. Les résultats ont révélé que l'utilisation de matériel authentique dans l'enseignement de la compétence d'écoute en anglais avait des effets positifs sur la motivation des apprenants, et que les professeurs d'anglais étaient conscients de son efficacité dans le développement des capacités d'écoute des apprenants.

Mots-clés : Matériel authentique ; Compréhension ; Compétence d'écoute ; Motivation

Introduction

Teaching and learning English is spread all over the world where it became the international language. Learning English means learning the four skills “listening, speaking, reading and writing”. All these skills are important, yet, teaching listening was always given a little intention rather than other skills. Consequently; English learners still have great difficulties in understating native speakers’ language especially in the early stages of their learning experience. Considering this issue, many researchers (Harmer, 2007 and Kilickaya, 2004) recommended the implementation of the authentic material to provide the learners with successful listening practices. In recent years, teaching the listening comprehension in classroom has received more and more attention; its increased importance may be attributed largely to the development of communicative language teaching approach. Many researchers suggested the need for language experience that provides many opportunities for listening, particularly at the early stages of language learning. As a result the use of Aural Authentic language has been established for the second and foreign learners in the classroom of many countries. Therefore, it is advantageous to address this gap of knowledge in the Algerian context, where it is noticeable that middle school learners face great difficulties in comprehending the speech spoken by English native speakers. However, the point is not the integration of the authentic listening materials but rather their affect. Accordingly, the study problem is about the learners’ attitudes toward the importance of using the authentic listening materials on the development of their listening skill. For that sake, it is important to address the following questions

- What are the teachers' attitudes toward using authentic listening materials?
- What are the learners' attitudes toward using authentic listening materials?

Based on the research questions, the hypotheses are as follow:

- Authentic Materials have a significant effect on learners' listening comprehension.
- Authentic materials could develop learners' listening skills.

1. Definition of Authentic Material

During the last few years, many researchers have investigated the influence of using authentic speech in foreign and second language classroom. According to Thanajaro (2000, p.06), authentic materials refer to audio and video recordings of conversations and discourses produced by native speakers; those mediums record the natives' speech and then present it to audiences in its natural form. Roger and Modely used the term "authentic" to describe the natural aural and written language forms created by native speakers in real life situations based on an appropriate cultural contexts.

According Gilmore (2007, p.81) authentic materials sometimes called "authentic" or "contextualized", real-life materials are those that a student sees in everyday life but that weren't created for educational purposes. The materials include newspapers, magazines, and Websites, as well as driver's manuals, utility bills, pill bottles, and clothing labels.

2. Types of Authentic Listening Materials (ALM)

In order to expose learners to the language which is produced by foreigners in real life contexts, various kinds of authentic language can be used such as:

- Conversation which is a type of authentic materials that discusses a wide variety of subjects; social, political, or economical ...etc. therefore; listening to it would naturally broaden the listener knowledge about unlimited topics and develop his listening and speaking ability .
- The News Broadcast which is an innovative way of practicing listening, Anusiene and Kavaliauskiene (2009, pp. 34-35) indicated that implicating broadcast in ESL classes could enhance listening comprehension; it brings reality into classroom; raises language awareness and enable the learners to listen to different topics.
- Films which regarding its use as pedagogical authentic language input, Jiangfeng (2016, p. 1778) states that the use of films for listening is a helpful tool as learners can be in contact with gestures and body language. I-e; the use of authentic films in English classes exposes the students to the real language.
- Music which is an essential part of the human experience; it is part of the most important public events in life. It represents ones feelings, emotions and may be problems while songs are a powerful means of conveying messages about social issues (Sonila and Gjinali, 2014, p. 30).

3. Methodology

In this study we try to find out teachers' and learners' attitudes towards using authentic materials in developing the

listening comprehension; thus; we have applied a descriptive and analytical method to conduct our research. The questionnaire is used because it is very suitable for a large sample and it is easy to be administered. The learners' questionnaire was administered to fourth year levels from two different middle schools in Bechar; it aims at finding out whether the use of authentic listening material in classroom eases their listening comprehension and tries to investigate their attitudes toward it. While the teachers' questionnaire is intended to investigate their opinion about the implementation of authentic listening material in classroom pedagogical tool to enhance the learners' listening skill.

5. Sample

The study sample covers Fifty 50 learners and ten 10 teachers selected randomly from two different middle schools in Bechar. The choice of the fourth year learners was based on the idea that they already overcome the first, second, and third levels, so they are supposed to have an acceptable level in English that enable them to answer our questions. We have also selected 10 teachers randomly due to the limited number of English teachers; each school contains five English teachers.

6. Questionnaire Description

6.1. Teachers' questionnaire

It organized in three sections; each section has a specific aim. The questions are either closed requiring from the respondent to choose YES/NO answers or to pick up the appropriate answer from a number of choices, or open questions where the respondent are requested to give their own opinions or justifications. The following is a brief description of each section.

Section One: Biographical and Professional Data

It consists of 03 items aim at obtaining information about the teachers' background, their gender, age and teaching experience because these variables may influence the way of teaching English.

Section Two: Listening Comprehension

It contains 03 items and the focus is made on listening comprehension, all questions are designed to investigate the teachers' awareness of the importance of listening comprehension.

Section Three: Authentic Listening Materials' usage

In this section the teachers are first asked to define the term "authentic language" to refresh their memory to introduce them to the following questions. Then, they are also asked about their opinions regarding the use of authentic materials in developing the middle school learners' listening skills, and if they use such materials in their classes.

6.2. Learners' questionnaire Learners' questionnaire was organized in two sections:**Section One: Listening Comprehension**

It contains 04 questions which were devoted to investigate learners' listening comprehension competence and their awareness about the importance of using authentic listening materials inside the classroom.

Section two: learners' attitudes toward using authentic listening materials.

It contains 02 questions set to investigate learners' attitudes toward using the authentic materials as a facilitating tool that may help them develop their listening comprehension competence in English language.

7. Results and discussion

7.1. Results

Teachers' questionnaire analyses: Section one: Informants' Biographical and professional Data

Table 1: Teachers' gender

Gender	Number	Percentages
Male	04	40%
Female	06	60%
Total	10	100%

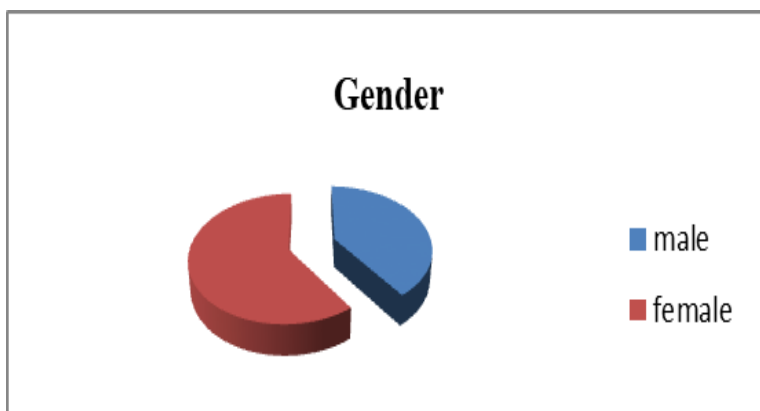


Figure 1: teachers' gender

Table 01 indicates that 60% of the participants are females and 40% are males. That means the chosen sample contained more females than males.

Table 2: Teachers’ age

Age	Number	Percentages
20-30	03	30%
31-40	03	30%
41-50	04	40%
Total	10	100%

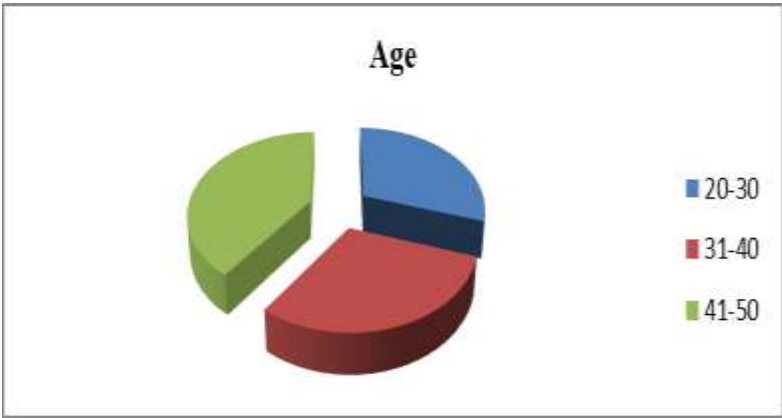


Figure 2: teachers’ age

Table 2 indicates that the majority of teachers 40% belonged to 41-50 years, the other teachers from both 20-30 and 31-40 had the same percentages 30%.

Table 3: Teaching experience

Years	Number	Percentages
1-5	5	50%
6-10	1	10%
More than 10	4	40%
Total	10	100%

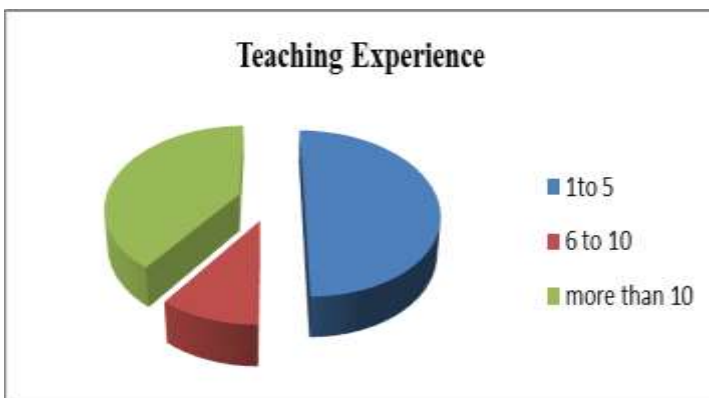


Figure 3: teaching experience

From table 03, we can notice that half of the whole population affirmed that they have been teaching English between 1-5 years. 40% declared that they have a teaching experience for more than ten years. However, only 01 teacher noted that he has been teaching English for a period from 6 to 10 years.

Section two: Listening Comprehension

Q1: Do you think that teaching listening comprehension is an important part in teaching English?

Table 4: Listening comprehension importance

options	Number	Percentages
Very important	07	70%
Important	03	30%
Not important	00	00%
Total	10	100%

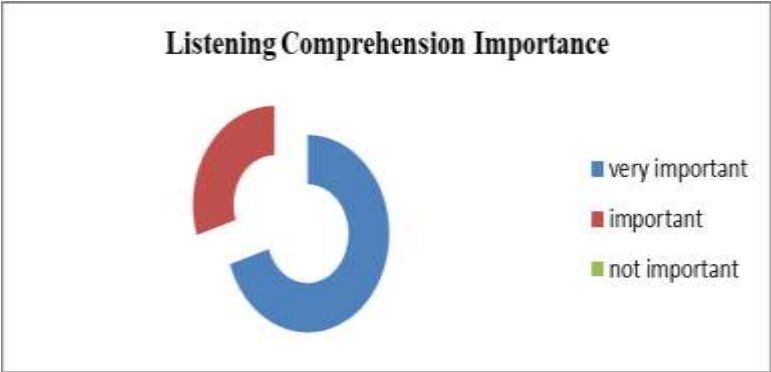


Figure 4: Listening Comprehension Importance

As the results shows, 70% considered listening comprehension as a very important element in teaching English. The rest 30% found listening just important. For the last choice, no teacher chooses it.

Q2: How much is devoted to listening comprehension per week? Is it enough?

Table 5: The sufficiency of Listening Comprehension’s hours per week

Questions	Responses	Number	Percentages
QA	One section	10	100%
QB	Enough	3	70%
	Not enough	7	30%

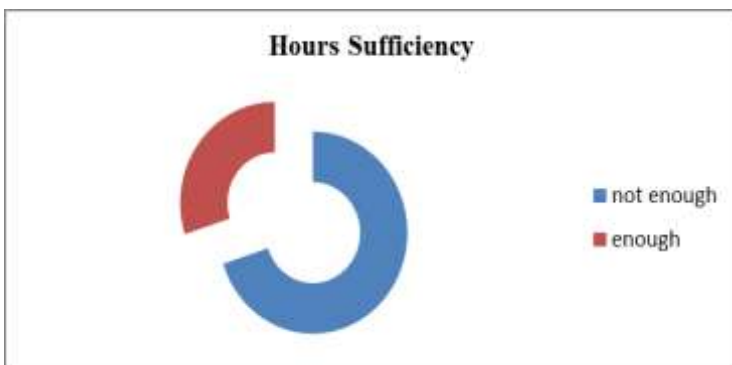


Figure 05: The sufficiency of Listening Comprehension's hours per week

All teachers informed that only one hour is devoted to listening comprehension per week in their classroom. 70% think that one hour is not enough for the development of learners' abilities. According to them, the learners probably listen to English just at schools so they need to be exposed to the English language at class as much as possible. For the three remaining teachers 30%, one hour is enough since learners have other skills to develop.

Q 3: how would you evaluate your learners' level in listening comprehension section?

Table 6: Teachers' evaluation of their learners' level in Listening compression

Options	Number	Percentages
Very satisfying	01	10%
Satisfying	04	40%
Not satisfying	05	50%
Total	10	100%

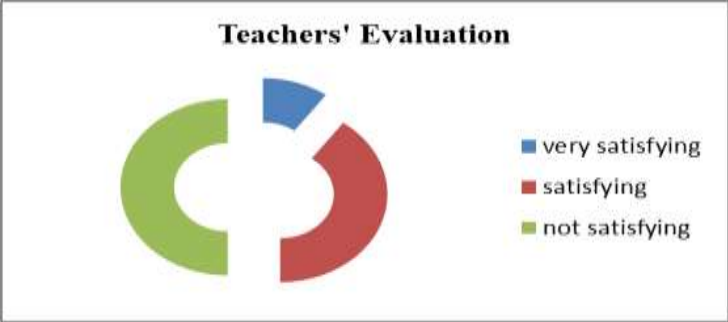


Figure 06: Evaluation of learners’ level in Listening comprehension

From table 7, we can notices that half of the participants 50% valuated their learners’ listening comprehension as not satisfying, four teachers 40% found it satisfying, whereas only one teacher 10% claims that his learners’ level is very satisfying

Section three: Authentic Listening Material in classroom
Q1: how would you define the term authentic language?

Table 7: Teachers’ definitions of authentic language

teachers	Their definitions
1	It refers to the oral and written messages that produced by native speaker
2	It is the language produced by native speaker British or American
3	It is the language spoken in a natural rhythm using daily life expressions
4	It represents the natural language spoken by the native speaker of certain language
5	It refers to any kind of spoken or written language produced by native speakers; for instance the language used in videos and songs.

The table above contains some of the teachers' definitions of the term authentic language, only five 05 teachers answered that question. Their definitions shared the words "native, spoken, and natural" as a key words. While some of them 03 and 04 provided a general meaning of the above terms, which was the natural speech of language natives. Teacher 1 and 5 expanded the term to involve the oral and written language produced by the native speaker. Teacher 02 explained the term by providing the example of the English language spoken by British and American speakers.

Q2: do you that authentic listening material could improve learners' listening skills? Justify?

Table 8: Teachers' perceptions of the positive effect ALM

Options	Number	Percentages
Yes	10	100%
No	00	00%
Total	10	100%

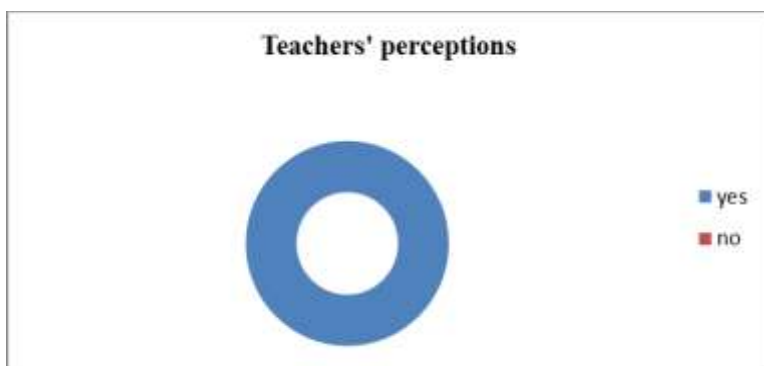


Figure 07: Teachers' perceptions of the positive effect ALM

As it shown above all participants’ answers are equivalent, 100% argued that ALM could develop learners’ listening skills. They are asked to provide justifications concerning their answers; which indicated that ALM offers learners the opportunity to hear the natural pronunciation of the spoken English which motivates and helps them improve their pronunciations and learn grammar. Thus; their listening and speaking abilities would develop automatically.

Q3: Do you use ALM in your classes? If no justify?

Table 9: The average of using ALM in teaching listening

options	Number	Percentages
Yes	06	60%
No	04	40%
Total	10	100%

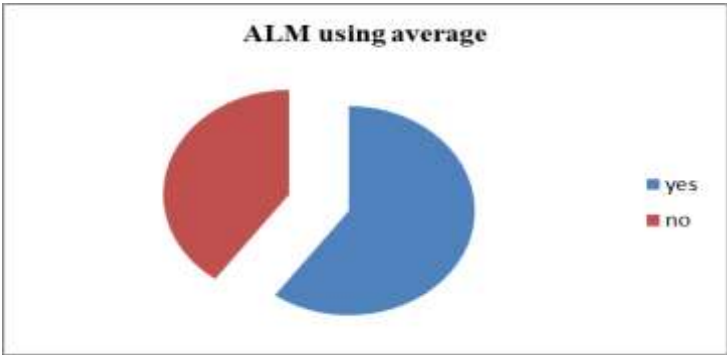


Figure 08: ALM using average

Six teachers stated that they used these materials inside their classes. The remaining admitted that they do not use

any kind of ALM, due to the two main factors; the lake of laboratory and materials and the time limitation.

Q04: if yes, what kinds of ALM do you used?

Table 10 : Kinds of ALM used by teachers

Options	Number	Percentages
Songs	04	40%
Films	01	10%
Broadcasting	01	10%
Total	06	60%

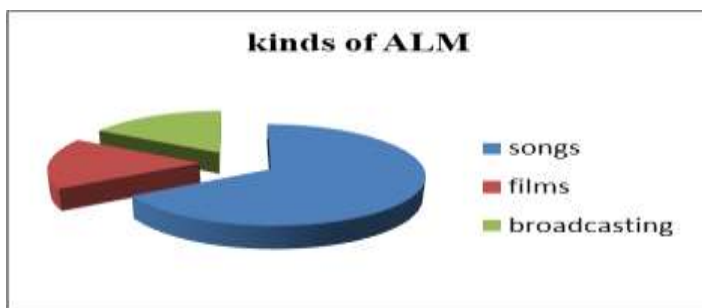


Figure 09: ALM types used by teachers

The answers revealed that the most preferable kind of ALM were songs, followed by films and broadcasting as the last options.

Q05: How often do you use it?

Table 11 : The frequency of using ALM inside classroom

Options	Number	Percentages
usually	00	00%
Sometimes	06	10%
Rarely	00	00%
Total	06	60%

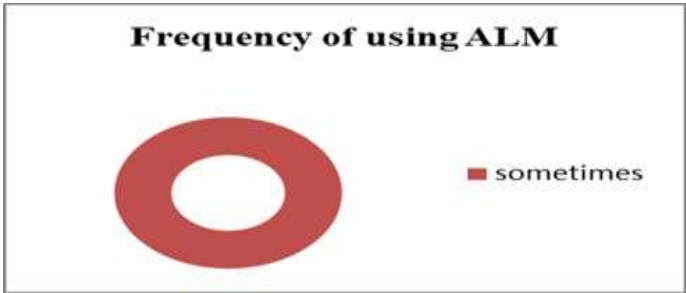


Figure 10: Frequency of using ALM inside classroom

From the whole number of participants, six 06 teachers used ALM inside their classroom, 60% chose the answer sometimes which means that they used it from time to time.

Learners’ questionnaire analysis

Section one: Listening Comprehension

Q1: as a foreign language learner, do you appreciate the English language lessons?

Table 12: Learners’ Appreciations of the English language lessons

Options	Number	Percentages
Yes	41	82%
No	9	18%
Total	50	100%

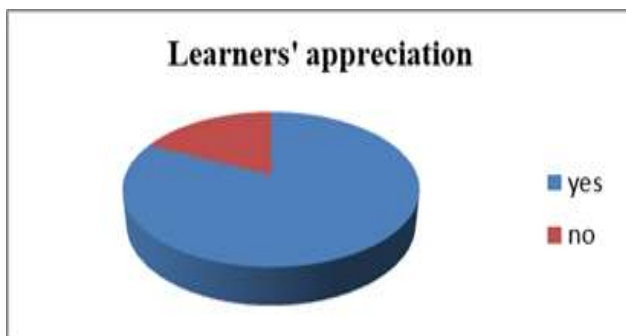


Figure 11: Learners’ Appreciations toward English language lesson

The results from table 12 demonstrate that 82% of learners appreciate the English language lessons. While only 18% showed no appreciation toward those lessons.

Q2: Do you think that it is important to non- native learners to listen to English native speakers?

Table 13: Learners’ perception toward the importance of Listening to native speakers.

Options	Numbers	Percentages
Yes	36	72%
No	14	28%
Total	50	100%

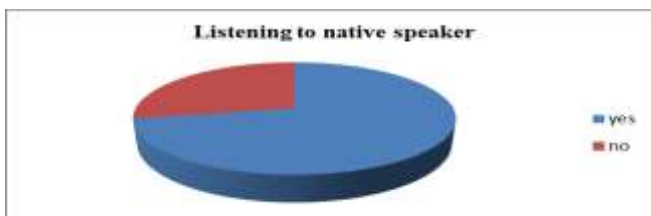


Figure 12: Importance of Native speaker Speech

We can notice that 72% thought that is it important to listen to native speaker to develop their English comprehension. Whereas, 28% though that no need to listen to native speakers.

Q3: Do you think that your listening abilities will develop while listening to your teacher?

Table 14: Learners’ perceptions regarding the teachers’ role in developing the listening abilities.

Options	Number	Percentages
Yes	40	80%
No	10	20%
Total	50	100%



Figure 13: teachers’ role in developing the listening abilities.

According to the above results, a high majority of learners 80% agree that their listening abilities will develop simply by listening to their teachers, while only 10% said that listening only to their teachers only is not sufficient to develop their listening abilities.

Q4: Do you think using ALM helps you understand the English language?

Table 15: Learners' perceptions regarding the role of ALM in facilitating language comprehension

Options	Numbers	Percentages
Yes	45	90%
No	05	10%
Total	50	100%



Figure 14: role of ALM in facilitating language comprehension

The results revealed that the majority of learners 90% agree with the fact that the use of ALM helps them understanding the English language, while 10% see no benefits from its used inside the classroom.

Section two: Learners' attitudes toward the use of ALM in Classroom

Q01: what kind of ALM you prefer listening to in classroom?

Table 16: Learners’ favorable ALM kinds inside the class-room

Options	Numbers	Percentages
Films	38	76%
Songs	05	10%
Broadcasting	04	08%
Conversations	03	06%
Total	50	100%

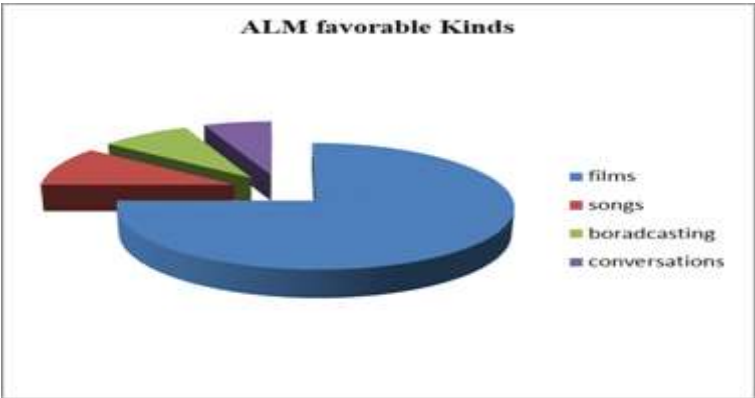


Figure 15: ALM favorable kinds in classroom

Most informants 76% preferred films rather than the other kinds, 10% liked songs, whereas 08% said that they prefer broadcasting and only 06% who choose conversations as favorable kind.

Q02: does the use of ALM make the lessons easier?

Table 17: Learners' attitudes toward the use of ALM during the lesson

Options	Numbers	Percentages
yes	45	90%
No	05	10%
Total	50	100%

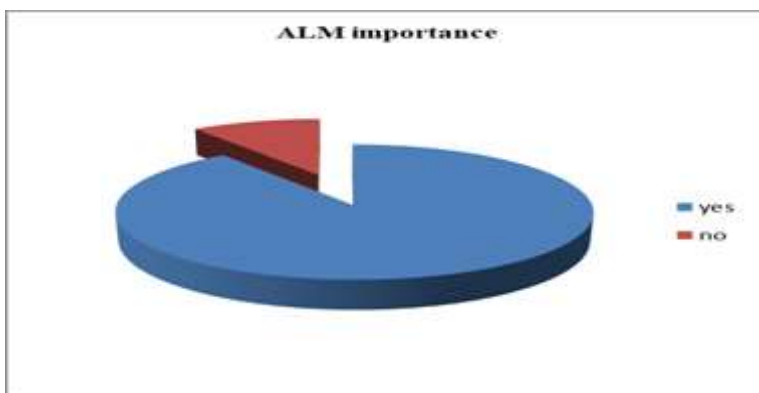


Figure 16: The importance of using ALM during the lesson

The above results indicated that 90 % of learners stated that their attitudes toward using ALM in classroom are positive since they make lessons easier and enjoyable. They also indicated that ALM is needed in learning English language; because they encourage them learn better. However; 10% claimed that they are not important and boring.

7.2. Discussion

After analyzing the data, findings shows that both teachers and learners consider authentic materials as a very important tool that may help learners develop their listening comprehension as an important element in learning.

The participants' views concerning teaching Listening comprehension were almost similar. While the majority considered it as a very important part in teaching English, only few found it just important. English teacher is advised the use of authentic materials in teaching listening comprehension to learners because it can help them both ; to get better understanding in listening comprehension, and to encourage their confidence and to improve their achievement in their listening. This result is supported by the study of Abdulhakim (2005), who state that authentic materials help to motivate learners learn the language by making them feel they are learning the real language. In addition, they reflect positively on their learning process. Thus the first hypothesis was supported.

The analysis of the second hypothesis revealed that the learners' listening comprehension appeared to have improved after being exposed to authentic aural materials in the classroom; the learners enjoyed the lesson and found it very interesting and attractive, they appreciate learning with authentic materials, and consider them very interesting and more encouraging since they want to be closer with the native speakers' language. The results have been stressed by many researchers as Jiangfeng (2016) stated that the motivation factor is one of the key justifications for the use of authentic texts for language learning "(p. 1775).

Conclusion

The current study focuses on the importance of ALM on the development of the fourth year learners listening skills. The findings and the analysis of the obtained data, have confirmed our hypothesis that authentic materials are an essential component in teaching and learning process. Both teachers and learners use them as tools to facilitate learning and make it more pleasant and efficient. The use of ALM in teaching the English language is very important because it introduces the target language in its authentic frame which improves learners' listening skill, helps them generate a wide range of vocabulary items and betters their pronunciation. However, the Algerian learners still have listening difficulties due to the limited time devoted to listening comprehension. All teachers are aware of the importance of the listening skill development through the use of authentic material but still some of them do not use these materials due to the constraints they face as the lack of language laboratory, the lack of listening materials and time limitation.

From what have been explained previously, it can be concluded that authentic materials play important roles in developing appropriate and effective listening skills as evidenced by several studies. However, it should be noted that the use of authentic materials in listening study must consider the learning strategies and contexts as well as the learners themselves, moreover; It is better for English teachers to be more selective in choosing the materials which contain the appropriate words choice and contents.

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The warrior gene (Monoamine oxidase) and its effect on criminal behavior

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Abstract:

Human behavioral genetics has witnessed remarkable development and significant scientific progress in enhancing the understanding of the relative roles of heredity and environment in the noticeable differences in human behavior. This has been achieved through new scientific studies, most distinctly those that have attempted to identify the true role of genes and their relationship to criminal behavior, among these is the MAO gene (monoamine oxidase), which is often referred to as the "warrior gene."

Keywords: criminal behavior, MAO gene, criminal, criminal risk

Le gène du guerrier (Monoamine oxydase) et son effet sur le comportement criminel

Résumé :

La génétique comportementale humaine a connu un développement remarquable et des progrès scientifiques significatifs dans la compréhension des rôles relatifs de l'hérédité et de l'environnement dans les différences notables du comportement humain. Ces progrès ont été réalisés grâce à de nouvelles études scientifiques, en particulier celles qui ont tenté d'identifier le véritable rôle des gènes et leur relation avec le comportement criminel, parmi lesquelles le gène MAO (monoamine oxydase), souvent appelé le "gène du guerrier".

Mots clés : *comportement criminel, gène MAO, criminel, risque criminel*

Introduction

Talking about human behavior whether it is driven by innate biological imperatives or is the result of a specific social and physical environment, it has sparked a debate that dates back to primitive scientific circles and continues to be a topic of discussion in modern scientific communities, Are we the product of our environment, or simply a manifestation of our genes? Does nature govern individual behavior, or is it upbringing (experience, relationships, influence and interaction, education, parenting, etc.)? While there is general agreement that it is a combination of both, the debate remains unresolved as to which factor holds the dominant influence in shaping individual characteristics.

What is agreed upon, however, is that genes are responsible for heredity and for the production of proteins, hormones, enzymes, and more. Hence, they are the source of the traits and features of living beings. For instance, any abnormality in the gene related to insulin or glucagon hormones would likely result in a failure to produce insulin to reduce blood sugar or an increase in glucagon production, similar to other elements like adrenaline or effects on the nervous system, ultimately leading to diabetes, either hyperglycemia or hypoglycemia. Moreover, when genes stop producing melanin pigment in hair, the hair turns white. Besides, if a mutation occurs in a nitrogen base of the hemoglobin gene, it results in a variant form of hemoglobin, which can cause sickle cell anemia, for example. On the other hand, since ancient times, farmers have tried to select fruitful, resilient plants and productive disease resistant animals by controlling breeding and mating processes. For,

Farmers have always chosen the best for their crops and livestock.

All these examples show that genes play a fundamental role in determining traits and behaviors, and violence is a behavior that may be considered natural if used in the right time and context, thus falling outside the scope of criminality. However, if used excessively or in inappropriate situations, it becomes harmful and is characterized by a persistent pattern of disregarding the rights of others, these patterns typically begin in adolescence as conduct disorders and persist into adulthood. A core feature of these disorders is a consistently high level of impulsive aggression, which exposes those affected to an increased risk of committing criminal acts, ultimately leading to legal penalties such as imprisonment or repeat offenses, and creating a societal burden. And since these are behaviors and traits, it can be said that they may be linked to gene activity perhaps even controlled by it.

Scientific advancement in the field of genetic engineering and genetics has greatly progressed, allowing researchers to understand gene functions and track their roles in the human and animal body. One of the outcomes of this advancement is the study of the relationship between genes and criminal behavior including violence, aggression, and murder. Among the most prominent genes that have been widely studied for their connection to violence and aggression is the MAO gene (monoamine oxidase), often referred to in Western literature as the "warrior gene." This gene is considered the first to be linked to violent, aggressive, and socially rejected behaviors. In 1993, the researcher Brunner revealed this connection after studying a large German family known for violence, aggression, murder, and rape. He also found that the MAO gene is linked to many psychologi-

cal disorders that ultimately lead to violence and aggression, emphasizing the significant role of heredity in determining human behavior. While the environment also plays a role in activating some of these genes, the presence of individuals with violent and aggressive traits within the same environment as peaceful communities suggests that genetics may be the dominant factor.

According to research, the relationship between genes and criminal behavior can be categorized into four types of genes:

1. Genes that cause violence without any environmental influence leads individuals to inherit these genetically through mutations passed from parents or formed during fetal development for unknown reasons, and people born with such genes carry violence and aggression just like any other behavior.
2. Genes activated by environmental factors, which then turn into violent genes, behave like landmines, exploding under pressure; these represent the majority of genes linked to violence and aggression.
3. Genes triggered by medication or substance use, these drugs provoke the violent genes, making the individual aggressive or in some cases, even a killer.
4. Genes are not directly related to violence but that affects and activates violent genes, thus causing aggressive behavior even if the original genes were peaceful. And most of these violent genes remain inactive until specific environmental conditions are met.

The purpose of this study is to raise the topic of the relationship between genes and behavior particularly violence and to stress the importance of keeping up with scientific developments in this field. This aims to reinforce the concept

of forensic evidence with scientific foundations that ensure both the rights of individuals and the efficiency of legal procedures. In addition, this requires standing on the truth of the MAO gene, exploring its role and biological mechanisms inside the body, and its impact on determining criminal responsibility. We address this topic in two main chapters:

- **Chapter One:** Defining the concept of the compound term "criminal behavior."
- **Chapter Two:** Studying the function of the MAO gene and its influence on behavior.

1. Criminal Behavior:

The central focus of criminal psychology is to understand criminal behavior through a broader understanding of human behavior in general, and by identifying behavior that deviates from legal norms to the extent that it becomes criminal. In fact, in order to understand criminal behavior and clarify its characteristics, it is appropriate to begin by first defining the concept of behavior itself.

1.1. The Concept of Behavior:

The concept of behavior refers to everything an individual does that reflects a change in their level of activity at a given moment. It includes all types of activity expressed by an individual whether motor/muscular, physiological, or symbolic (verbal or gestural) (Muhammad Shahata, p. 40). Psychologists use the term "behavior" in two different ways. In its narrow sense, it refers to a clear, observable action that is distinct from "internal" psychological phenomena such as perception and emotions. In its broader sense, behavior refers to any activity that is observable either directly or indirectly and encompasses three dimensions: a cognitive component (perception, memory, reflection, etc.), an emotional

component (pleasure, suffering, indifference), and a motor component (actions and physical expressions). With the exception of basic reflexes, all behaviors include these three elements. For example, as you read this text right now, you are engaging in behavior: you are processing the information with your eyes and brain (cognitive); you may feel interested, curious, or satisfied (emotional); and you are physically reacting perhaps by moving your eyes or nodding your head (Rillaer, p. 93). Besides, all behavior always occurs within a specific environment and at a particular time. Therefore, it is important to focus not only on the behavior itself but also on the events that precede it and those that follow. Furthermore, behavior is often triggered by one or more external stimuli some of which are primary and others secondary. This reaction is generally referred to as a response, which includes any behavior the individual performs to relieve tension or to respond to a stimulus that may threaten their equilibrium (Muhammad Shahata, p. 39). In order to analyze behavior, it is essential to take into account six key variables: The three dimensions of behavior: cognition, emotion, and action; the stimuli that precede the behavior (triggers); The anticipated consequences (expected reinforcement or punishment); And the individual's physical state (Rillaer, p. 95).

1.2. Crime:

Linguistically, the word crime (in Arabic: "jarīmah") is derived from the root "j-r-m", which means to earn or to cut off. It is said: "jarama yajrimu jarma" and "ijtarama", meaning to earn or commit. "Jaramahu" can also mean he cut him off (Manzur, 1988, p. 12/90). In the Qur'an, Allah says: "And let not hatred of any people prevent you from acting

justly. Adhere to justice, for that is nearer to piety.” (Surah Al-Ma’idah,5:8) This verse signifies that one's hatred of a people should not lead to injustice against them. Justice must be upheld for all, whether friend or foe. Thus, the word implies earning guilt or committing an offense (Al-Zahem, 1992, p. 13). The word *jarimah* is related to *jurm*, meaning sin, and its doer is called *mujrim* (criminal), while the act itself is referred to as a crime (Manzur, 1988, p. 12/92). Linguistically, then, a crime is an act that is reprehensible and socially unacceptable, and the *mujrim* is someone who *commits such an act deliberately, persistently, and willingly (Al-Zahem, 1992, p. 13). Legally, a crime is defined as the violation of prohibitions set by Islamic law, for which Allah has prescribed either “*ḥadd*” (fixed punishment) or “*ta‘zīr*” (discretionary punishment), these prohibitions include: Committing acts that are clearly forbidden, Avoiding acts that are obligatory, or both. Therefore, an act (or omission) is only considered a crime if a worldly punishment has been attached to it under Islamic or civil law (Al-Zahem, 1992, p. 14).

Crime has human and social dimensions and involves legal, social, and psychological aspects: Legally, it is any act (or failure to act) committed by a person, for which criminal law prescribes punishment, which means any action that triggers a provision of criminal law falls under the domain of crime. Besides, socially and anthropologically, crime is any behavior that violates the collective norms and values of a society, norms that are generally characterized by being obligatory, comprehensive, and commonly shared (Ramadan, 2003, p. 78). It represents a deviation from what the dominant group in society accepts in terms of morals, customs, traditions, and values (Durkheim, 1998, p. 27). Such behavior is often criminalized by law due to its poten-

tial threat to public safety and social order (Larguier, p. 7). Psychologically, crime may reflect an individual's underlying mental or emotional disorder, often stemming from unconscious emotional conflicts, and the individual may be unaware of the connection between their psychological state and the symptoms they exhibit. Crime can also be seen as an abnormal expression of a natural human instinct, an expression that deviates from what is considered normal behavior (Al-Zoghbi, 2011, p. 49). This deviance is typically accompanied by one or more psychological disorders and coincides with a collapse in moral values and higher instincts. Crime, in this view, becomes the result of a conflict between a personal instinct (e.g., a drive for dominance) and social conscience.

1.3. The Criminal:

A criminal is a person who violates specific behavioral principles that the society he lives in considers harmful to both the individual and the community, with a penalty defined for such violations (Al-Zoghbi, 2011, p. 73), he is also someone who commits an antisocial act, whether or not it was committed with criminal intent. This definition encompasses anyone who violates social norms or behaves in a manner that contradicts societal standards (Muhammad Shahata, p. 39). The criminal may also be an individual who suffers from psychological or personality disorders, possibly resulting from illness or injury that disrupted their normal psychological development causing disorders such as schizophrenia or organic brain disease. These conditions impair their ability to function normally in society and interact with peers, this lack of adjustment is one of the main causes of criminal behavior. Over and above, the criminal is often

someone who struggles to reconcile his instincts and innate drives with the demands of his external environment. As for a legal perspective, a criminal is someone who violates the provisions of criminal law, either through an act or omission, as determined by the legislative authority in their jurisdiction. Thus, a person is legally considered a criminal only if they commit an act defined as a crime by law. An action that society dislikes but is not prohibited by law does not make the person a criminal in the legal sense. According to legal doctrine, the label “criminal” is only applied to a person after proper legal procedures have been followed, including an investigation and a court ruling that confirms the criminal nature of the act. Otherwise, the person remains a suspect or accused.

1.4. Definition of Criminal Behavior:

Criminal behavior is defined as the actual commission of an offense punishable by law, and it is considered the foundation of criminal personality, it refers to the commission of an act, or the omission of an act, in a way that violates social control norms and for which punishment or preventive measures are prescribed (Ramadan, 2003, p. 189), some scientists argue that criminal behavior reflects a dysfunction in the personality of the individual committing it whether that dysfunction lies in their organic structure or psychological system. Herein, criminal behavior may express an individual’s psychological crisis, which can be either temporary or chronic, where others see criminal behavior as a result of social influences that shape an individual’s personality and lead them to commit crimes (Al-Zoghbi, 2011, p. 73). Criminal behavior has also been defined as behavior that opposes society and is directed against the public interest, or as any form of violation of the moral standards accepted by a given

society, and punishable by law (Muhammad Shahata, p. 41), it can also occur in one of two cases:

1. It may result from a medical condition that requires appropriate treatment, such as sexual deviance or mental illness that affects human behavior, as previously mentioned.
2. It may stem from a lack of proper upbringing during childhood, or from an upbringing that is incompatible or deviant from the dominant social norms of society, this includes the influence of bad company in the street, school, or workplace (Al-Zoghbi, 2011, p. 74).

Therefore, in order to understand criminal behavior, it is essential to study the psychological aspects and the human makeup, as well as the psychosocial factors shaped by one's educational, cultural, and social background, the interconnection of these factors makes this a multidimensional and interdisciplinary field of study.

1.5. Dimensions of Criminal Behavior:

How is a crime committed? This is the question posed by the Austrian scholar Seelig, who found that answering it requires seven additional questions: Who, What, Where, With What, Why, How, and When? These refer to: The victim, The subject matter (what happened), The location, The means or tools used, The motive, The circumstances of the crime, and The time the crime was committed, and according to Seelig, the study of these elements forms the foundation for identifying the criminal personality and understanding criminal behavior. Moreover, modern legal systems have endorsed the principle of criminal dangerousness, and have determined that the mere existence of criminal intent is not sufficient to establish criminal responsibility unless criminal

dangerousness is also present in the offender (Ramadan, 2003, p. 216). Furthermore, **Garofalo** defined criminal dangerousness as the indicator of corruption within the criminal, specifying the amount of harm that can be expected from them. It essentially refers to a person's propensity to commit crimes, and to assess criminal dangerousness in an individual, one must consider their degree of social adjustment, which is known as social adaptation (Hosni, 1964, p. 85) , based on this, we can distinguish between the following aspects of criminal dangerousness:

- Constituent elements: These stem from permanent psychological disorders within the offender's personality.
- Causal factors: These include biological, natural, and social factors that contribute to the emergence of dangerousness (al-Din, 1995, pp. 6-7).
- Revealing indicators: These are the manifestations that signal criminal dangerousness, the most important of which is the crime itself. Triggering factors: These involve living in a culture that promotes crime, i.e., an environment that encourages criminal behavior (Ramadan, 2003, p. 217).

2. The Effect of the MAO Gene on Behavior:

Modern developments in neuroscience have led to the discovery of potential links between violent criminal behavior and genetics. Studies suggest that the strongest correlation between genetic variation and criminal behavior comes from monoamine oxidase (MAOA), a gene that encodes an enzyme responsible for breaking down amino neurotransmitters such as dopamine, serotonin, and nor epinephrine. In this work, we aim to examine the effectiveness and relevance of this gene in determining behavior, particularly with

regard to how allelic variations in the MAO gene influence criminal behavior.

2.1. The MAO Gene ("Warrior Genes"):

The MAO gene is one of two neighboring gene family members that encode mitochondrial enzymes responsible for catalyzing the oxidative deamination of amines such as dopamine, norepinephrine, and serotonin. A mutation in this gene leads to Brunner syndrome. This gene has also been linked to a variety of other psychological disorders, including antisocial behavior. Furthermore, alternative splicing has been observed, producing multiple isoforms of this gene's transcript. The MAOA gene provides instructions for producing an enzyme called monoamine oxidase A, this enzyme belongs to a family of enzymes that break down molecules called monoamines through a chemical reaction known as oxidation. Among the monoamines metabolized by MAOA are neurotransmitters, which are chemicals that transmit signals between nerve cells in the brain. These neurotransmitters are broken down when they are no longer needed for signaling. Specifically, MAOA is involved in breaking down the neurotransmitters serotonin, epinephrine, norepinephrine, and dopamine: Serotonin regulates mood, emotion, sleep, and appetite. Epinephrine and norepinephrine regulate the body's stress response. Dopamine transmits signals in the brain to produce smooth physical movements. Monoamine oxidase A also plays a role in breaking down dietary monoamines, such as tyramine, which is found in cheese and other foods. Moreover, MAOA appears to be particularly important in normal brain development before birth. The enzyme plays a role in controlled cell death (apoptosis), a crucial process in the development

of many tissues and organs, including the brain. Antisocial behavior may be linked to neurochemical factors in the brain. It is known that certain areas in the human brain are influenced by neurotransmitters that may drive behavioral patterns, tendencies, and impulses. According to research, criminal and antisocial behavior has been associated with the following neurochemicals:

- Dopamine: (a neurotransmitter that transmits information between neurons)
- Histamine
- Serotonin: a hormone secreted by the brain
- Adrenaline: also known as epinephrine, secreted by the adrenal gland.
- Norepinephrine: a hormone mainly used by the sympathetic nervous system, similar to adrenaline, and involved in mental traits such as anxiety, depression, and schizophrenia.

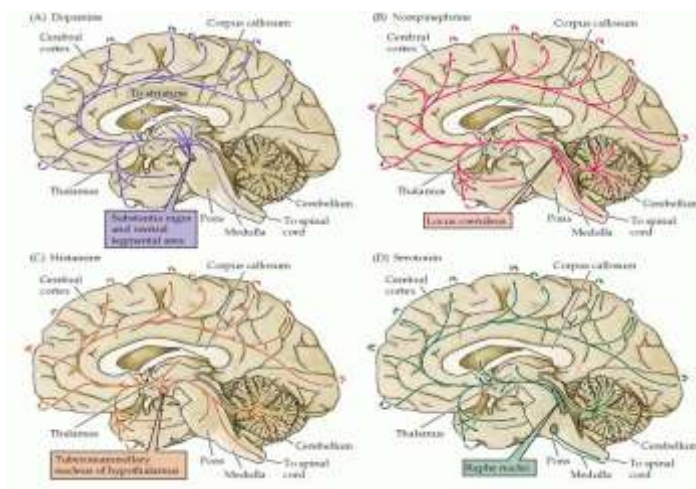
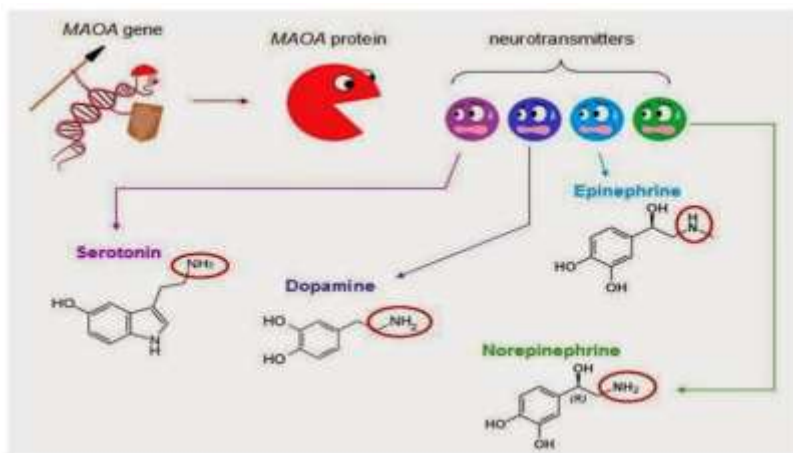


Figure 1/ Distribution of neurons in the human brain and their projections (arrows) containing vital amine neuro-

transmitters. Curved arrows along the periphery of the cortex indicate the innervation of lateral cortical areas not shown in this figure, which shows the middle section. (Dale Purves, 2001)



The drawing shows the process of digestion of the MAO gene of various types of stimulating secretions, i.e. neurotransmitters, in the synaptic region .

The Role of MAO-A in the Nervous System and Its Link to Criminal Behavior MAO-A plays a crucial role in protecting both the central and peripheral nervous systems from various amines that may be consumed. Both MAO-A and MAO-B are located on the short arm of the X chromosome.

Several researchers have proposed that a dysfunction in the MAO gene may lead to psychiatric disorders, such as psychopathy and neurological disorders. Due to the essential role that functional imbalances in MAO activity play in either increasing or decreasing neurotransmitter breakdown, the enzyme is suspected to be responsible for several neurological and behavioral disorders. For instance, abnormal

MAO levels in the body have been associated with depression, substance abuse, criminal behavior, attention deficit disorders, and even social terrorism. Recent studies have highlighted the presence of MAOA and HTR2B genes in a significant portion of offenders. A deficiency in MAO enzyme secretion has been linked to aggressive behavior (Bourbab, 2018, p. 4).

Nevertheless, researchers continue to debate the extent of influence this enzyme has on individual behavior within society, while some studies focus on the structural gene controlling MAOA and its relation to violent behavior, others explore the susceptibility to violent tendencies in individuals who carry this gene. To date, research supports three main hypotheses linking MAO to neurochemical imbalances associated with criminal behavior which is:

- MAOA and MAOB are responsible for breaking down norepinephrine, serotonin, and dopamine.
- MAO dysfunction is associated with mental disorders involving imbalances in norepinephrine, epinephrine, and dopamine.

A mutation in the structural MAOA gene in the brain can lead to neurohormonal disorders. This dysfunction is characterized by a deficiency in MAO, resulting in a reduced concentration of 5-HIAA (5-hydroxyindoleacetic acid), a chemical found in the cerebrospinal fluid (CSF) that bathes the central nervous system (the brain and spinal cord).

These hypotheses, drawn from a series of modern studies conducted between 1993 and 2000, suggest a clear link between MAO function and criminal behavior. So, how exactly does this influence take shape?

2.2. MAO Gene as a Factor in Criminal Behavior:

Mutations in the MAOA gene lead to Monoamine Oxidase A deficiency, a condition that affects males almost exclusively, and is characterized by mild intellectual disability and behavioral problems, including episodes of aggressive and violent behavior. In some cases, certain foods appear to exacerbate the symptoms of the condition. Mutations in the MAOA gene reduce the activity of the monoamine oxidase A enzyme, resulting in the accumulation of serotonin and other neurotransmitters in the brain. While the exact mechanism by which this accumulation leads to the symptoms is not fully understood, and researchers hypothesize that an excess of certain neurotransmitters, particularly serotonin and norepinephrine, may impair the individual's ability to control impulses, leading to violent outbursts. Some studies also suggest that low monoamine oxidase activity alters the development of specific brain regions, which may contribute to intellectual disability and behavioral issues in individuals with the deficiency. Furthermore, researchers suspect that the accumulation of tyramine may also play a role in the condition's symptoms, which could explain why tyramine-rich foods worsen the clinical presentation.

Genetic variations affecting the MAOA gene have been associated with several disorders. Some of these genetic changes involve deletions of DNA segments that include the MAOA gene. Moreover, deletions that remove both MAOA and its nearby gene MAOB have been found in individuals with severe delays in cognitive and motor development, hypotonia (low muscle tone), and repetitive hand movements, and other deletions involve MAOA, MAOB, and a neighboring gene called NDP. The NDP gene is associated with Norrie disease, which causes blindness, as well as occasional

developmental delays and multi-systemic complications. Individuals who lack MAOA, MAOB, and NDP genes exhibit severe intellectual disability, difficulties in social interaction (such as autism spectrum disorders), seizures, and features of Norrie disease. Researchers believe that the loss of MAOA or MAOB plays a central role in the neurological impairments observed in individuals with such deletions. Additionally, several common genetic variants (polymorphisms) in or near the MAOA gene influence gene activity, and the most extensively studied polymorphism, called MAOA-UVNTR, is located in a promoter region near the gene that regulates its activity. In this region, a 30-base pair DNA sequence is repeated end-to-end two to five times. Studies show that when this sequence is repeated 3.5 or 4 times, more monoamine oxidase A protein is produced than when the sequence is repeated only two or three times. Thus, alleles with 3.5 or 4 repeats are referred to as high-activity alleles, whereas alleles with 2 or 3 repeats are classified as low-activity alleles, which result in lower-than-normal levels of monoamine oxidase A. The effect of five repeats on MAOA gene activity remains unclear.

Low-activity alleles of the MAOA-UVNTR gene are associated with aggressive behavior. Several studies have reported this effect exclusively in males, while others indicate that both males and females carrying low-activity alleles may be susceptible to aggression. Some research suggests that low-activity alleles particularly increase the risk of violence and aggression in individuals who have experienced childhood abuse. Researchers are exploring how these polymorphisms of the MAOA gene contribute to behavioral modulation, and how environmental factors, such as childhood maltreatment or provocative social situations, may interact with genetic predispositions. Conversely, high-activity

MAOA-UVNTR alleles appear to increase the risk of panic disorder in females. Panic disorder is a severe anxiety disorder characterized by recurrent panic attacks that occur without an identifiable cause. The exact mechanism by which elevated levels of monoamine oxidase A contribute to panic disorder remains unclear. Beside, other MAOA polymorphisms that affect gene activity may also be associated with aggressive tendencies. In addition, ongoing research is investigating the roles of MAOA-UVNTR and other genetic variations in conditions such as depression, bipolar disorder, alcoholism, substance abuse, and a range of other psychiatric and behavioral disorders.

2.3. Genetic Predisposition to Criminal Behavior (MAOA) and Criminal Responsibility

The first case to raise the potential role of genetic factors in murder was the trial of Richard Loeb and Nathan Leopold in 1924. Both were young men from affluent families who committed a murder without any apparent motive. Their defense attorney, the famed Clarence Darrow, questioned whether Loeb should be blamed for the “infinite forces” that shaped him forces that existed long before his birth, while Darrow did not explicitly claim a genetic inheritance, he implicitly suggested that their emotional deficiency was innate and beyond their control, and that they were predisposed to kill. The defense succeeded in reducing the sentence from death to life imprisonment plus 99 years (Al-Fatlawi, 2017, p. 157).

In 1991, Stephen Mobley, aged 25 and a resident of Georgia, was convicted of murdering a pizza restaurant manager by shooting him in the back of the head. He displayed no remorse and had a tattoo on his back. Despite having an av-

average IQ, Mobley came from a family where many men displayed violent, antisocial behavior, although his father was a successful businessman. Based on his family history, the defense consulted researchers involved in the Dutch family study that identified a link between violent behavior and a genetically determined neurochemical deficit involving the MAOA gene. Additionally, they sought to reduce Mobley's death sentence to life imprisonment. However, the court rejected this defense, stating that the genetic research lacked sufficient scientific validity, and Mobley was executed by lethal injection on March 1, 2005 (Al-Fatlawi, 2017, p. 161).

The first use of MAOA levels as mitigating evidence in a U.S. murder case occurred in 1994, following the publication of a study a year earlier that revealed a MAOA gene dysfunction in five men from a Dutch family, these individuals exhibited low IQs and abnormally violent behavior, which extended to their sons, and their behavior included impulsivity, arson, and rape. The study generated significant interest in the potential link between genetics and aggression. Researchers studied a Dutch family where most men showed mild intellectual disability and severe impulsive aggression, all due to MAOA enzyme deficiency, they also carried a genetic mutation affecting the production of this enzyme. Later, a larger longitudinal study followed 1,037 New Zealand children from age 3 to 26, it found that males convicted of violent crimes, especially those maltreated in childhood, had abnormally high or low MAOA production, indicating that both over-expression and under-expression may contribute to violent and aggressive behaviors. These findings soon caught the attention of legal experts, influencing criminal proceedings and raising intense debate (Al-Fatlawi, 2017, p. 162).

On September 18, 2009, an Italian Court of Appeals sparked controversy when it reduced a defendant's sentence based on genetic predisposition to violence. In a brief editorial in the *European Journal of Human Genetics*, Al Forzano described the case: "Abdelmalek Bayout, a schizophrenic adult male convicted of murder, was initially sentenced to 9 years due to his mental illness. Upon appeal, the defense requested genetic testing, which revealed variants predisposing him to aggression under stress. Based on this, the judge reduced the sentence to 8 years citing the expert testimony that highlighted the influence of monoamine oxidase A (MAOA) (Baum, 2011, p. 29).

It is known that carrying the low-activity MAOA gene (MAOA-L) can increase susceptibility to aggression, especially when the individual is provoked or socially excluded.

However, Forzano and colleagues criticized the judge's decision, arguing that such actions based on genetic testing set a dangerous precedent, and that individuals should be judged based on their actual mental state at the time of the offense, regardless of any theoretical predisposition to disease or deviant behavior even assuming a true link exists between specific genetic variants and abnormal behavior (Baum, 2011, p. 2).

These cases demonstrate that molecular behavioral genetics has entered the courtroom and the MAOA gene has garnered significant attention from researchers in biology and law, especially concerning its potential interaction with environmental factors in triggering impulsive violence. But do these courts render just decisions? Is there a well-supported link between aggression and specific genetic variants, and does this justify reduced sentencing or culpability?

Conclusion

There is increasing evidence that biological, environmental, and social factors are all involved in shaping criminal behavior. Deficiencies in MAO activity have been consistently identified in several studies as being positively associated with aggressive behavior, yet their effects may be modulated by environmental influences. Although further research is required in this area of neuroscience, current findings raise a moral and ethical dilemma in the context of criminal justice: If individuals cannot be held accountable for their genes, should they still be held responsible for their actions and their consequences? Future research could potentially provide the rational foundation for mitigating criminal responsibility in certain cases. However, more robust evidence is needed particularly emphasizing how emotional regulation and impulse control impairments in individuals with MAO deficiencies may be exacerbated in adverse environments. It is equally important to better define the type and timing of such harmful environmental exposures. In light of psychologist Robert Yerkes' statement before the American Eugenics Society "The safe development of eugenics is already assured by our insistence that demand must not exceed knowledge", we are compelled to reconsider the tendency to overemphasize internal drives as sole determinants of behavior. This precaution is necessary to prevent the misuse of biological determinism as a legal defense and to avoid absolving individuals of personal responsibility. Therefore, while MAO may indeed play a role in influencing behavior, it cannot be viewed in isolation, a multifactorial perspective that includes biological predispositions, environmental contexts, and social dynamics remains essential for understand-

ing deviant behavior and appropriately adjudicating criminal responsibility.

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The Phenomenon of Defamation on Electronic Platforms: Causes and Effects

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Abstract:

*This study explores the phenomenon of **defamation on electronic platforms – its causes and effects**. This issue is considered one of the most prominent and complex **social and media phenomena** of the modern era due to the rapid technological development the world is witnessing. It is directly linked to the **information and communication revolution**, and has become a real threat to the **privacy of individuals and institutions** in the digital space.*

*The study finds that the main problem lies in the **widespread prevalence** of defamation crimes on social media and electronic websites, which cause various types of harm – **psychological, social, and otherwise** – to the victims.*

The most notable causes behind this phenomenon include:

- *The **desire for revenge** against individuals or institutions due to past conflicts.*
- ***Psychological and legal motives** pushing individuals toward such harmful behaviors.*

*Among the most significant consequences of electronic defamation are **psychological and social damage**, which can deeply affect both the individual and the community.*

Keywords: Defamation – Electronic Platforms – Causes – Effects

Le phénomène de la diffamation sur les plateformes électroniques : Causes et effets

Résumé :

Cette étude explore le phénomène de la diffamation sur les plateformes électroniques - ses causes et ses effets. Cette question est considérée comme l'un des phénomènes sociaux et médiatiques les plus importants et les plus complexes de l'ère moderne en raison du développement technologique rapide auquel le monde assiste. Elle est directement liée à la révolution de l'information et de la communication et est devenue une véritable menace pour la vie privée des individus et des institutions dans l'espace numérique.

L'étude montre que le principal problème réside dans la prévalence généralisée des délits de diffamation sur les médias sociaux et les sites web électroniques, qui causent divers types de préjudices - psychologiques, sociaux et autres - aux victimes.

Les causes les plus notables de ce phénomène sont les suivantes

- Le désir de se venger d'individus ou d'institutions en raison de conflits passés.*
- Les motifs psychologiques et juridiques qui poussent les individus à adopter de tels comportements préjudiciables.*

Parmi les conséquences les plus importantes de la diffamation électronique figurent les dommages psychologiques et sociaux, qui peuvent affecter profondément à la fois l'individu et la communauté.

Mots-clés : *Diffamation - Plateformes électroniques - Causes - Effets*

Introduction

The world today is witnessing a tremendous revolution in information technology, with its applications penetrating all aspects of life. Most societies have begun to focus on preparing digital citizens capable of understanding, engaging with, and even contributing to the rapid global technological development.

Social media platforms such as Facebook, Twitter, YouTube, and MySpace, among others, are among the most widely used websites across all age groups—especially among youth of both genders—due to their ease of use and the wide range of options they offer. Gradually, these platforms have become an integral part of people's daily lives, asserting their presence in nearly every domain. Anyone with a personal account on these platforms can freely share their thoughts, images, and personal experiences with other users, without any regional, religious, or linguistic boundaries. Moreover, these platforms facilitate communication through free voice and video features

Despite the many advantages of these platforms and their role in facilitating communication among people around the world, they remain largely unregulated and lack sufficient oversight to ensure the safety and protection of all users. This absence of regulation has led to the emergence of numerous social issues, most notably *defamation*, which is often carried out with the intent of harming individuals' reputations and exposing their personal secrets.

Many people are shocked to find their photos and personal information published online without their consent, accessible to the general public. Such acts constitute a serious offense that can potentially destroy a person's life, strip

a family of its dignity, and even alienate it from society. In many cases, families subjected to such violations are stigmatized with lasting shame.

It is worth noting that the issue of defamation on social media platforms holds significant importance. Therefore, it is necessary to address this topic through explanation, analysis, and an exploration of the motives behind defamation and its consequences. This can be achieved by answering the central research question:

1. Definition of Concepts

1.1. Crime

Definitions of crime vary among scholars, depending on the perspective from which each approaches the concept. These definitions can even differ within the same academic field.

Some define crime as "any act that violates the law (Zerrara, Lakhdar, 2007/2008, p. 24) Others define it as a form of deviant behavior aimed at corrupting the existing social order. (Ibid., p. 27)

According to the Encyclopedia of Sociology, crime is defined as "a violation that extends beyond the personal sphere into the public domain, thereby infringing upon rules or laws that prescribe certain legitimate punishments or sanctions, necessitating the intervention of public authority." (Marshall, Gordon, 2000, p. 39)

From the foregoing, it is evident that crime refers to committing an act that is considered reprehensible and objectionable, as well as refraining from an act that is deemed desirable. The social definition of crime is "all criminal acts or behaviors that violate social norms and are subject to punishment due to the harm they cause to social interests." (Boulmain, Najib, 2007/2008, p. 38)

1.2. Defamation:

Linguistically, the root of the word *defamation* (in Arabic: *tashheer*) comes from the verb *shahhara*, which implies making something clear or apparent. It is also said to mean the exposure of something in a disgraceful manner, such that people become aware of it. For example, to “defame someone” (*shahhara bi fulan*) means to spread negative information about them. To “defame someone by something” means to associate them with that matter and make it widely known. Additionally, “I defamed him among people” means I made his disgrace public.

Other meanings of defamation include:

- **Clarity:** Defamation is the clarity or making something apparent.
- **Disgrace and belittlement:** For instance, to “defame someone” can mean to humiliate or disgrace them publicly. Disgrace here means being publicly known for something shameful.

Broadcasting and publicizing negativity: To “defame someone” also means to announce or spread bad news or slander about them. (Al-Abbar, Saad Khalifa, 2017, p. 4)

Defamation, then, is the act of spreading false information, allegations, or rumors with the intent to harm the reputation of the person or entity being defamed, whether an individual or an institution. It encompasses all forms of expression that wound the dignity of persons or organizations.

2.3. Websites:

Websites are defined as a collection of interconnected web pages that contain texts, animations, and possibly videos, providing information on a specific subject, which may be a

company, a government agency, an individual, or a research topic. All this content is organized within formatted pages, and the website carries a unique name that can be accessed via the Internet. (Badawi, Mohamed Karam, 2005, p. 24)

Websites are defined as a collection of pages that describe an organization or an individual, introduce them, and organize these pages hierarchically across different levels or sub-sites. These pages address a specific topic or focus on particular aspects of the interests and activities of the described organization or individual. They also allow users to select the content they need whenever required. (Al-Shazly, Islam Ahmed, 2013, p. 114)

“They are websites that allow users to participate and contribute by creating or adding to their pages easily.” These are websites that provide Internet-based applications offering their users the ability to create a personal page publicly displayed within a specific site or system. They also provide means of communication with the page creator’s acquaintances or other users of the system and offer services for exchanging information among the users of that site or system via the Internet. (Ibid., p. 24)

Social networks are generally defined as “a term referring to those websites on the Internet that emerged with what is known as Web 2.0, enabling communication among users within a virtual community environment that connects them based on their interests or specialties. This is achieved through direct communication services such as sending messages, participating in others’ personal profiles, and accessing the news and information they choose to display.”
(Kanaan, Abdelfattah. 2014, pp. 169–170)

Some define social networks as new methods of communication in the digital environment that enable smaller groups of people to meet, gather online, and exchange bene-

fits and information. within your network, thus serving as a means of instant information exchange via the Internet.” They can also be defined as *“websites and electronic services that rapidly deliver information on a wide scale. These are sites that do not merely provide information but interact with you as you receive that information”*¹.

2. The Algerian Legislator and Defamation:

The Algerian legislator has given great importance to the personal privacy of individuals, ensuring that it is not subjected to any harm that undermines the dignity enjoyed by its owner. Consequently, the legislator intervened by imposing legal protection on this moral status and considered any violation thereof a crime affecting the victim’s status. The moral aspect is the most serious target of cybercrime in Algerian society. A crime of this nature is capable of destroying an individual’s life or causing a family to lose its dignity and even its social belonging, as many have been stigmatized with a mark of shame.

Some view defamation as a tool for character assassination or as leverage to exploit such information for extortion, a means to settle grudges, with the intent to harm reputation and spread personal animosity. Many people are shocked to find their personal photos and information published without their consent for public viewing.

The Algerian Constitution, in Article 39, states that the sanctity of the private life and honor of citizens shall not be violated and that these are protected by law. The confidenti-

¹ Ali Mohamed bin Fath Mohamed. *Social Media and Its Impact on Ethics and Values. Master’s thesis, Islamic University, Madinah, Saudi Arabia, unpublished, p. 2.*

ality of all forms of private correspondence and communications is guaranteed.

As for the penalties imposed on offenders, Article 303 bis stipulates that anyone who intentionally infringes on the sanctity of individuals' private lives, by any means or technology, shall be punished by imprisonment for a period ranging from six (6) months to three (3) years and fined between 50,000 and 300,000 Algerian Dinars. This includes:

1. Capturing, recording, or transmitting private or family calls or conversations without the consent or permission of the parties involved.
2. Capturing, recording, or transmitting images of a person in a private place without the consent or permission of the person concerned.¹

Defamation has several types, including economic defamation, which occurs between commercial institutions as a result of unfair competition. Some individuals or organizations spread false information to harm a commercial entity, reducing its chances and benefits, while the defamer gains material profit. There is also political defamation, which occurs in some societies between the government and the opposition or between political entities. Then, there is social defamation, which takes place through social media platforms by means of insults, slander, images, expressions, or the release of true personal information aimed at undermining certain individuals, social figures, or others.

¹ <https://tribunal.dz.blogspot.com/le> : 14.01.2019.

3. Causes and Motivations of Defamation on Electronic Platforms:

There are many reasons and motives that drive individuals with criminal tendencies to engage in defamation through social media and electronic platforms, such as the desire to harm others and tarnish reputations, in addition to the pursuit of profit and other diverse motives. Some of these are listed below:

- The ease of spreading information via social media and reaching large numbers of people, contrasted with the difficulty of identifying or preventing the defamer.
- Some individuals use defamation on electronic platforms as a way to take revenge on people with whom they have prior enmity or for various other reasons. It may also be revenge against a certain institution, company, or product by spreading false information that causes public avoidance. Social life is full of many examples where the perpetrators' motive was the desire for revenge.

Some criminals deliberately engage in defamation through social media to harm specific individuals or entities. Many court cases today involve extortion of young women after unlawfully obtaining and publishing their personal photos on these platforms to cause harm. Sometimes, a girl may share her photo with a young man or in a chat room that initially seems private, but criminals exploit these photos, especially if they are compromising. In other cases, someone might publish information or photos about a family because they refused to marry their daughter to him, trying to influence her by defaming the girl and her family as a

form of revenge on social media. (Sa'id bin Salem et al., 2016, p. 29)

The reasons behind defamation may be to achieve financial gain and profit. Some resort to publishing false information or attempting to blackmail certain individuals or their photos to obtain financial sums if the individual refuses to publish such information or photos. Therefore, some people resort to socially unacceptable means to achieve socially acceptable goals. The desire for wealth is difficult to achieve through socially and legally acceptable means. Therefore, some resort to the crime of defamation via social media to achieve their goals of financial gain.

Fourth: Effects and Consequences of Defamation:

The phenomenon of defamation via social media is considered one of the most prominent negatives of the Internet. These crimes, which are reported daily by the media about members of society, have increased in frequency, aiming to harm them and damage their image in the eyes of others. Anyone who harbors a grudge or vendetta against someone defames them via social media, leading to negative effects and consequences as a result of this crime, some of which we mention below. The image of the targeted person is affected and shaken in the public mind. This is because we live in an age where images are circulated more than anything else and reach the largest number of people across all classes, positions, fields, and environments. This generates a form of violence and counter-violence, escalating into a form of verbal warfare. Violence begins in the mind before it reaches the body.

- Defamation doesn't harm a specific person as much as it harms an entire family, threatening its stability. The indi-

vidual is connected to the family and is influenced by it, which in turn is influenced by them.

- It becomes clear from defamation that it can cause material damage, such as harming a particular company or product by disseminating false information that causes the public to turn away from it. This negatively impacts the company or commercial institution, causing it to incur significant financial losses, generally amounting to or exceeding millions of dollars or more. Defamation causes moral damage, such as contempt for a particular ideology, doctrine, reputation, or political discredit. People's perspectives on the effects and consequences vary, with some favoring the moral aspect over the material. On the other hand, the effects (results) may be short-term or long-term. Defamation has a profound psychological impact on the victim, causing them to feel inferior and may tend toward isolation, withdrawal, and social weakness.

Conclusion:

Defamation through electronic platforms refers to the act of publishing false or misleading information about an individual or organization with the intent to harm their reputation. This may involve the use of social media, forums, or other websites. These crimes represent a significant challenge in today's digital age, as the ease of publishing and sharing content has exacerbated the negative impacts of attacks on personal or institutional reputation.

As a crime that violates the moral rights of individuals, defamation is no longer confined to a limited scope—it has become a transnational phenomenon, due to the global nature of social media and online platforms. Consequently, its

effects on victims are profoundly felt on psychological, social, and even economic levels.

Combating online defamation crimes requires a multi-dimensional approach, including the reinforcement of deterrent legislation, the development of technologies to monitor violations, and the enhancement of societal awareness regarding the ethics of digital communication.

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Communication médiatique et promotion des Objectifs du Développement Durable (ODD) en Côte d'Ivoire: Apport de la théorie des représentations sociales

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Résumé :

Le présent article est une contribution au processus d'ancrage des Objectifs du développement durable (ODD) en Côte d'Ivoire. Il fait une analyse critique de la communication médiatique liée à la promotion des ODD dans la société ivoirienne. Cela est motivé par les quelques difficultés qui font obstacle au processus du programme 2030. Pour mener à bien cette analyse, il est judicieux de comprendre l'essentiel du contenu de la notion de communication médiatique, sans toutefois ignorer d'exposer les contours des ODD. Afin que le tandem communication médiatique et promotion des ODD soit efficace, l'apport de la théorie des représentations sociales est sollicité pour déconstruire les perceptions négatives liées au développement durable. La condition sine qua non qui permet aux professionnels d'information et publicitaires de produire des contenus adaptés aux réalités que vivent les citoyens au quotidien. Toutefois, cela passe par l'acceptation de ces professionnels de médias à ne pas se résigner face au rôle et responsabilité qu'ils ont dans la promotion des ODD. Concrètement, il est question pour les médias de produire des contenus en fonction des représentations que renvoient à la fois la société et ces médias eux-mêmes.

Mots - clés : Communication médiatique – Contenus médiatiques – ODD – OMD - Représentations sociales.

Media communication and promotion of the Sustainable Development Goals (SDGs) in Côte d'Ivoire: Contribution of social representations theory.

Abstract

This article is a contribution to the process of anchoring the Sustainable Development Goals (SDGs) in Côte d'Ivoire. It critically analyses the media communication related to the promotion of the SDGs in Ivorian society. This is motivated by the few difficulties that are standing in the way of the 2030 agenda process. In order to carry out this analysis, it is useful to understand the essential content of the notion of media communication, without however ignoring the outlines of the SDGs. In order for the tandem of media communication and SDG promotion to be effective, the contribution of social representation theory is sought to deconstruct negative perceptions related to sustainable development. The sine qua non condition that allows information and advertising professionals to produce content adapted to the realities of everyday life. However, this requires the acceptance of these media professionals not to resign themselves to their role and responsibility in promoting the SDGs. In concrete terms, it is a question for the media to produce content according to the representations made both by society and by the media themselves.

Keywords: Media Communication – Media Content – SDG – MDG – Social Representations

Introduction

Adoptés en 2015 par les Nations Unies (ONU) dans le cadre de l'Agenda 2030, les Objectifs de développement durable (ODD) prenaient la suite des Objectifs du millénaire pour le développement (OMD) qui arrivaient à échéance, avec quelques limites. Les ODD fixent en effet 17 priorités pour un développement économique et social, soucieux de respecter les populations et la planète. C'est ce que note d'ailleurs le rapport¹ de l'ONU sur l'avancée des ODD en 2020 :

Les Objectifs de développement durable (ODD) définissent 17 priorités pour un développement socialement équitable, sûr, d'un point de vue environnemental, économiquement prospère, inclusif et prévisible à l'horizon 2030.

Contrairement aux OMD qui manquaient de transversalité dans ses 08 objectifs, les ODD entendent surmonter les obstacles pour s'attaquer aux grands défis mondiaux traduits en 17 priorités comme indiqué tantôt. Ces 17 priorités s'adressent à des cibles, au nombre de 169 avec 244 indicateurs liés à des objectifs et des actions à mettre en place. Ces indicateurs définis au niveau mondial avec une déclinaison nationale, les gouvernements sont invités volontairement à rendre compte de leur progrès lors du Forum politique de haut niveau (FPHN) pour le développement durable de l'ONU. Cependant, malgré ses nombreux atouts et les espoirs affichés, les ODD présentent également des limites qui pourraient entraver l'atteinte du cap 2030. Une situation, à

¹ Rapport 2020 de l'ONU sur l'avancée des ODD, publié le 04/09/2023, le 20/05/2025.

en croire certaines personnes, qui indique que nous ne sommes pas sur la bonne voie pour l'atteinte des ODD d'ici à 2030. C'est du moins, cette inquiétude qu'exprime le secrétaire général des Nations Unies (ONU), Antonio Guterres, quand il met en évidence des difficultés au niveau de la mise en œuvre des ODD : « une croissance inégale, des niveaux d'endettement en hausse, des hausses possibles de la volatilité financière et des tensions commerciales mondiales accrues »¹. Entre autres difficultés, il souligne que la crise du Covid-19 en 2020 a eu un effet dévastateur sur plusieurs priorités des ODD et risque de compromettre l'Agenda 2030 : « La crise sanitaire, sociale et économique sans précédent causée par la pandémie risque d'aboutir à l'échec du programme 2030 et ses 17 objectifs de développement durable (ODD) »². Pour corroborer cette situation morose, une « étude de la Banque mondiale »³ relève que les ODD1 ; ODD2 et ODD3 qui parlent respectivement de pauvreté, la faim et de santé sont les plus durement touchés par la pandémie et ses conséquences. Cette étude, en effet, souligne l'impact alarmant de cette crise sanitaire :

Alors que l'on observait déjà un ralentissement du rythme de réduction de la pauvreté dans le monde, elle a augmenté en 2020 pour la première fois depuis plus de 20 ans. En effet, la pandémie de Covid-19 a fait basculer plus de 70 millions de nouvelles personnes dans l'extrême pauvreté.

Dans cette mouvance, le rapport⁴ annuel du Sustainable Development Network (SDSN) qui analyse chaque année

¹ Idem.

² Ibidem.

³ Op. cit.

⁴ Rapport 2022 du réseau SDSN, consulté le 20/05/2025.

la progression de 166 pays dans l'atteinte des ODD, note que des pays du Nord tels que la Suède, le Danemark et la Finlande sont le plus en voie d'atteindre les ODD. Ce même rapport note que la France, quant à elle, est classée 4^{ème} après ces trois pays. Malgré tout, souligne le même rapport, ces pays sont confrontés à des défis importants pour atteindre au moins l'un des 17 objectifs et aucun pays n'est en voie d'atteindre tous les ODD. Au regard de cette flopée de difficultés en défaveur des ODD, nous osons croire qu'elles trouvent leurs origines dans les représentations que se font la société sur la question du développement durable en général. On ne peut plus clair, l'ancrage des ODD au sein de la société, pour ne pas dire dans la conscience collective, n'échappe pas aux interprétations de tous ordres qui ne facilitent pas l'atteinte des objectifs de l'Agenda 2030. Comment déconstruire ces représentations, afin de renvoyer une image positive inhérente aux ODD et ses enjeux ? C'est en cela qu'on pourrait faire appel aux médias en tant qu'outils accompagnateurs de toute action de développement conformément au paradigme de la communication pour le développement. Dans ce dynamisme, se pose la problématique de la promotion des ODD telle que portée par la communication médiatique. Parlant de communication médiatique, la plateforme de partage de connaissances, Youmatter¹ souligne le rôle et la responsabilité des médias en tant qu'acteurs essentiels des transformations sociales :

Les médias sont l'un des piliers d'une société démocratique fonctionnelle. Leurs rôles sont multiples : lanceurs d'alerte, contre-pouvoir, outil d'information

¹ <https://youmatter.world/fr/categorie-societe/medias-responsabilite-transition-ecologique-sociale-charte/>, publié le 14/09/2022, consulté le 20/05/2025.

et de formation pour les citoyens, relais de la parole scientifique ou de celle des mouvements sociaux ou politiques qui agitent la société... Les médias sont au cœur du débat public, qu'ils contribuent à construire et à orienter autant qu'ils le diffusent.

Dans ce cas d'espèce, quelle posture pour le professionnel de l'information, c'est-à-dire le journaliste qui pratique son métier à travers le canal des médias par rapport à la promotion des ODD ? Que doit-il faire ? Et comment le faire ? De même, quel rôle le publicitaire doit-il jouer, lui également, qui se sert des médias pour rendre visible son métier qui consiste à réaliser des spots publicitaires que ce soit par affichage ou par les canaux audiovisuels ? Dans la même veine, sur la question du rôle que doivent jouer les journalistes dans la transition écologique et sociale, le journaliste Clément Fournier¹ souligne que leur responsabilité à travers les médias est plus que jamais d'informer et de former :

Plus que jamais, nous avons la responsabilité de rendre accessibles les informations liées à ces crises majeures que nous traversons. Rendre accessible, cela signifie prendre du recul, s'adresser à tous, mettre en perspective. Cela signifie aussi être capable de faire le tri dans les multiples discours qui tentent de s'approprier la question écologique, que ces discours soient politiques ou économiques et commerciaux. Rappeler, sans cesse, les ordres de grandeur, l'urgence. Se référer, toujours, à la parole de ceux qui sont les plus légitimes pour expliquer ces crises : les scientifiques.

¹ Idem.

Pour y arriver, C. Fournier¹ croit que les professionnels de médias ont le devoir de participer à construire l’imaginaire de la société de demain. C’est à juste titre qu’il écrit :

Nous avons la responsabilité, en tant que média, d’être acteur des nouveaux imaginaires que la société doit se construire pour avancer vers la soutenabilité écologique et sociale. Nous participons à diffuser des symboles, à mettre en lumière des rêves, à créer les tendances. Les personnalités à qui nous donnons la parole, les publicités que nous utilisons doivent donc être en cohérence avec l’urgence de la transition écologique.

Dans ce sens, il ajoute pour dire que les professionnels d’information doivent assumer d’être militants, au sens où ils se doivent de défendre une certaine vision de la société, plus juste et plus écologique. Ils ne peuvent plus se cacher derrière une quelconque excuse du système pour éviter de voir leur responsabilité. Cette référence faite à la contribution des journalistes à construire l’imaginaire de la société pour progresser vers la soutenabilité écologique et sociale nous réconforte dans notre posture à convoquer la théorie des représentations sociales qui visent à faire tomber les stéréotypes liés à la question du développement durable qui portent préjudices à l’atteinte des ODD. Face à ce qu’on qualifierait d’urgence planétaire, comment la communication médiatique peut participer efficacement à l’ancrage promotionnel au sein de notre société ? En la matière, convoquer la théorie des représentations sociales que nous évoquions tantôt pourrait être une solution idoine pour que les médias contribuent avec efficacité à la promotion des ODD. Pour

¹ Ibidem.

être plus clair dans notre démarche, nous allons premièrement tenter de comprendre ce que renferme le paradigme de communication médiatique. Dans un second moment, nous allons faire une présentation non exhaustive des ODD. En troisième lieu, il s'agira de faire un exposé sur la théorie des représentations sociales. Enfin en dernière position, montrer comment la théorie des représentations sociales adaptée à la production de contenus médiatiques peut redynamiser la promotion des ODD pour le succès des objectifs à la fin de ce programme 2030.

1. Des médias à la notion de société de communication

Notre sujet de réflexion, sans risque de nous tromper, montre que les médias sont au cœur de la problématique promotionnelle des Objectifs du développement durable (ODD), en Côte d'Ivoire. Cela implique la communication autour des ODD via les médias. Ainsi, ce type de communication qui mobilise les médias n'est rien d'autre que de la communication médiatique.

1.1. Comprendre le concept de médias

Les médias en effet, peuvent être appréhendés comme des moyens de communication entre un émetteur et un récepteur avec présence de rétroaction. Dans ce cas, il s'agit de médias de groupe ou de médias d'intersubjectivité. Cependant, depuis la révolution industrielle (1789), les médias sont devenus des moyens de communication de masse qui se déroule entre un émetteur et plusieurs récepteurs avec absence de rétroaction. A partir de cet instant, les médias deviennent des dispositifs d'information et de communication qui enclenchent le changement social et le changement de comportement. Ces médias pris comme outils, supports, moyens, techniques ou instruments concernent les médias classiques

ou modernes tels que l’affichage, la presse papier, la radio, la télévision, le cinéma, l’Internet, le téléphone et la téléphonie mobile. Ce sont ces médias connus sous le vocable de « mass-médias » plus précisément la radio, la télévision, la presse écrite et l’affichage qui nous intéresse dans cette étude. Lesquels « mass-médias » dont les études ont donné naissance à la « communication de masse » ayant favorisé l’essor des Sciences de l’information et de la communication. Une affirmation corroborée par A. Mucchielli (2006, p.390) quand il écrit : « Les études sur les communications de masse ont été à l’origine des Sciences de l’information et de la communication ». La communication de masse, en effet, « s’est développée en fonction de l’expansion démographique, lorsque l’homme, pour communiquer ses messages à un grand nombre d’autres hommes s’est vu dans la nécessité de multiplier les canaux et d’amplifier les messages » (A. Hénot, 1978, p.76). Dès lors, la communication de masse s’appuie essentiellement sur l’existence de canaux ou médias qui, s’adressant à un grand nombre de personnes prennent le nom de « mass-médias ». Ainsi, nous pouvons comprendre avec l’auteur que la communication de masse est une sorte de « dissémination d’information à des masses de gens par l’intermédiaire de mass-médias » (Idem.).

1.2. Les médias comme instruments de la société de communication

Les médias de masse ou mass-médias au cœur de l’évolution de notre société sont à l’origine de ce que l’on appelle la « société de communication ». Si l’on s’accordait avec Mucchielli, les médias n’existent jamais seuls. Ils se développent ensemble et en même temps que les phénomènes sociaux, culturels, économiques, politiques, etc. qui les ac-

compagnent, les précèdent. C'est pourquoi, il est plus que nécessaire de procéder à un cadrage et à une lecture systématique des faits pour saisir la genèse complexe de cette notion de « société de communication ». A propos de cette « société de communication », A. Mucchielli (Op.cit. pp.11-12) écrit :

La « société de communication », ce n'est donc pas seulement une large diffusion et utilisation des technologies de la communication, une omniprésence des médias, une saturation d'informations et d'images, une utilisation par tous les acteurs sociaux des diverses formes de la communication publicitaire..., c'est aussi une transformation des représentations du monde de tous les acteurs qui ne peuvent plus voir le monde sans ces technologies, ces médias, ces communications publicitaires ou politiques [...], c'est aussi l'intégration psychologique et pratique, par les individus, de différents usages des moyens et des formes nouvelles d'information et de communication [...], c'est aussi une intégration sociale, culturelle, économique et politique, par les organisations et la société tout entière, de ces mêmes moyens et formes de la communication...

Cette réalité de la « société de communication » fait dire à l'auteur que tout phénomène de transformation s'insère dans un ensemble de transformations qu'il faut aussi prendre en compte si on ne veut pas réduire la compréhension à une causalité linéaire simpliste. A travers cette approche définitionnelle de la « société de communication », il veut démontrer et réitérer l'évidence selon laquelle les médias n'existent jamais seuls et se développent avec d'autres phénomènes de la société (phénomènes sociaux, culturels, économiques, politiques, etc.) formant ensemble un système.

C'est donc, de ce système mettant en relation les outils de diffusion de masse et les autres paramètres sociaux que jaillit la « société de communication » considérée comme un nouveau monde. Cela est attesté par l'auteur (p.12) qui ajoute que :

les différentes innovations technologiques, supports de multiples formes de communication, ont permis aux acteurs sociaux, après différents processus de rejet, d'assimilation et d'accommodation, de construire un nouveau monde fait d'un ensemble d'interactions englobant acteurs et médias, c'est ce nouveau monde qui est la « société de communication.

De ce qui précède, nous pouvons affirmer sans risque de nous fourvoyer que depuis leur apparition, les médias évoluent avec notre société, et s'imposent dans le même temps comme le reflet des mouvements à travers le monde. C'est pourquoi, leur présence en tant qu'instruments de diffusion de masse au cœur de la « société de communication » est indispensable pour comprendre le "pourquoi" des choses, des faits ou événements qui se produisent dans le monde. En effet, l'apparition des médias dans notre société a été évolutive ; d'où la notion de temps, d'histoire. Mais dans cette réflexion, nous allons faire l'économie de ces évolutions historiques des médias, étant entendu que chaque pays a son histoire avec les médias. A la suite de cette approche définitionnelle de la notion de « communication et médias », qu'en est-il de l'émergence des ODD ?

2. Des Objectifs du millénaire pour le développement aux Objectifs du développement durable

Avant d'aborder proprement parler les Objectifs du développement durable (ODD), il convient de rappeler que conformément à une décennie de conférences et de sommets, les dirigeants du monde ont adopté en septembre 2000, la Déclaration du Millénaire de l'ONU. Cette Déclaration, en effet, exhorte les nations à s'engager en faveur d'un partenariat mondial pour réduire l'extrême pauvreté. Ladite Déclaration fixe des objectifs au nombre de huit dont l'échéance commune prévue pour 2015, appelés Objectifs du Millénaire pour le développement (OMD)¹ qui sont :

- 1- Réduire l'extrême pauvreté et la faim ;
- 2- Assurer l'éducation primaire pour tous ;
- 3- Promouvoir l'égalité des sexes et l'autonomisation des femmes ;
- 4- Réduire la mortalité infantile ;
- 5- Améliorer la santé maternelle ;
- 6- Combattre le VIH/sida, le paludisme et d'autres maladies ;
- 7- Préserver l'environnement ;
- 8- Mettre en place un partenariat mondial pour le développement.

Ces huit objectifs, avant tout, sont liés à des besoins sociaux en fonction des réformes économiques menées par le FMI et la Banque mondiale dans les années 1980 et 1990 (les Programmes d'ajustement structurels). Cependant, les aspects comme l'économie, les villes et les migrations ne sont pas pris en compte. Dès lors, à terme, la communauté mondiale n'a pu dresser qu'un bilan mitigé étant donné les nom-

¹ www.un.org/french/documents/ga/res/55/a55r002f.pdf-A/RES/55/2, consulté le 02/05/2025.

breux besoins à satisfaire. Pour réajuster donc le tir, il était urgent de réfléchir autrement. C'est dans ce contexte que plus de 190 pays ont approuvé les conclusions du 5^e Sommet de la terre ou Conférence des Nations Unies sur le développement durable, tenu du 20 au 22 juin 2012 à Rio de Janeiro (Brésil). Encore appelé Rio+20, parce que célébrant le 20^e anniversaire du sommet consacrant le développement durable qui avait eu lieu dans la même ville de Rio en 1992. Les conclusions de Rio+20 consignées dans un document intitulé « L'avenir que nous voulons »¹ soulignent l'importance de progresser vers le développement durable à l'échelle mondiale en définissant les principes et les processus pour y arriver. Ainsi, le 25 septembre 2015, l'Assemblée générale des Nations Unies confirme son engagement à poursuivre la dynamique des OMD en élargissant les objectifs. Donc, les OMD n'ayant pas atteint leurs promesses, un processus de définition de nouveaux objectifs a été lancé pour aboutir à la mise en place des Objectifs du développement durable (ODD). De cette volonté des Nations Unies à redynamiser le processus d'implémentation du développement durable, H. Trabelsi (2018, p.1) constate en écrivant :

L'ONU décide alors d'engager la préparation d'une nouvelle vague d'objectifs, prenant la relève aux OMD, et impliquant non seulement les pays en développement, mais aussi les pays industrialisés : dix-sept « Objectifs de développement durable » (ODD) et 169 cibles, à horizon 2030, sont ainsi adoptés en septembre 2015.

Dès lors, il a été recommandé à chaque pays d'accélérer son processus de développement durable en arrimant ses

¹ <https://enseignants.fr>, consulté le 03/05/2025.

stratégies aux ODD. Dans cette optique, l'Etat ivoirien élabore un nouveau Plan de développement (PND 2016-2020). L'unanimité scellée autour des ODD, que peut-on savoir de sa mise en œuvre en Côte d'Ivoire ?

2.1. Le contenu des Objectifs du développement durable

Les ODD constituent un nouveau programme avec pour but principal de réduire la pauvreté, lutter contre les inégalités et de faire face au changement climatique d'ici à 2030. Il comprend 17 objectifs avec une portée beaucoup plus large que les 8 OMD et leurs 21 cibles. En effet, à l'initiative de l'ONU, 193 pays se sont engagés à atteindre 17 objectifs mondiaux qui ont été négociés entre 2012 et 2015.

Pour les experts des Nations Unies, le succès de ce qu'il est convenu d'appeler « l'Agenda 2030 » dépendra d'une action collective, par tous et pour tous. Ce qui voudrait dire que tous les pays et toutes les parties prenantes agiront de concert pour mettre en œuvre ce plan d'action (extrait de l'Agenda 2030)¹. Selon les principes de cet Agenda, les pays du Nord comme ceux du Sud veilleront à intégrer les ODD dans leurs politiques et leurs stratégies nationales et seront invités à rendre compte annuellement de leurs progrès devant les Nations unies. Les collectivités territoriales, les secteurs public et privé, la société civile joueront également un rôle clé dans cette mise en œuvre. Pour mesurer les progrès réalisés, les ODD sont déclinés en 169 cibles, auxquelles est associée une liste de 244 indicateurs, le tout validé par la Commission statistique de l'ONU en mars 2017 et révisable en 2020 et 2025. Contrairement aux OMD qui étaient centrés principalement sur des thématiques sociales, les ODD couvrent l'ensemble des dimensions du développement du-

¹ <https://www.cnis.fr/wp-content/uploads/2017>, consulté le 20/07/2021.

rable, à savoir la croissance économique, l’intégration sociale et la protection de l’environnement. Les États se sont engagés à les atteindre au cours des 15 prochaines années (2016-2030). Une liste d’indicateurs (environ 230) est en cours d’adoption. Chaque pays sera invité par la suite à les adapter en fonction de ses spécificités. Si les OMD ciblait essentiellement les pays en développement, en particulier les plus pauvres, les ODD quant à eux, sont conçus aussi bien pour les pays riches que pour les pays pauvres. Les ODD font partie du nouveau programme dénommé « le Programme de développement durable à l’horizon 2030 »¹. Ainsi consignés dans le tableau ci-dessous les 17 ODD :

Tableau 1: Les 17 Objectifs du développement durable

Objectif 1	Éliminer la pauvreté sous toutes ses formes et partout dans le monde
Objectif 2	Éliminer la faim, assurer la sécurité alimentaire, améliorer la nutrition et promouvoir l’agriculture durable
Objectif 3	Permettre à tous de vivre en bonne santé et promouvoir le bien-être de tous à tout âge
Objectif 4	Assurer l’accès de tous à une éducation de qualité, sur un pied d’égalité, et promouvoir les possibilités d’apprentissage tout au long de la vie
Objectif 5	Parvenir à l’égalité des sexes et autonomiser toutes les femmes et les filles
Objectif 6	Garantir l’accès de tous à l’eau et à l’assainissement et assurer une gestion durable des ressources en eau

¹ Idem.

Objectif 7	Garantir l'accès de tous à des services énergétiques fiables, durables et modernes, à un coût abordable
Objectif 8	Promouvoir une croissance économique soutenue, partagée et durable, le plein emploi productif et un travail décent pour tous
Objectif 9	Bâtir une infrastructure résiliente, promouvoir une industrialisation durable qui profite à tous et encourager l'innovation
Objectif 10	Réduire les inégalités dans les pays et d'un pays à l'autre
Objectif 11	Faire en sorte que les villes et les établissements humains soient ouverts à tous, sûrs, résilients et durables
Objectif 12	Établir des modes de consommation et de production durables
Objectif 13	Prendre d'urgence des mesures pour lutter contre les changements climatiques et leurs répercussions
Objectif 14	Conserver et exploiter de manière durable les océans, les mers et les ressources marines aux fins du développement durable
Objectif 15	Préserver et restaurer les écosystèmes terrestres, en veillant à les exploiter de façon durable, gérer durablement les forêts, lutter contre la désertification, enrayer et inverser le processus de dégradation des sols et mettre fin à l'appauvrissement de la biodiversité
Objectif 16	Promouvoir l'avènement de sociétés pacifiques et ouvertes aux fins du développement durable, assurer l'accès de tous à la

	justice et mettre en place, à tous les niveaux, des institutions efficaces, responsables et ouvertes
Objectif 17	Renforcer les moyens de mettre en œuvre le partenariat mondial pour le développement durable et le revitaliser

Source : <https://unric.org> › sites › 2020/07 › sdgs-french, consulté le 20/07/2021

Le tableau ci-dessus, indique que les ODD portent sur une multitude de domaines allant de la protection de la planète à l’édification d’un monde plus pacifique, en passant par la garantie donnée à tous de pouvoir vivre en sécurité et dans la dignité. Ils prennent en compte le climat et l’énergie, la vie saine, la gouvernance, la justice, les infrastructures, les modes de production et de consommation durables, l’environnement, etc.

2.2. Mise en œuvre des ODD en Côte d’Ivoire

La feuille de route de mise en œuvre des ODD élaborée par le ministère de l’environnement et du développement durable se traduit par le schéma ci-dessous :

Image 1 : Feuille de route de mise en œuvre des ODD



Source : www.ins.ci, consulté le 12/05/2021

Conformément au décret n°2016 du 26 janvier 2016 portant attributions des membres du gouvernement, le ministère de l'environnement et du développement durable « veille à l'intégration des ODD dans l'élaboration et la mise en œuvre de l'ensemble des politiques conduites par le gouvernement ainsi qu'à leur évaluation environnementale ». Sous la coordination du ministère du plan et du développement, le PND 2016- 2020 a pris en compte l'ensemble des 17 ODD dans ses cinq axes. Pour leur mise en œuvre, le gouvernement travaille en synergie avec les autres parties prenantes, à savoir le Parlement, le Conseil économique et social, les collectivités territoriales, le secteur privé et la société civile. Il bénéficie de l'appui des partenaires au développe-

ment notamment des Agences affiliées aux Nations Unies. L'Institut national de la statistique (INS), organe central de production du système statistique national et les services statistiques ministériels sont chargés de produire les indicateurs pour le suivi-évaluation des ODD. Le PND 2016-2020 est le cadre de référence des interventions publiques et privées. Il est également le cadre de mise en œuvre des ODD. Ce nouveau cadre témoigne des efforts déployés par le pays, en vue d’assurer la réalisation des ODD. Cela se concrétise par l’alignement des cinq axes stratégiques du PND 2016-2020 sur les ODD afin de les atteindre dans tous les secteurs comme nous pouvons le voir dans le tableau ci-après :

Tableau 2 : Alignement des priorités nationales sur les ODD

OBJECTIFS DE DEVELOPPEMENT DURABLE(ODD) 2016-2020	PLAN NATIONAL DE DEVELOPPEMENT (PND) 2016-2020
ODD 11 : villes et communautés durables ODD 16 : Paix, justice et institutions efficaces	Axe stratégique 1 : renforcement de la qualité des institutions et de la gouvernance
ODD 1 : pas de pauvreté ODD 2 : faim “zéro” ODD 3 : bonne santé et bien-être ODD 4 : éducation de qualité ODD 5 : égalité entre les sexes ODD 14 : vie aquatique	Axe stratégique 2 : accélération du développement du capital humain et promotion du bien-être social
ODD 8 : travail décent et croissance Economique ODD 12 : consommation et	Axe stratégique 3 : accélération de la transformation structurelle de l’économie

production responsables	par l'industrialisation
ODD 6 : eau propre et assainissement ODD 7 : énergie propre et d'un coût abordable ODD 9 : industrie, innovation et infrastructure ODD 13 : lutte contre le changement climatique ODD 15 : vie terrestre	Axe stratégique 4 : développement des infrastructures harmonieusement réparties sur le territoire national et préservation de l'environnement
ODD 10 : inégalité réduite ODD 17 : partenariats pour la réalisation des objectifs	Axe stratégique 5 : renforcement de l'intégration régionale et de la coopération internationale

Source : PND 2016-2020/ Plaidoyer pour la réalisation des ODD en Côte d'Ivoire, Groupe consultatif PND 2016-2020, pp.8-9 (<http://caidp.ci › uploads>, consulté le 09/07/2021).

Avec l'appui du Système des Nations Unies, l'outil RIA (Rapid Integrated Assessment)¹ a permis d'évaluer le degré de prise en compte des ODD et de leurs cibles et dégage les décalages qui devront être corrigés dans les politiques et stratégies nationales. Ainsi, il ressort que sur les 105 cibles concernées (excluant les 43 cibles relatives aux moyens de mise en œuvre, les 19 cibles relatives au partenariat et les cibles 14.6 et 14.7 qui ne s'appliquent pas aux pays en développement), 05 cibles ODD (soit 5%) sont pleinement alignées, 82 cibles partiellement alignées (78%) contre 18 cibles ODD non alignées (soit 17%). Cette analyse a fait l'objet

¹ Rapport National Volontaire sur les ODD - Année 2019.

d'une communication en Conseil des ministres en vue de son adoption par le gouvernement. L'engagement du gouvernement à intégrer les ODD dans les politiques sectorielles et locales se concrétise à travers le renforcement de capacités des acteurs intervenant dans le processus notamment l'administration publique, la société civile, les collectivités, le secteur privé, le parlement, les médias.

2.3. Les acquis de la mise en œuvre des ODD en Côte d'Ivoire

Bien que la mise en œuvre des ODD soit un processus, il est tout de même important de souligner quelques acquis¹ capitalisables :

- la sensibilisation et la forte mobilisation de toutes les parties prenantes ivoiriennes dans la phase préparatoire de la réunion d'adoption de l'agenda 2030 en 2015, concrétisée par la mise en place d'un cadre de concertation nationale multipartite (Gouvernement, Parlement, Conseil Economique et Social, CT, Société civile, Secteur privé, et Système des Nations Unies) ;
- une participation de haut niveau au sommet de New York pour l'adoption de l'agenda 2030 ;
- la réalisation de plusieurs activités de sensibilisation par le MINSEDD ayant touché le parlement, le Conseil Economique et Social, les services de l'Etat, les structures de formation et de recherche, les CT, les préfets de régions et les médias, cela en 2016 et 2017;

¹ <http://www.environnement.gouv.ci>, consulté le 09/07/ 2021.

- la formation des cadres du MINSEDD aux outils d'Analyse systémique de durabilité (ASD) et particulièrement sur les grilles de priorisation des cibles des ODD par l'Institut francophone pour le développement durable (IFDD) ;
- l'élaboration et la validation de la stratégie nationale de mise en œuvre des ODD en octobre 2017;
- l'élaboration d'une matrice de base des indicateurs ODD « directement mesurables » par l'INS avec l'appui du PNUD. Cette matrice est en consolidation au niveau des directions de la planification et des statistiques des ministères, selon la Direction générale de l'INS;
- la mise en place du Programme d'appui au développement des chaînes de valeurs inclusives et aux initiatives locales (PACIPIL) par le ministère du Plan et du développement avec l'appui du PNUD. Ce programme vise la réduction de la pauvreté de même que l'amélioration de la sécurité alimentaire et de la résilience des cinq régions du Nord présentant les taux de pauvreté les plus élevés. La composante 1 de ce programme porte sur le développement des capacités des collectivités régionales à planifier, mettre en œuvre et mesurer les actions de développement. Ce projet offre un cadre pilote de mise en œuvre et de suivi des ODD au niveau régional.

Dans le cadre de la mise en œuvre de l'Agenda 2030, la Côte d'Ivoire s'est engagée à produire sa première Revue Nationale Volontaire (RNV) de mise en œuvre des ODD. Ce rapport a été présenté lors du Forum Politique de Haut Niveau sur le développement durable, à New York du 15 au 19

juillet 2019 sous le thème : « Donner des moyens d'action aux populations et assurer l'inclusion et l'égalité ».

Ce rapport rend compte des avancées réalisées au niveau des 17 ODD avec un accent particulier sur les 6 Objectifs de développement durable retenus pour l'édition 2019 à savoir les :

- ODD4 : assurer l'accès de tous à une éducation de qualité, sur un pied d'égalité et à promouvoir les possibilités d'apprentissage tout au long de la vie ;
- ODD8 : travail décent et croissance durable ;
- ODD10 : réduction des inégalités ;
- ODD13 : mesures urgentes pour lutter contre les changements climatiques et leurs répercussions ;
- ODD16 : Paix, justice et institutions efficaces ;
- l'ODD17 : Partenariat pour la réalisation des objectifs.

Ce rapport capitalise les conclusions des études thématiques et des rapports d'évaluations, les consultations avec les parties prenantes, principalement la Société civile, le secteur privé, les collectivités territoriales et les partenaires au développement, de même que les acquis des rapports de suivi de la mise en œuvre du PND2016-2020. Ainsi, pour l'ODD 4, la Côte d'Ivoire a promulgué la loi relative à la Politique de la scolarisation obligatoire (PSO) pour les enfants de 6 à 16 ans en 2015. De plus d'autres initiatives ont permis d'atteindre des résultats probants :

- le taux d'achèvement au primaire est passé de 63,9% à 80,5% entre 2014 et 2018 ;
- le Taux brut de scolarisation au primaire (TBS) est passé de 94,72% en 2013-2014 à 100,5% en 2018-

2019 dont 100,4% pour les filles et 100,5% pour les garçons ;

- au niveau du premier cycle du secondaire, les Taux Brut de Scolarisation sont passés de 53,8% en 2014-2015 à 70,5% en 2018-2019 dont 66,6% pour les filles et 74,4% pour les garçons.

De ce qui précède, nous pouvons remarquer que d'énormes avancées ont été enregistrées dans le cadre du processus d'implémentation du DD en Côte d'Ivoire. En effet, cela a été possible grâce aux cadres institutionnel, juridique et réglementaire créés par l'Etat de Côte d'Ivoire. En outre, la mise en œuvre sectorielle des ODD a également permis de dynamiser le processus. Nous avons aussi noté que les médias font partie intégrante du cercle des parties prenantes au développement durable. Malheureusement, le non-alignement du rôle et des responsabilités de ces outils de communication au processus d'implémentation du DD semble ne pas donner de la visibilité dans leur partition. Cette situation pourrait s'expliquer par le fait que le rôle et la responsabilité des médias ne soient pas officiellement engagés dans la (Loi d'orientation sur le développement durable)¹. A la suite de cet exposé sur les ODD, nous allons nous pencher sur la théorie des représentations sociales pour en découvrir sa teneur.

3. Des origines de la théorie des représentations sociales

A ce stade de notre réflexion, nous n'allons pas nous attarder sur un exposé exhaustif de la théorie des représentations sociales mais cerner brièvement sa genèse en parcourant quelques aspects de ces compartiments.

¹ Loi n°2014-390 du 20 juin 2014 d'orientation sur le développement durable.

3.1. De la notion de représentation à la théorie des représentations sociales

Le concept de représentation naquit vers la fin du XIX^e siècle avec David Emile Durkheim (1858-1917). Il introduit en effet dans son étude sur les religions et les mythes, les notions de représentations individuelles et représentations collectives (D.T.T. Giang, 2014, p.15). A sa suite, S. Moscovici (1961), sous influence de chercheurs comme D.Lévy- Bruhl, S. Freud, récupère le concept de représentation et présente pour la première fois sa théorie de représentations sociales, à partir d'une vaste étude de doctorat sur la vision qu'avaient les Français à l'époque où les études sur la psychanalyse étaient en vogue. Par rapport à cette étude doctorale menée par Moscovici, N. Groult (2023, p.9) souligne :

Pour ce travail, il mène des entretiens avec des sujets de diverses origines: intellectuels, ouvriers, étudiants, hommes, femmes, de gauche et de droite; il s'attache aussi à étudier ce que produit la presse de toutes tendances à ce sujet. Il en résulte une réflexion fondamentale car elle va lui permettre de formuler la nouvelle théorie et, en même temps, de prendre du recul vis-à-vis de certaines sources de son inspiration.

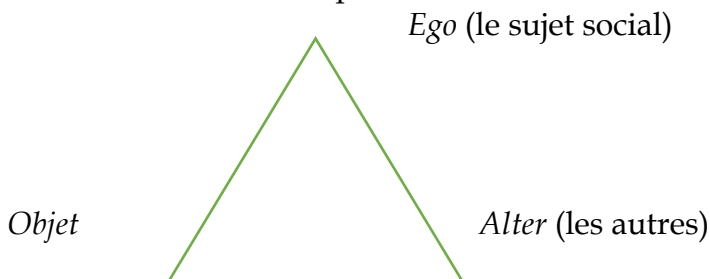
Groult va un peu plus loin avec M. De Alba (2004) en mettant en relief des différences au niveau des caractéristiques des deux postures de la notion de représentation selon Durkheim et Moscovici. Pour lui, les différences les plus importantes entre les deux positions sont que, avec le premier, les représentations sont figées, alors que chez le second elles sont dynamiques et changeantes. L'auteur indique par ailleurs que le rôle et l'importance octroyés à la société et aux individus sont tout à fait différents puisque, dans le cas

de Durkheim, la société impose les représentations et les individus s'y soumettent, tandis que dans la théorie de Moscovici, les sujets utilisent la communication et l'interaction pour former ou transformer les représentations. Dans une tentative de définition, I. Markovà (2003) cité par N. Groult (Op.cit., p.10) reprenant la définition du Petit Robert indique que le mot représentation existe en français depuis le XIII^e siècle et signifie représenter ou montrer quelque chose aux yeux des autres, comme au théâtre où ce que l'on montre reflète une réalité qui est absente. Toutefois, pour I. Markovà, il convient de souligner les confusions fréquentes qui se produisent au niveau des termes. En effet, les textes qui ont trait aux représentations, que ce soit des articles théoriques ou des rapports de recherche, des mots comme stéréotype, opinion, croyance, idéologie, attitude ou image qui sont utilisés comme synonymes de représentation. Cependant, chacun a son sens particulier et, bien qu'ils aient des points en commun, il ne faut se garder de les confondre. Par exemple, les opinions et les stéréotypes peuvent être inclus dans une représentation mais les attitudes sont comme une des dimensions de la représentation. Ainsi, selon P. Mannoni (1998), les stéréotypes et les préjugés sont élaborés par les groupes et reflètent donc leur point de vue, à un moment donné, sur un objet particulier. Le préjugé est comme une convention sociale, alors que le stéréotype est une image mentale, stable qui résiste aux changements. Par ailleurs, l'opinion est, "de façon générale, d'un côté une formule empreinte d'une valeur sociale que le sujet accepte, de l'autre une prise de position face à un problème, spécifique et qui a un sens social" (S. Moscovici, 1961, p.44). Elle rentre dans le processus de formation des stéréotypes et des attitudes. Pour M. Fishbein et I. Ajzen (1975), les croyances sont des représentations de l'information sur un objet, une personne

ou un groupe que l'on associe à une caractéristique attendue. Elles sont rigides et difficiles à transformer. Elles peuvent être découvertes à partir de ce que les sujets disent ou font. Quant à F. Pajares (1992), il mentionne une série de mots qui sont utilisés comme synonymes de croyance: systèmes d'attitudes, jugements, axiomes, opinions, théories implicites, explicites ou personnelles, stratégies d'action, processus mentaux, stratégies sociales. Ces mots font plus référence, en général, à des constructions personnelles. Dans ce même élan, des chercheurs comme C. Clark et P. Peterson (1990), M.J. Rodrigo, A. Rodriguez et J. Marrero (1993), ainsi que D. Schön (1998) ont travaillé sur le mode de pensée du professeur: celui-ci prend des décisions qui vont guider ses actions à partir de théories implicites, de ses connaissances antérieures, de son vécu personnel. Il peut modifier ses pratiques en fonction des résultats obtenus. S. Moscovici (1961, pp.45-46) définit ainsi, l'image comme "un reflet interne d'une réalité externe, copie fidèle dans l'esprit de ce qui se trouve dehors, c'est une reproduction passive". Par ailleurs, certains auteurs tels que G. Mugny et A. Pérez (1991), V. Dijk (1999) pensent tout comme S. Moscovici (1991) que l'idéologie englobe les représentations qui en seraient des manifestations concrètes. Pour eux, la perception semble alors rester à un niveau plus personnel. Il est important de mentionner qu'une des idées fondamentales de Moscovici était de revendiquer l'importance du savoir issu des connaissances populaires ou du sens commun, du bon sens. Sa théorie est basée en partie sur ce genre de savoir qui est présent dans les conversations de la vie quotidienne mais aussi dans les contes, les mythes, les proverbes. Ce savoir est retransmis de génération en génération grâce à l'interaction et la communication sociales et donc par l'intermédiaire du

langage et du discours des individus. C'est lui qui, très souvent dans un premier temps, sert aux individus et aux groupes auxquels ils appartiennent à pouvoir aborder, comprendre et dominer les nouveaux phénomènes qui les inquiètent et les déstabilisent. Comme le cas de l'apparition du SIDA, et récemment le mariage entre personnes de même sexe. Pour Moscovici selon D. Alba (2004), une représentation sociale est une forme particulière et spécifique de compréhension de la réalité qui nous entoure. Elle peut donc être considérée comme une grille de lecture du contexte de notre vie quotidienne. C'est un acte de construction de théories collectives qui aboutit à des systèmes d'opinions et de croyances propres à une culture et à un groupe, à un moment et un endroit donnés au sujet de phénomènes inscrits dans leur réalité. Cette représentation va toujours être de quelqu'un (un individu, un groupe) au sujet de quelque chose et va se construire grâce au contact avec les autres (à partir de conversations, de lecture de documents, de l'écoute de débats, etc.). Moscovici a représenté cette relation par le schéma suivant:

Schéma 1 – Construction d'une représentation sociale



Source : Noëlle Groult (2017), <https://ut3-toulouseinp.hal.science/hal-04035300v1>, consulté le 02/05/2025

La représentation est un processus actif au cours duquel les objets se transforment en symboles, en signaux de la pensée et qui permet d'arriver à un consensus sur un langage commun au sujet d'un nouvel objet pour, en quelque sorte, l'appriivoiser, le connaître et le rendre familier.

3.2. Les dimensions des représentations sociales

Serge Moscovici (1961) a proposé trois dimensions inhérentes à une représentation sociale. La première, celle qui a été la plus étudiée, est l'attitude qui est interne au sujet mais peut se déduire des actions ou des prises de position. Elle va d'un pôle négatif à un pôle positif et peut être analysée à partir des réponses observables sur le plan cognitif (centrées sur les informations ou les croyances), sur le plan affectif (centrées sur les sentiments ou les émotions) et sur le plan comportemental (centrées sur les intentions d'agir). La deuxième dimension est l'information qui est en relation avec l'organisation des connaissances que possède un groupe au sujet d'un objet social. Elle implique les contenus d'une représentation, elle peut varier en qualité et en quantité en fonction des sources auxquelles le sujet a accès et, dans certains cas, elle peut être remplacée par l'induction. Finalement, le champ de la représentation nous renvoie à l'idée de modèle social qui proposerait un contenu concret ainsi qu'un nombre limité de propositions sur l'objet de la représentation. Ces éléments sont organisés dans une hiérarchie qui les articule et les incorpore aux connaissances antérieures. De ce qui précède, l'on peut comprendre l'influence des représentations sociales puisque les individus et le groupe auquel ils appartiennent ne peuvent échapper à leur influence, même s'ils ont une certaine marge d'action.

3.3. La formation et les transformations des représentations sociales

J. Álvarez (2004) a émis l'idée que les représentations sociales sont élaborées par un comité de décisions collectives où chaque proposition individuelle est reliée à l'action du groupe et où chacun peut donner son opinion et en changer. En outre, chaque acteur sait que les autres peuvent avoir des opinions différentes de la sienne. A leur niveau, W. Wagner et F. Elejabarrieta (1996) ont conçu un modèle sociogénétique à partir duquel, ils expliquent le surgissement d'une représentation au cours de plusieurs phases:

- apparition d'un objet inconnu dans le contexte d'un groupe;
- l'objet devient important car il provoque de l'angoisse, de l'intérêt;
- il suscite un processus de communication collective qui élabore et organise les connaissances;
- la représentation prend forme.

L'on voit dès lors que le moteur essentiel pour la création d'une représentation est l'incertitude, la recherche de savoirs pour compenser une certaine ignorance sur un phénomène particulier. En conséquence, les membres du groupe social vont nommer et catégoriser les différents aspects du phénomène, leur attribuer des caractéristiques à partir des expériences et des facteurs sociaux qui sont communs au groupe, grâce à l'interaction et la communication. A propos D. Jo-delet (1989, p.47) écrit :

Nous avons toujours besoin de savoir à quoi nous en tenir avec le monde qui nous entoure. Il faut bien s'y ajuster, s'y conduire, le maîtriser physiquement ou intellectuellement, identifier et résoudre les problèmes qu'il nous pose. C'est pourquoi nous fabriquons des représentations.

Selon P.Moliner (2001), la formation d'une représentation implique trois phases qui provoquent différents processus: sociocognitifs au moment où la représentation se forme en tant que telle, ainsi que des mécanismes de défense quand elle est stabilisée ou en voie de transformation. La première phase serait une période d'émergence au moment où le nouvel objet surgit, de même que de nouvelles connaissances à son sujet. Elle peut être plus ou moins longue en fonction de la quantité d'informations disponible et les possibilités d'interaction. La deuxième phase est celle de la stabilité quand il existe déjà un consensus quant aux informations accessibles et à leur organisation. C'est le moment où les fonctions de la représentation sont en pleine apogée. La phase finale de transformation apparaît quand la représentation ne remplit plus ses fonctions ou quand un phénomène vient changer la situation (N.Groult, 2023, p.14). Mais selon J-C Abric (1994), les représentations peuvent évoluer car les circonstances et les manières d'aborder les faits sociaux changent. En général, cette évolution est progressive. Elle peut cependant être brusque si un phénomène très marquant interrompt l'inertie sociale. Très souvent, la transformation est graduelle car les individus résistent aux changements qui modifient leur cadre de pensée puisqu'ils impliquent un coût élevé du point de vue cognitif. De plus, si une représentation est stable, elle est très utile dans l'optique d'une vie sociale sans soubresauts car les groupes vivent dans le consensus.

3.4. Les fonctions des représentations sociales

S. Moscovici (1961, p.26) résume brièvement les fonctions des représentations sociales en disant que : les « représentations sociales sont un mode de connaissance particulier, dont

la fonction est d'élaborer des comportements et de permettre la communication entre les individus ». En donnant une définition généralement acceptée, D. Jodelet (1989, p.53) ouvre une perspective complète de l'utilité des représentations :

Une forme de connaissance, courante, dite "de sens commun", caractérisée par les propriétés suivantes: 1. elle est socialement élaborée et partagée; 2. elle a une visée pratique d'organisation, de maîtrise de l'environnement (matériel, social, idéal) et d'orientation des conduites et communications; 3. elle concourt à l'établissement d'une vision de la réalité commune à un ensemble social (groupe, classe, etc.) ou culturel donné.

P. Moliner (2001) ajoute qu'une représentation sert à intégrer les connaissances du monde dans des cadres compréhensibles pour les individus, à garantir les relations entre les groupes et à contribuer à la formation des identités sociales. C'est bien pour cette raison que les individus ont tendance à accepter les déclarations ou prises de position de leur propre groupe, en leur octroyant plus de poids, qu'à celles d'un autre car cela les aide à sentir qu'ils font bien partie d'un ensemble d'individus avec lesquels ils ont des points communs. En définitive, une représentation sert à évaluer le contexte social et en conséquence à prévoir les tâches à accomplir et les actions des différents acteurs sociaux ainsi qu'à les justifier a posteriori. S. Moscovici et R. Farr (1984) pensent que les individus font plus appel à la mémoire qu'à la déduction, au passé qu'au présent, à l'image qu'à la réalité, pour mettre en marche toutes les fonctions d'une représentation. Ils utilisent aussi les prototypes et la généralisation, de même que le fait de nommer les objets pour mieux les appréhender et pouvoir les insérer dans un contexte plus ou

moins connu et familier. Ainsi, les membres d'un groupe qui ont la même représentation se forgent un code commun, tant au niveau langagier qu'au niveau des actions.

3.5. L'objectivation des représentations sociales et leur ancrage

Dans ses travaux, S. Moscovici (1961) indique que, pour qu'une représentation puisse se former, il faut que les informations disponibles pour les individus passent par deux processus. Le premier est l'objectivation qui rend concret et matériel ce qui est abstrait et intangible. Ce processus donne aux individus l'impression que leur discours sur le monde n'est pas une construction intellectuelle mais simplement le reflet de la réalité qui les entoure. Les sujets réalisent une série d'actions, en sélectionnant des informations qui surgissent au sujet du phénomène perturbateur et ils réorganisent les connaissances; ils les extraient du contexte et finissent par concevoir un noyau central. Le schéma qu'ils obtiennent remplace la réalité et les aide à comprendre le nouveau phénomène et à pouvoir le dominer. L'objet de représentation passe d'un état culturel à un état naturel, d'un schéma conceptuel à un schéma figuratif réel. D'un autre point de vue, Moscovici explique que l'ancrage est l'insertion d'une science dans une hiérarchie de valeurs et d'opérations réalisées par la société et qui intègre l'objet de représentation dans le système de pensée préexistant. Il est donc utile, pour que le groupe puisse créer un cadre commun de références. De plus, il classifie, nomme et organise le contexte. Pour leur part, G. Mugny, A. Quiamzade et E. Tafani (2001), notent qu'il existe différentes formes d'ancrages:

- un ancrage cognitif qui intègre l'objet de représentation aux connaissances antérieures ;

- un ancrage social qui implique le positionnement symbolique de l'objet ;
- un ancrage psychologique inscrit dans des systèmes de valeurs et croyances ;
- un ancrage psychosociologique à l'intérieur de relations de groupes et, finalement ;
- un ancrage sociologique qui insère la situation des individus dans un métasystème de relations de production et de pouvoir symbolique.

Pour W. Doise et A. Palmomari (1986) l'ancrage permet d'incorporer un élément étranger aux individus et qui représente un problème dans le réseau de catégories qui leur sont familières et donc de pouvoir y faire face en le considérant comme partie d'une catégorie qu'ils connaissent.

3.6. La structure des représentations sociales

La structure des représentations sociales est caractérisée par deux dimensions principales : le noyau central et les éléments périphériques. En effet, J-C. Abric a élaboré en 1984, la théorie du noyau central et des éléments périphériques qui reprend l'idée du noyau figuratif de Moscovici, en la transformant et l'enrichissant. Pour lui donc, les représentations sont organisées autour de quelques éléments centraux regroupés dans la structure qu'il appelle noyau central et qui a deux fonctions essentielles: l'une est de produire du sens grâce aux autres structures cognitives de la représentation qui acquièrent une valeur spécifique pour les individus, l'autre est d'organiser tous les éléments périphériques de la représentation autour de ce noyau et de déterminer les relations entre eux. Le noyau permet aux individus de se mettre d'accord sur la définition de l'objet de représentation. Selon deux images bien acceptées, le noyau serait comme un ai-

mant qui attire avec plus ou moins de force les éléments périphériques qui lui servent de parechocs.

Ce sont eux qui vont changer le plus rapidement selon les circonstances externes alors que le noyau résiste beaucoup plus longtemps aux transformations. Ces éléments sont aussi ceux qui indiquent les lignes de conduite pour l'action et les pratiques. On se trouve face à une autre représentation une fois que le noyau central change. Par ailleurs, on peut rencontrer deux représentations différentes car leurs noyaux centraux ont des contenus différents, même si elles ont des éléments périphériques en commun. Cela est lié aux variations individuelles, aux circonstances particulières ou aux diverses optiques des acteurs sociaux. Le noyau central se forme d'abord à partir de l'objectivation puis de l'ancrage. Il est déterminé par l'objet, la relation sujet/objet et le système de valeurs présent dans les normes sociales. Une fois consolidé, le noyau acquiert un statut d'évidence qui n'est pas remis en question (C. Guimelli, 2004). On comprend ainsi pourquoi il est difficile qu'il puisse changer facilement et rapidement. En revanche, les éléments périphériques, qui sont plus flexibles, acceptent les transformations grâce à deux mécanismes. Le premier est la rationalisation qui mène les individus à minimiser la contradiction qui a surgi dans les circonstances externes, ou bien pour en changer le sens. L'autre est la réfutation qui nie l'existence de l'élément perturbateur ou qui lui oppose une autre information. Au terme de ce périple sur la genèse de la théorie des représentations, que pouvons-nous dire de son apport quant à la promotion des ODD dans le contexte des médias.

4. Contenus médiatiques et théorie des représentations sociales dans la promotion des ODD

Avant d'aller en profondeur dans la dernière étape de cette réflexion, nous allons exposer ce que pensent une partie de la population et des professionnels de médias notamment les journalistes sur la question de développement durable. Des points de vue qui découlent de résultats d'enquêtes menées dans le cadre d'une étude sur la maîtrise du développement durable (DD) et ses enjeux dans le contexte de la Côte d'Ivoire. (E. Kouadio, 2022, pp281-297).

Lesdites enquêtes ont révélé que 86% de consommateurs de médias ont entendu parler du développement durable sans toutefois avoir une idée de son contenu. Aussi, 84% des journalistes interrogés ont estimé la promotion du développement durable relève de la responsabilité de l'État. Pour ceux-ci d'ailleurs, le développement durable, une notion arbitraire au contenu flou ne saurait intéresser les médias. De plus, les médias exécutent des agendas imposés par ceux qui les financent. Une raison majeure qui implique que leurs lignes éditoriales ne cadrent pas toujours avec les objectifs du développement durable. Comme pour soutenir leur indifférence vis-à-vis du DD, ils soulignent que les médias sont guidés par des objectifs de rentabilité économique. Pour justifier ce manque d'engouement en faveur du DD, 81% de consommateurs de médias et 72% de journalistes sont unanimes sur la quasi-absence du DD des contenus médias. Ces postures mettent en lumière la question de la représentation du développement durable dans la société ivoirienne. Quelles représentations renvoient les médias au sujet du DD dans notre société ? Encore moins, quelles possibilités ont les populations, elles qui n'ont aucune idée claire sur son contenu pour se construire une représentation du DD ? Au regard de ces interrogations, nous pensons qu'il est urgent de modi-

fier la perception des médias et par ricochet celle des populations en faveur du DD. Il s'agira de changer la donne par l'activation d'une image positive du DD de sorte à faire converger ses enjeux et principes vers les intérêts des populations. Et cela passe par une articulation efficiente et efficace des ODD dans les contenus médiatiques. La seule alternative qui pourra amener les médias à mieux se représenter le DD, en vue d'impacter positivement la promotion des ODD. Un processus de représentation qui se construit en plusieurs phases selon W. Wagner et F. Elejabarrieta (1996) que nous évoquons un peu plutôt par rapport à leur modèle sociogénétique. Au terme de leurs travaux, les deux chercheurs tirent la conclusion selon laquelle, nous le rappelons, que le moteur essentiel pour la création d'une représentation est l'incertitude, l'envie de rechercher les savoirs pour compenser une certaine ignorance sur un phénomène particulier. Ce qui implique que les membres du groupe social nomment et catégorisent les différents aspects du phénomène, en leur attribuant des caractéristiques à partir des expériences et des facteurs sociaux communs au groupe, grâce à l'interaction et la communication. Comme pour appuyer la position de ces deux auteurs, D. Jodelet (Op.cit.) écrit que :

Nous avons toujours besoin de savoir à quoi nous en tenir avec le monde qui nous entoure. Il faut bien s'y ajuster, s'y conduire, le maîtriser physiquement ou intellectuellement, identifier et résoudre les problèmes qu'il nous pose. C'est pourquoi nous fabriquons des représentations.

Il convient également de rappeler l'idée émise par J. Álvarez (2004) qui stipule que les représentations sociales sont élaborées par un comité de décisions collectives où chaque

proposition individuelle est reliée à l'action du groupe et où chacun peut donner son opinion et en changer. Dans ce processus donc, chaque acteur sait que les autres peuvent avoir des opinions différentes de la sienne. Cette vision dans les rapports sociaux avec pour référence les décisions de groupe calqués sur l'interaction communicationnelle cadre bien avec les principes de la théorie de la communication à double étage (en anglais two-step flow theory) avec son prolongement multi-step flow theory (E. Kouadio et D. N'Goran, 2022, p.192-209) En effet, des chercheurs, sociologues pour la plupart comme Theodor Adorno se sont saisi de cette théorie développée par Paul Lazarsfeld et Elihu Katz (1955), afin de redynamiser l'efficacité des médias. Ainsi, ils mettent en place un véritable réseau d'influence qui, à travers des conversations, fait émerger des opinions collectives. Selon le fonctionnement de ce modèle théorique, les médias dans un premier temps intègrent le réseau d'influence composé de leaders d'opinion ayant fait des études dans plusieurs domaines de connaissance. Le grand public qui reçoit les messages a également en son sein des réseaux d'influence. Le message est filtré à plusieurs niveaux pour être consommé par le public. Les leaders d'opinion qui sont intégrés dans des médias influencent indirectement le grand public. Car au sein du grand public, il y a un autre pont de transmission du message. Cela donne les étapes multiples de l'influence des médias sur la société (la multi-step flow theory). (M. Kyanda, 1992). En fin de compte, pour que le grand public accède à un message médiatique, le réseau d'influence du grand public reste perméable aux influences des réseaux médiatiques grâce à la confiance dont ils bénéficient ou par leur spécialisation pour un thème abordé dans un média. Donc logiquement, les médias qui n'intègrent pas des leaders spécialistes qui sont aimés par le grand public manque-

ront d'audience. C'est pourquoi avant d'intégrer les médias, les leaders d'opinion doivent impérativement se forger une personnalité de confiance, accessible, crédible envers les leaders qui restent dans le grand public. De même, ces leaders du grand public doivent développer ces mêmes qualités envers les simples membres du public, afin de s'attirer la sympathie du groupe. (Idem.). Ainsi, dans ce réseau caractérisé par les relations interpersonnelles, les élus locaux, cadres de village, chefs de village, chefs de famille...vus comme leaders d'opinion ont pour rôle d'expliquer les messages médiatiques à leurs communautés. Partant, les médias pourront influencer efficacement les opinions et déclencher le changement social à travers le changement de comportement et de mentalité. Et cela passe préalablement par une appropriation des ODD par les médias, en modifiant leur perception positivement pour permettre à la société de se construire une représentation également acceptable du DD. En s'appuyant bien entendu sur les ODD pour produire des contenus médias en vue d'influer positivement sur la prise de conscience collective. En pratique, cette contribution des médias dans la construction des représentations positives du DD dans notre société passe par la prise en compte dans leurs productions des 17 ODD avec ses 169 cibles, riche en thématiques, comme indiquer dans le tableau¹, qui cadrent avec les besoins des populations.

En définitive, les médias en tant que reflet de notre société doivent impérativement aider à déconstruire les représentations défavorables au DD en mieux s'accommodant avec les ODD. Toutes ces actions bien entendu se déroulent dans le cadre de la communication médiatique à travers la mobilisation des moyens conformément à ces différents compartiments que sont ; la communication journalistique ; la com-

munication publicitaire et même la communication « hors média ». La communication journalistique renvoie au traitement et la diffusion de l'information au niveau de presse écrite (les journaux papiers), la radio, la télévision et la presse en ligne. Ici, la société de communication dont nous évoquions tantôt a conféré aux journalistes le statut de maîtres incontestés de l'accès aux médias. Dès lors, comme le note A. Mucchielli (2001, p.51), les journalistes ont tiré parti des faiblesses des scientifiques et penseurs et sont devenus les nouveaux maîtres à penser du grand public. Conformément à ce statut il écrit :

Ce sont eux qui sont les vrais témoins de l'histoire en train de se faire, ce sont eux qui commentent les événements à chaud (ce sont les nouveaux pédagogues des masses qui servent à bon escient des intérêts et des émotions de ces masses), ce sont eux qui écrivent des livres à succès, qui discutent d'égal à égal avec des « spécialistes » invités à leurs émissions, qui concoctent les reportages qui vont permettre aux téléspectateurs de se faire une idée « juste » de la réalité, qui organisent des « émissions-dossiers », des « débats contradictoires » où ils tireront les conclusions des disputes des intellectuels sélectionnés.

De même, il cite Beaud (1984, p.298-300) qui ajoute que « grâce aux multiples débats, tables rondes, face-à-face, confrontations, grands jurys qu'ils organisent avec les hommes politiques, ils ont réussi à façonner d'eux-mêmes l'image de techniciens de la politique qu'ils sont désormais les seuls à bien comprendre et expliquer. Au regard de cette capacité de la communication journalistique, il s'agira pour ses acteurs d'orienter désormais leurs productions autour des ODD, afin de contribuer à l'atteinte de ses objectifs à échéance 2030. La communication publicitaire, elle, se pra-

tique via la radio, la télévision, Internet mais surtout avec l’affichage sur les placards muraux, les aéroports, les ports, les gares automobiles, les autobus et véhicules. Quant à la communication « hors média », c’est le type de communication qui permet souvent un ciblage plus précis et une communication plus efficace que la publicité média. Elle se pratique avec des outils comme le sponsoring, le parrainage, le mécénat, au travers desquels des événements peuvent être organisés en fonction des différents thèmes liés aux ODD. Pour y arriver, il appartient aux pouvoirs publics de créer un environnement favorable au développement des médias. Sans oublier des initiatives encourageantes telles que la mise en place de prix de meilleure entreprise de média promoteur des ODD.

Conclusion

Au terme de cette contribution, Il convient de rappeler son but qui est de proposer un canevas théorique, afin de permettre aux médias de contribuer avec efficience et efficacité à la promotion des ODD en Côte d’Ivoire. Notre intention dans cette approche réflexive n’était pas de réinventer l’orthodoxie journalistique et publicitaire mais réveiller la conscience des acteurs de médias relativement au rôle et la responsabilité qui les incombe dans le processus de l’atteinte des objectifs de l’Agenda 2030. Il s’agit pour eux comme le soulignait Clément Fournier de leur rappeler leur devoir de participer à construire l’imaginaire de la société, afin d’avancer vers une transition écologique et sociale. Et cela passe par la déconstruction des interprétations stéréotypées qui se font dans la société en présentant les ODD sous de meilleurs auspices. Donc, c’est de bonne guère que nous

avons convoqué la théorie des représentations sociales, afin de faire tomber ces barrières en termes de stéréotype et préjugés. Ce n'est donc pas un hasard que David Emile Durkheim a défini la notion de représentation comme « un processus actif au cours duquel les objets se transforment en symboles, en signaux de la pensée et qui permet d'arriver à un consensus sur un langage commun au sujet d'un nouvel objet pour, en quelque sorte, l'apprivoiser, le connaître et le rendre familier ». Denise Jodelet complète en disant que la représentation sociale est « une forme de connaissance, socialement élaborée et partagée, ayant une visée pratique et courante à la construction d'une réalité commune à un ensemble social ». Ainsi, le rôle et la responsabilité des acteurs de médias pointés d'un côté et de l'autre, la convocation de la théorie des représentations sociales, nous nous sommes posé la question, comment la communication médiatique peut booster efficacement l'ancrage promotionnel des ODD dans notre société ? La réponse à cette question est pour nous la seule alternative pour susciter une prise de conscience collective en faveur des enjeux des ODD. Ainsi pour rendre claire notre démarche en vue de mieux cerner l'objet à l'étude, nous l'avons structuré en plusieurs étapes notamment la découverte de ce que renferme le paradigme de communication médiatique, la présentation des ODD, un exposé sur la théorie des représentations sociales et montrer en quoi la théorie des représentations sociales adaptées au mécanisme de production de contenus médiatiques peut redynamiser la promotion des ODD pour le succès de l'Agenda 2030. Cela suppose que les médias doivent d'abord se construire des représentations positives du DD à travers l'articulation des ODD dans leurs contenus. Une fois cela établi, les populations qui consomment les médias pourront à leur tour se construire des représentations également posi-

tives pour que l'atteinte des ODD d'ici à 2030 soit une réalité. Toutefois ne peut être possible qu'à travers cette capacité à pouvoir modifier la perception des médias et par ricochet celle des citoyens en faveur des ODD et ses 17 priorités. Il s'agit concrètement de construire une image positive du développement durable, de sorte à faire coïncider ses enjeux et principes aux besoins des populations traduits dans les 17 ODD.

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L'apologue, une argumentativité judiciaire dans les périopes de *Genèse 38:1-30* et de *2 Samuel 12: 1-15*

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Résumé : *La qualité judiciaire de l'argumentativité, entendons argument non classique, relève de son emploi à un procès. Utilisée ici dans la stratégie discursive de l'avocat de la défense au cours de sa plaidoirie, l'argumentativité opère au moyen d'un apologue pour exposer implicitement les faits, la cause de la victime. Les deux apologues distinctement inhérents au procès du Roi David ainsi qu'à celui de Tamar dans les périopes de Genèse 38 :1-30 et de 2 Samuel 12 :1-15, procèdent respectivement par une scène fictive narrée dans le récit et une mise en scène proprement théâtrale dans le récit. Dans chacun des cas, il y a une mise en abyme, technique langagière ou scénique qui tout en circonscrivant les faits à l'image d'un gros plan, d'un coup de projecteur sur les faits, permet à l'avocat de les expliciter au mieux au juge et à l'auditoire aux fins de les persuader. De la mise en abyme a résulté un coup de théâtre qui dévoilant les coupables avouant leurs forfaits, convainc tant le juge que l'auditoire et partant, assure l'inattaquabilité du discours apologétique de l'avocat de la défense par le coupable.*

Mots clés : *stylistique, argumentativité, coup de théâtre, apologue, procès.*

The apologue, a judicial argumentativeness in the pericopes of *Genesis 38:1-30* and *2 Samuel 12: 1-15*

Abstract: *The judicial quality of argumentativeness, by which we mean non-classical argument, lies in its use in a trial. Used here in the discursive strategy of the defence lawyer during his closing argument, argumentativeness operates by means of an apologue to implicitly set out the facts, the victim's case. The two apologues that are distinctly inherent in the trials of King David and Tamar in the pericopes of Genesis 38:1-30 and 2 Samuel 12:1-15, respectively, involve a narrated fictional scene in the narrative and a properly theatrical setting in the narrative. In each case, there is a mise en abyme, a linguistic or theatrical technique that, while circumscribing the facts in the manner of a close-up, a spotlight on the facts, enables the lawyer to explain them as clearly as possible to the judge and the audience in order to persuade them. The result of the mise en abyme is a coup de théâtre that reveals the guilty parties confessing to their crimes, convincing both the judge and the audience and thus ensuring unassailability by the guilty party.*

Keywords : *Stylistics, Argumentativeness, Coup de théâtre, Apologue, Trial*

Introduction

La judiciarité, adjectif substantivé issu de judiciaire, est la caractéristique inhérente à la compétence du tribunal judiciaire dont les attributions sont non seulement, de juger les situations en lien avec l'état civil des personnes mais également, de juger les litiges civils entre les personnes privées. Ces deux compétences d'attribution sont exprimées dans la littérature biblique, notamment dans les péripécies de *Genèse* 38 :1-30 et de 2 *Samuel* 12 :1-15. Tzvetan Todorov (1996, p.125) relève que « de même que pour connaître le langage on doit d'abord étudier les langues, pour accéder au discours littéraire, nous devons le saisir dans des œuvres concrètes ». Ces deux supports, à des variantes structurelles près de leurs textures, observent fondamentalement, au niveau de leurs intrigues, un procès judiciaire, un apologue faisant office d'argument de la défense au procès. Travailler sur des textes extraits de la Bible n'est réellement pas inédit dans le domaine des sciences du langage et des études littéraires. Mais, en la matière, les recherches qui s'y adonnent sont fort peu à en croire les investigations bibliographiques menées. La réflexion, en particulier, sur ces deux corpus bibliques est loin de prétendre à une exégèse théologique, ecclésiastique, voire doctrinale. Néanmoins, il nous revient de les scruter avec des ressources scientifiques issues des études littéraires dont la stylistique afin de mettre en relief leurs significativités assorties à la réalité notionnelle de l'argumentativité judiciaire. Celle-ci ne saurait faire fi de l'analyse du discours. Par ailleurs, au nombre des théories et méthodes permettant d'appréhender au mieux le sujet, on note l'herméneutique d'autant plus que tout texte sacré ou d'une religion est pleinement empreint d'ésotérisme donc

d'hermétisme, ce qui nécessite un déchiffrement, une interprétation particulière et, d'autre part, la narratologie (dont le privilège est l'analyse du récit) car bien des livres de l'Ancien Testament relatent des événements et des actions. En sus, à ces théories, il y a lieu d'adjoindre la rhétorique inférée de l'alliance notionnelle que constitue "argumentativité judiciaire". Du reste, qu'est-ce qui fait la judiciarité des péripécies ? Comment l'argumentativité judiciaire se manifeste-t-elle dans les péripécies et en quoi cette argumentativité judiciaire au compte de la plaidoirie de la défense se révèle-t-elle inattaquable lors des procès en œuvre dans ces textes ?

1. Les organisateurs textuels des extraits étudiés

Tout texte, soit à l'écrit soit à l'oral, observe nécessairement une structure à travers laquelle la pensée véhiculée est organisée en idées formant un tout cohérent. L'appréhension de ces idées se fait au moyen des organisateurs textuels à savoir des mots, des expressions, des phrases, des procédés langagiers ayant tous pour but d'établir des liens explicites entre les différentes parties du texte et d'organiser sémantiquement de grands ensembles. Il revient alors d'indiquer des modalités formelles de *Genèse 38 :1-30* et *2 Samuel 12 :1-15*, issus de la Bible, singulièrement de l'Ancien Testament. Ils constituent les péripécies de l'étude. Appréhender les procédés scripturaux au travers desquels leurs contenus sont mis en forme revient à identifier les traits définitoires textuels qui déterminent leur compétence générique principalement la narrativité. Il va s'agir, selon Lorenza Mondada (1995, p.59), d'analyser des modalités formelles par lesquelles le texte réussit à rendre évidents et convaincants ses objets de discours.

De ces deux textes, du point de vue de l'antériorité, celui de *Genèse* est évidemment en pole position d'autant plus qu'il est le premier livre de la Bible et signifie origine, commencement (du monde). De plus, le livre de *Genèse* est en tête du Pentateuque, les cinq premiers livres de la Bible. Comprenant cinquante chapitres, le livre de *Genèse* s'ouvre avec la « création du monde » et rabat sa dernière page avec la « mort de Joseph ». La péricope à l'étude est précédé du chapitre 37 intitulé « Joseph vendu par ses frères » et suivi du chapitre 39 titré « Joseph en Égypte ». Intercalé, le chapitre 38, ayant pour titre « Juda et Tamar », n'a aucun lien avec les deux autres encore moins à l'égard de l'histoire du personnage Joseph en tant que récit. L'extrait de *Genèse* 38 :1-30 apparaît ainsi comme un segment inclus et intrus voire une entaille qui rompt structurellement le continuum de l'histoire de Joseph.

Concernant le second texte, singulièrement celui de 2 *Sa-muel* 12 :1-15, notons qu'il tient son contexte du chapitre précédant qui souligne l'acte criminel du Roi David à l'égard d'Urie. De fait, pendant qu'Urie était au front pour la cause du royaume, le Roi David commet à son insu l'adultère avec Bath-Shéba, son épouse, et le fait à dessein tuer sur le champ de bataille. Ce chapitre se termine par cette phrase un peu en retrait et isolée : « Ce que David avait fait déplut à l'Éternel (v.27) ». L'extrait du chapitre à l'étude qui suit, commence ainsi : « L'Éternel envoya Nathan vers David. Et Nathan vint à lui, et dit : (v.1) ». La venue de Nathan chez David fait suite au mécontentement de l'Éternel.

Suite à la présentation des contextes des péripécies, il est convenant de décliner leurs traits identificatoire. Des aspects formels semblables peuvent être présents dans les textes à

l'étude. Toutefois, il ne sera pas question de s'y étendre doublement mais d'en faire l'économie. Soulignons, par ailleurs, que la sélection de certains traits caractéristiques d'un des textes ou de l'autre, relève d'un choix délibéré. Parmi ces éléments distinctifs, il y a des circonstanciels sis en ouverture de phrase qui fixent les cadres de discours.

1.1. Un cadratif particulier

Le premier verset de *Genèse 38 :1-30* est énoncé comme suit : « En ce temps-là, Juda s'éloigna de ses frères, et se retira vers un homme d'Adullam, nommé Hira ». Au seuil de l'extrait, figure l'incipit "En ce temps-là", un marqueur temporel qui dénote un passé indéfini. Ayant pour variantes synonymiques "à l'époque", "autrefois", la locution adverbiale "En ce temps-là" s'apparente aux formules récurrentes telles que "Il était une fois" et "Un jour" qui introduisent bien souvent le conte, une des généricités de la littérature. À leur propos, Karine Abiven (2013, p.125) souligne qu'« aussi prototypiques l'une que l'autre, ces formules suffisent à signaler l'entrée dans un récit ». Cependant, dans notre acception, le lexème « conte » n'a ici aucune signification péjorative et n'a pas non plus la prétention de mettre en doute la véridicité des faits bibliques analysés. Outre cette précision, il y a lieu de faire remarquer que, d'une part, la position à l'initial du texte de "En ce temps-là" postule moins pour sa valeur sémantico-syntaxique de complément circonstanciel de temps que de connecteur-organisateur en ouverture de discours et d'autre part, l'antéposition de cet adverbial en position préverbal lui confère la fonction de cadratif au sens où il instaure un cadre de discours et mieux, il participe de l'installation des univers d'énonciation de discours en le structurant. Il assume ainsi une fonction pragmatique à l'échelle du discours. Cette analyse, nous la justifions avec

l'affirmation de Charolles Michelle citée par Karine Abiven (2013, 124) : « En position frontale, le cadratif signale que les contenus propositionnels qui suivent doivent être relativisés à une certaine période de temps ; cela lui permet d'indexer des contenus qui dépassent les limites de la phrase ». Autrement dit, l'adverbial "En ce temps-là" est le repère syntactico-sémantique à partir duquel il est autant aisé d'interpréter le premier verset que les versets subséquents, est à cet égard, un facteur de cohérence discussive pour saisir la la signification de la diégèse.

1.2. La diégétisation autonome

La diégétisation autonome se rapporte au mode énonciatif non-actualisé. Suivant Françoise Revas, Gilles Lugin, Jean-Michel Adam (1998,91), la trame temporelle, indépendante de l'actualité de l'énonciateur, est présentée comme autonome, mise radicalement à distance, par rapport à la situation de production. Le réseau des références est interne au monde construit par le texte. En effet, à la lecture du texte de *Genèse 38 :1-30* et au regard du temps de l'énonciation, on dénombre les scores suivants : Passé simple = 60 ; Présent = 21 ; Imparfait=17 ; Infinitif =1 ; Passé composé =10 ; Participe passé =4 ; Impératif=7 ; Futur simple =4 ; Conditionnel présent=1 ; subjonctif=3 ; Participe présent=2 ; Gérondif=1 ; Plus-que-parfait=1. L'examen de ce relevé permet de constater l'emploi de 6 des modes du verbe sur les 7 que compte la grammaire française dont le plus dominant est l'Indicatif, le mode de la réalité, comprenant dans le cas échéant 6 temps verbaux utilisés sur les 8 qu'il dispose traditionnellement. Les valeurs mathématiques de ces deux rapports étant au-delà de 75%, on peut énoncer que la subs-

tance discursive de *Genèse 38 :1-30* est grammaticalement riche en temps et mode verbaux.

Au nombre des temps verbaux de l'indicatif, le passé simple a une forte prégnance perceptive. À sa suite, vient faussement le présent constitué, d'une part, de 9 emplois de verbe au présent proprement dit et, d'autre part, de 12 verbes introducteurs conjugués au présent, singulièrement avec le verbe d'activité de parole « dire ». S'il est permis d'abstraire le score des verbes introducteurs, le présent se réduirait à 9 usages. Ainsi, les deux formes verbales temporelles qui se distinguent remarquablement par leurs nombres d'occurrence sont le passé simple prioritairement et l'imparfait, temps de prédilection de l'énonciation historique ou diégétisation autonome. Ils sont conjointement, tous deux, caractéristiques du récit, mais ils assument des fonctions distinctes, complémentaires et non contradictoires.

Selon Jean-Michel Adam (1976, p.55), « dans le discours de type narratif, le PS (Passé simple) marque le déroulement des événements, une progression des événements que l'I (Imparfait) vient interrompre en raison de sa nature « descriptive ». Pour ce faire, en termes de mise en relief, le passé simple occupe le premier plan de la narration des faits et l'imparfait, son arrière-plan. Au vu du relevé, le score du passé simple surpasse de trois fois et demie celui de l'imparfait et en moyenne, deux présences dans chacun des versets. Raphaël Baroni (2015, p.132) rapporte que : « Weinrich affirme que la fonction principale du passé simple (PS) ne serait pas de « marquer le passé » mais de signaler « qu'il y a récit » ». C'est ce pour lequel, dans bien des cas, le passé simple est dit temps prototypique du récit pour autant qu'il est le temps le plus régulièrement rencontré dans le récit.

D'ailleurs, le verset d'ouverture « En ce temps-là, Juda s'**éloigna** de ses frères, et se **retira** vers un homme

d'Adullam, nommé Hira » et le verset d'occlusion « Ensuite **sortit** son frère, qui avait à la main le fil cramoisi ; et on lui **donna** le nom de Zérach », connaissent tous deux, deux verbes au passé simple. Somme toute, il appert que la diégèse est un récit. À l'image d'une phrase, tout récit laisse percevoir une structuration dont les composantes invoquent la lecture d'une grammaire narrative.

1.3. La grammaire narrative

La grammaire narrative, selon Julien Gréimas (1969,78), se compose d'une morphologie élémentaire fournie par le modèle taxinomique et d'une syntaxe fondamentale qui opère sur les termes taxinomiques préalablement inter-définis. En d'autres termes, il existe un schème de base, un standard de forme canonique minimale permettant de lire significativement l'organisation de la narrativité. En effet, le contenu de tout discours narratif connaît une structure constitutive où chacune de ses articulations correspond à un palier d'organisation du sens tissé(e) à partir de la corrélation des énoncés d'état (les situations) et des énoncés du faire (les actions). La conjugaison des deux catégories d'énoncés, par une suite d'implications logiques, construit l'énoncé narratif organisé en séquences linéaires d'énoncés canoniques. En somme, Julien Gréimas (1969,85) atteste que les énoncés narratifs sont les formes syntaxiques élémentaires de la grammaire narrative.

1.3.1. La syntaxe narrative

Visuellement, le texte présente trois proportions volumétriques de valeurs hétéroclites et séparées par deux blancs textuels. La première démarcation paragraphique part du verset 1 au verset 11, la deuxième s'étend du verset 12 au

verset 27 et le troisième bloc est constitué des trois derniers versets. Ce découpage recèle une syntaxe narrative où sont perceptibles l'exposition et le nœud dans la première délimitation, les péripéties dans la deuxième, et le dénouement dans la dernière. Cependant, au fil de la lecture, de la successivité des procès, il se dégage une structure immanente configurant la diégèse et se déployant en parallèle à la syntaxe narrative indiquée. En d'autres termes, l'intrigue offre une constitution qui inspire une structuration interne fonctionnelle dont la spécificité repose sur une enclave, un noyau-pivot à partir duquel l'énonciation en amont et celle en aval reçoivent leurs signification diégétique. L'enclave, ayant trait à la relation amoureuse entre Juda et Tamar, pourrait commencer dès le verset 12, mais il est préférable de situer son début au verset 14 « Alors elle otâ ses habits de veuve, elle se couvrit d'un voile et s'enveloppa, et elle s'assit à l'entrée d'Énaïm, ... » et prend fin au verset 19 « Elle se leva, et s'en alla ; elle ôta son voile, et remit ses habits de veuve ». Au-delà de la répétition ou du parallélisme de ces deux séquences discursives, il y a un bouclage constitutif d'une enclave assortie à un mode scénique de nature dialogique, donc de discours au style direct.

Il paraît indispensable, avant d'aller plus loin, d'indiquer que l'histoire ou les faits rapportés au lecteur se déroulent aussi, en partie, sous ses yeux, du moins scéniquement, et l'érige par conséquent en lecteur-spectateur. Ainsi, la texture de l'énoncé mobilise la narration et la représentation scénique, en tant que formes de discours, modes principaux du récit, dans une opération de copulation au profit de la compréhensibilité du lecteur. Le mode est donc composite ou hétéroclite. Toutefois, au cœur de la syntaxe narrative, le nœud est le lieu d'une certaine tension.

1.3.2. *La tension narrative*

Sur le segment des quinze versets que comprend la péripécopie, une grammaire du récit est identifiable quel que soit le modèle narratif de l'intrigue. Celle-ci, au niveau de la construction de l'action, ne peut se passer de deux axes qui fondent la tension dramatique ou la tension narrative : le nœud et le dénouement. D'avis avec Raphaël Baroni (2007, p.19) : « C'est la tension nouée puis dénouée qui définit les charnières essentielles de l'intrigue et qui délimite son unité ».

De fait, l'exposition, strate dans laquelle les éléments indispensables à la compréhension de la situation sont fournis, est le lieu de la préparation de l'action. Pour le texte qui nous occupe, l'exposition n'est pas distinctement perceptible dans la mesure où à peine le prophète Nathan est en présence du Roi David qu'il amorce sans détour son récit (v.1-4) qui plonge, et le Roi David et le lecteur *in medias res*, au cœur des événements, sans qu'ils n'aient aucune idée préalable du contexte. Vu le texte intégral de la péripécopie sous cet angle, le récit du prophète Nathan constitue l'exposition mais son caractère artificiel est atténué par sa fusion avec le nœud relevé par l'anonymat et des deux personnages et du lieu des faits d'injustice. Cela éveille de l'intérêt et de la curiosité chez le narrataire, le Roi David, et chez le lecteur.

La tension déclenchée au niveau du nœud connaît une ascension vertigineuse jusqu'à atteindre le climax illustré au verset 5 : « La colère de David s'enflamma violemment contre cet homme ». Le substantif adjectivé, renchéri par le verbe et l'adverbe, témoigne de l'intensité survoltée de l'ire du Roi. Ayant accédée au point de non-retour, l'action descend l'autre versant pour aboutir au dénouement élucidé dans cette annonce au verset 7 : « Et Nathan dit à David : Tu

es cet homme-là ! ». L'énigme est alors résolue avec le dévoilement du coupable. L'on constate aussi que l'expression de la syntaxe narrative couvre les sept premiers versets, donc la moitié du discours de la péricope. En sus, la suite du verset 7 et le verset 8 procède à une analepse explicative visant à rafraîchir la mémoire du Roi David aux fins d'indexer son ingratitude envers l'Éternel aux yeux du lecteur. Quant à l'autre moitié du texte, elle souligne le motif d'accusation du Roi David (v.9 et v.14) et la condamnation qui en découle (vv.10-12) ainsi que l'aveu et la demande de pardon à l'Éternel (v.13).

Du reste, d'une péricope à l'autre, on note la lisibilité d'une syntaxe narrative simple assortie d'un climax figurant la tension narrative. Toutefois, l'expressivité la plus prégnante des deux péricopes est celle de la circularité.

1.3.3. L'expressivité de la circularité

L'expressivité de la circularité imprègne le texte dans sa totalité. Elle est perçue à travers la manifestation discursive du coup de théâtre, à savoir l'aveu de Juda, au verset 26 : « Juda les reconnut, et dit : Elle est moins coupable que moi ». Le complément d'objet direct du verbe « reconnaître » est le pronom « les » ayant pour antécédent au verset 25 « ce cachet, ces cordons et ce bâton » appartenant à Juda pour les avoir mis en gage auprès de Tamar. Le verbe « reconnaître » s'apparente moins à celui d'identifier, de se rappeler qu'au sens de découvrir qui fonde l'effet de surprise renchérit, ici, par un retournement de situation à travers ce procès « Elle est moins coupable que moi ». Il appert ainsi l'expressivité formelle d'une circularité qui, en sourdine, est apparentée au coup de théâtre d'autant plus qu'ils partagent une certaine réflexivité dont les personnages de Juda et du Roi David en sont les parfaites illustrations. La circularité s'illustre également avec une fixation sur le prophète Nathan. De fait, après

avoir achevé la mission de l'Éternel auprès du Roi David, le verset final de l'extrait mentionne : « Et Nathan s'en alla dans sa maison (v.15) ». Les versets 1 et 15 indiquent respectivement l'arrivée et le départ du prophète Nathan de chez le Roi David. La présence du prophète Nathan chez le Roi David est synonyme de protestation contre l'injustice de celui-ci. Il n'en sort qu'après avoir décisivement vidé le litige et rétabli la justice. Les deux versets, avec pour repère le prophète Nathan, véhiculent l'expressivité de la circularité. De fait, le cercle est une figure géométrique parfaite, dessiné d'un seul trait, il n'a ni commencement ni fin. Il représente la totalité, l'unité, l'égalité, l'équité, la justice et aussi la mobilité. Figure de l'incrédé, le cercle est un symbole de Dieu. En outre, La présence de Dieu, ne serait-ce que par ses attributs dans les péripécies, constitue fondamentalement le repère par lequel la focalisation et le point de vue énonciatifs sont déterminés dans lesdits textes.

1.4. La focalisation et le point de vue énonciatif

L'enclave en *Genèse 38 :1-30* observe des contours effacés et subtilement dissimulés dans le flux énonciatif. Celui-ci comprend, par endroit, des indications relevant du métadiscours, c'est-à-dire des éléments discursifs présents dans le texte à travers lesquels l'énonciateur émet des informations, ses explicitations, ses commentaires et analyses sur le déjà-dit aux fins d'aider et faciliter la compréhension du lecteur, et partant, ils participent du dévoilement du statut de l'instance énonciatrice (locuteur) et de ses relations avec l'altérité à travers l'histoire racontée. Ces deux indications renvoient au concept de perception et, particulièrement, à celui d'aspects du récit que Tzvetan Todorov (1966, p.141) présente comme suit :

En lisant une œuvre de fiction, nous n'avons pas une perception directe des événements qu'elle décrit. En même temps que ces événements, nous percevons, bien que d'une manière différente, la perception qu'en a celui qui les raconte. C'est aux différents types de perception, reconnaissables dans le récit, que nous nous référons par le terme d'aspects du récit (en prenant ce mot dans une acception proche de son sens étymologique, c'est-à-dire « regard »). Plus précisément, l'aspect reflète la relation entre un il (dans l'histoire) et un je (dans le discours), entre le personnage et le narrateur.

Sur la base de cette acception, les aspects du récit recouvrent des variantes de perception parmi lesquelles figure la focalisation, une technique narrative qui détermine le rapport qui se tisse entre le narrateur et le personnage et une autre qui décline, par exemple, les sentiments, les jugements de valeurs du narrateur, notamment son point de vue inféré de la manière dont il présente les choses. Ainsi, le subjectivisme du narrateur s'illustre à travers la sélectivité des informations exposées. Plusieurs signes affleurent et permettent de déceler les focalisations (focalisation zéro, focalisation interne, focalisation externe) ou les visions (vision « avec », vision « par derrière », vision « du dehors ») qui structurent la construction du récit de *Genèse 38 :1-30*. Mais l'analyse va mettre en évidence celle qui imprègne on ne plus le texte et induit fondamentalement son orientation significative, à savoir la dimension transcendante.

Il y a, entre autres indicateurs, ceux qui transpirent dans le verset 7 « Er, premier-né de Juda, était méchant aux yeux de l'Éternel ; et l'Éternel le fit mourir » et le verset 10 « Ce qu'il (Onan) faisait déplut à l'Éternel, qui le fit mourir ». Les personnages Er et Onan, respectivement premier et deuxième fils de Juda, n'ont nullement su ou eu les raisons de leurs morts encore que cela était une sentence de l'Éternel.

Leur père, Juda, n'en sait rien non plus : ni les motifs de leurs morts ni l'auteur de ses morts. À ce sujet, tous les personnages sont tenus dans l'ignorance, sauf le narrateur. Ayant la capacité d'accéder au point de vue et au jugement de l'Éternel, il va sans dire qu'il est doté d'une surnaturalité et d'une omniscience divine à telle enseigne qu'il dévoile au lecteur les désirs secrets du for intérieur de Juda au verset 11 « Il (Juda) parlait ainsi dans la crainte que Schéla ne mourût comme ses frères ». Il s'agit donc d'un narrateur omniscient. Ainsi au verset 9, le narrateur utilise à la fois trois propositions incises pour révéler uniquement au lecteur, et à l'insu de tous les personnages, la pensée celée, l'acte caché et l'intention voilée de Onan. Il ressort que le narrateur étant à même de donner accès à l'intériorité des personnages, a donc une ascendance sur eux. Il les surplombe. Par conséquent, le centre de perspective narratif adopté est celui de la vision « par derrière » correspondant à la focalisation zéro suivant la catégorisation de Genette.

Toutefois, la focalisation, en tant qu'angle de vue, soit en photographie soit en narration, ou quel qu'en soit le domaine de cognition, ne saurait se délier de la notion de point de vue qui, outre le lieu d'où l'on regarde qu'il signifie, désigne la manière de voir les choses, donc une opinion particulière et personnelle. Le point de vue se rapporte alors à la source énonciative, spécifiquement au sujet de l'énonciation, c'est-à-dire à l'acte de parole accompli par ce sujet et, par conséquent, revêt un caractère subjectif. Certainement, c'est ce pourquoi Daniel Marguerat (2011, p.18) atteste que : « Le concept PDV fait percevoir le caractère construit, choisi, orienté, délibéré de toute l'information que le récit communique au lecteur sur l'histoire racontée. Non seulement le récit n'est pas une énumération neutre de faits, mais

le choix du ou des point des PDV programme la lecture que le narrateur attend de son lecteur ». En ce sens, le PDV est une posture cognitive que le narrateur, sujet focalisateur, adopte dans le but de conditionner psychologiquement le lecteur aux fins de susciter chez lui une réaction espérée.

Le PDV connaît une forte production scientifique et la recherche documentaire menée, tout en confirmant l'abondante littérature sur ce concept, témoigne de la richesse des réflexions sur les théories qui le sous-tendent. Cependant, son approche dans le récit, ici, ressortit aux travaux d'Alain Rabatel, une des figures de proue iconoclastes et remarquables de cette notion. Il indique que :

Le point de vue (désormais PDV) correspond à la façon dont un sujet envisage un objet, à tous les sens du terme « envisager », que l'objet soit un objet concret ou un objet langagier. Quant au sujet, responsable de la référenciation de l'objet, il exprime son point de vue soit directement, par des commentaires explicites, soit indirectement, par la référenciation, c'est-à-dire à travers les choix de sélection, de combinaison, d'actualisation du matériau linguistique, et ce dans tous les cas de figure, depuis les choix les plus subjectifs aux choix apparemment les plus objectivants, depuis les marques les plus explicites aux indices les plus implicites. (2007, pp.16-17)

Dans cette indication, un point d'honneur est mis sur le sujet, pas n'importe lequel, mais sur le « sujet modal », le « sujet énonciateur », responsable de l'énoncé produit. En tant que l'instance-origine, la subjectivité du « sujet parlant » dans la matérialité du récit est inférée des modalisations, des appréciations morales, des qualifications et des évaluations sur les objets du discours. Appréhendons, de ce fait, le point de vue du locuteur et plus précisément du narrateur dans l'extrait suivant :

Er, premier-né de Juda, était **méchant** aux yeux de l'Éternel ; et l'Éternel le fit mourir (v 7). Alors Juda dit à Onan : Va vers la femme de ton frère, prends-la, comme beau-frère, et suscite une postérité à ton frère (v 8). Onan, sachant que cette postérité ne serait pas à lui, se souillait à terre lorsqu'il allait vers la femme de son frère, afin de ne pas donner de postérité à son frère (v 9). Ce qu'il faisait **déplut** à l'Éternel, qui le fit aussi mourir (v 10).

Avant d'exhaler le point de vue du narrateur de ces quatre versets consécutifs, il convient de faire observer que, de toute évidence, pour ce qui a trait à la Bible, autant dans l'Ancien Testament que dans le Nouveau Testament, il n'y a de point de vue qui importe que celui de Dieu. Aussi sommes-nous d'avis avec Daniel Marguerat (2011, p.4) assurant que : « Dans les évangiles, « l'idéologie » du narrateur se confond avec une adhésion non discutée aux valeurs que Jésus représente ». Autrement dit, le point de vue du narrateur exalte infailliblement celui de Dieu. De fait, les versets bibliques sus-mentionnés laissent transparaître deux lexèmes d'égale occurrence : « l'Éternel » et « postérité ».

Au vu de leurs dispositions et positions graphiques, le premier circonscrivant le second lui apparaît comme un co-con duquel naît une vie, une progéniture. Par conséquent, Dieu est le père de la postérité à commencer par son alliance et sa promesse tenues à Abraham (Gen 22 :17-18). La postérité, surtout assurée au moyen du lévirat pour la pérennité du nom du frère défunt n'ayant pas un premier né masculin, fait partie des lois et ordonnances (Deut 25 :5-12) que Dieu a instituées dans la communauté d'Israël ancien. De ce fait, le lévirat est un devoir, donc une pratique coutumière que le beau-frère est tenu d'assumer. Son caractère d'obligation

particulière est signifié par cette suite de verbes à l'impératif « Va, prends-la, suscite une postérité (v 8) » exprimant l'urgence de l'action à accomplir. Onan, en secret, ayant à dessein décidé « de ne pas donner de postérité à son frère (v 9) », la sentence fut sans appel : « l'Éternel (, qui) le fit aussi mourir (v 10) ».

L'adverbe "aussi", en contexte, traduit une mort à nouveau dont Dieu est l'auteur pour la seconde fois, et non pas qu'une même inconduite aurait conduit distinctement à la mort deux personnages. Dès lors, l'adverbe "aussi" offre une alternative sémantique induisant un double sens et crée ainsi une ambiguïté sémantique chez le lecteur. La rupture de l'équivoque se situe au niveau de l'étiologie de chacun des deux décès. Il semble utile de souligner qu'il est des situations où le narrateur ne cite pas les paroles d'un personnage, mais les énonce en discours indirect ou avec ses propres mots où transpire autant son point de vue que celui de l'Éternel comme c'est le cas au verset 7 « Er, premier-né de Juda, était **méchant** aux yeux de l'Éternel » et au verset 10 « Ce qu'il faisait **déplut** à l'Éternel ». Les lexèmes « méchant » et « déplut » connotent un jugement négatif, dépréciatif, de Dieu. De fait, « Er, premier-né de Juda, était **méchant** » est une construction attributive indiquant l'état comportemental caractérisant du vécu de Er qui n'est rien d'autre que de faire délibérément du mal à autrui. En conséquence « l'Éternel le fit mourir (v 7) ». Quant à son cadet, Onan, son infraction réside dans son intention et son action « de ne pas donner de postérité à son frère (v 9) ». Outre cette disposition léviratique constituant une doxa dans l'Israël ancien, Dieu proscriit une quelconque intimité entre un beau-frère et une belle-sœur car dit-il : « Tu ne dévoileras pas la nudité de la femme de ton frère (Lév 18 : 16) ».

Hormis les séquences discursives, lieux de repérage privilégiés du point de vue, certaines personnalités de par leur titre doxastique l'incarnent *de facto*. Le prophète Nathan en est la parfaite illustration. En effet, Nathan est le prophète de l'Éternel et mieux, le représentant et le porte-parole de l'Éternel autant auprès du peuple d'Israël ancien que de son Roi David à en croire les réitérations de Nathan aux versets 9 et 11 : « Ainsi parle l'Éternel ». Dès lors, le point de vue de Nathan tout comme celui du narrateur ne sont rien d'autre que l'expression de celui de l'Éternel comme l'indique Alain Rabatel (2007, p.49) :

L'intrication des perspectives, leur réitération participent du mécanisme de la preuve, nous l'avons dit, sur le plan formel. Mais, il y a plus, ils jouent également un rôle de preuve sur le plan théologique : soit parce qu'ils sont considérés comme *provenant de Dieu* par l'intermédiaire d'élus (Moïse, David, les Prophètes, le Christ, mais en définitive, tout être humain) selon un trajet descendant qui part de Dieu pour aller à la créature (de Dieu vers les êtres humains), soit parce que ces témoignages sont considérés comme *plaisant à Dieu*, selon un trajet ascendant qui part des êtres humains pour s'élever jusqu'à Dieu (des êtres humains vers Dieu).

Il convient de faire remarquer aussi que l'Éternel, avant d'envoyer son prophète Nathan, en mission chez le Roi David, a au préalable eu un échange verbal avec lui aux fins de lui donner les instructions relatives à ladite mission. Cette séquence n'étant pas évoquée dans la péricope, il y a tout lieu d'admettre qu'il y a une ellipse volontaire du narrateur soit pour que le lecteur imagine l'instruction que l'Éternel a dû ordonner à Nathan, soit pour éviter une redondance d'avec le récit intratextuel de Nathan induisant le procédé de la mise en abyme.

1.5. La mise en abyme prospective

Dès que Nathan s'est trouvé en présence du Roi David, certainement chez lui au palais, il ne lui a adressé, du moins sur la base du texte de 2 *Samuel* 12 :1-15, aucune salutation et amorce un récit qui, situé à l'entame du récit-cadre de l'extrait, occupe les quatre premiers versets dans la continuité narrative. Suivant la terminologie de Lucien Dällenbach (1977, pp.171-172), il s'agit d'une mise en abyme prospective ou inaugurale qui, anticipant sur le macro-récit, joue un rôle de révélateur.

À travers ce procédé scriptural ou narratif, Nathan et le Roi David sont respectivement érigés en narrateur et narrataire intratextuels d'une scène qui confère temporairement la qualité de spectateur au narrateur, bien entendu au locuteur ou énonciateur premier et au lecteur. Le récit interne, pouvant être intitulé "La brebis du pauvre", entretient une similitude venant du caractère des faits donc une relation d'analogie ayant un rapport d'homologie thématique avec le thème général du récit principal portant sur l'acte criminel du Roi David rappelé par Nathan au verset 9 en ces termes : « Pourquoi donc as-tu **méprisé** la parole de l'Éternel, en faisant ce qui est **mal** à ses yeux ? Tu as frappé de l'épée Urie, le Héthien ; tu as pris sa femme pour en faire ta femme, et lui, tu l'as tué par l'épée des fils d'Ammon ». Les quatre versets qu'occupe le récit mis en abyme correspondent au tiers de la volumétrie du récit-cadre. Cependant, à l'image d'une locomotive, il charrie les deux autres tiers de la péripécie et en détermine sa significativité. Le procédé de la mise en abyme est également employé dans le texte de *Genèse* 38 :1-30 sous la variante non pas d'un récit, mais d'une représentation. La réitération voire l'occurrence de la mise en abyme laisse transpirer qu'elle est, au cours d'un procès, le procédé

discursif efficient par lequel l'apologue remplit une charge d'argumentativité. À en croire Dominique Garand (1998, p.243) : « c'est un fait attesté qu'une large part de la persuasion est dévolue, dans les textes argumentatifs, à la mise en récit et à la représentation : on réfléchit à partir de fictions, d'images, d'anecdotes qui frappent l'imagination. Ce qu'elles donnent à voir provoque une réaction émotive que le discours à beau jeu ensuite de rationaliser ».

2. De l'univers des procès des péripécies

Il est indispensable, avant d'aller plus loin, d'indiquer que la réflexion à cet aspect de l'étude n'est pas de discuter de la justice en soi ni de sa nature. La démarche est plus modeste et plus littéraire et ne relève pas de la technicité juridique. Au niveau de la thématique et du motif narratif du procès en littérature générale, Michèle Aquien et Georges Molinié (1999, p.212) révèlent que : « Pour Aristote, il faut considérer trois points : la nature et le nombre des causes de l'acte injuste, les dispositions de ceux qui le commettent, le caractère et les dispositions des victimes ».

2.1. Les chefs d'accusation : privation de droit substantiel et expropriation

Aussi appelés actes d'accusation, les chefs d'accusation constituent les motifs des procès judiciaires des péripécies. Les deux péripécies présentent distinctement des cas d'injustice. La première est relative à la privation d'un droit substantiel comme le stipule ce verset :

Alors Juda **dit** à Tamar, sa belle-fille : demeure veuve dans la maison de ton père, jusqu'à ce que Schéla, mon fils, soit grand. Il parlait ainsi dans la crainte que Schéla ne mourût comme ses frères. Tamar s'en alla,

et elle habita dans la maison de son père. (Gen 38 :11)

En effet, vu le contexte, le verbe introducteur « dit » ne rend pas exactement la réalité tensive des faits. Pour une meilleure compréhension, il conviendrait de le substituer par le verbe « sommer ». Ainsi, Juda adresse une sommation à Tamar au travers de laquelle il lui ordonne expressément : « demeure veuve dans la maison de ton père ». Autrement dit, être à demeure et bien plus, être permanemment chez ses parents géniteurs, sous-entend même au-delà de la durée coutumière du veuvage. Il enjoint ainsi à Tamar de continuer à garder le statut matrimonial de veuve. Cette mise en demeure prive Tamar de son droit substantiel, c'est-à-dire qu'elle est privée, par exemple, d'activités libidinales et, par ricochet, d'être progénitrice. Raison pour laquelle quand Juda a été informé de ce que Tamar s'est prostituée et qu'elle est même enceinte, l'intransigeance de son jugement fut : « Faites-la sortir, et qu'elle soit brûlée (v.24) ».

Avant le prononcé de la condamnation de Tamar, il y a lieu de souligner un paradoxe. De fait, pendant qu'il poursuit son veuvage en étant privé de son droit substantiel, Juda perd son épouse et devient veuf. Lui et Tamar jouissent tous les deux du même statut matrimonial. Cependant, après l'achèvement de la période de veuvage de Juda, tandis qu'il astreint Tamar à un dépouillement libidinal, il s'en adonne avec une prostituée qui, en vérité, est Tamar déguisée. Une telle invraisemblance est, en ce sens, l'expression de l'injustice illustrée dans la seconde péricope par un abus de pouvoir du Roi David expropriant un de ses administrés de son bien le plus précieux, notamment son épouse et, de surcroît, le fit tuer.

2.2. Les parties aux procès : le Roi David et Urie, Juda et Tamar

La notion de procès, vu que les extraits textuels relèvent de l'Ancien Testament, n'est pas à prendre dans son sens moderne où en présentiel, au besoin, il y a un prétoire, un rituel, un Juge, un Procureur, les Avocats des parties, un coupable, une victime, un auditoire et bien d'autres. Les procès dont il s'agit dans les textes étudiés connaissent très peu d'acteurs. Dans l'extrait de *Genèse 38 :1-30*, Juda est l'un des personnages principaux. Il importe de rappeler qu'il est l'un des douze fils de Jacob. Celui-ci est nommé Israël par Dieu (Gen 35 :10). De ce fait, Juda, tout en représentant une des douze tribus d'Israël, est le patriarche de la tribu qui porte son nom. Aussi Juda a-t-il une ascendance sur sa descendance, singulièrement sur ses fils et ses belles-filles. À ce titre, Juda est établi en qualité de juge sur sa tribu, notamment dans le différend qui l'oppose à Tamar, sa belle-fille, qui s'est rendue coupable d'une inconduite. Juda est certes juge mais, dans le cas échéant, il est moins juge que procureur. En fait, d'ordinaire, le juge prend la peine d'écouter les parties, de recevoir leurs dépositions, puis de situer les responsabilités des uns et des autres avant de prononcer la décision de son jugement, son verdict. Il en est tout autre pour le procureur.

Dans l'exercice de sa fonction au procès, il est dans la charge de l'accusateur. En tant que magistrat, il est l'avocat de la société. De par son réquisitoire, il la défend en montrant la culpabilité de l'inculpé et en quoi il est un danger pour elle et devrait en être éloigné en le mettant, par exemple, en prison. D'ailleurs, sans l'avoir vue et sans l'avoir non plus entendue, Juda assène d'une part, « Faites-la sortir » pour l'humilier et l'exposer à la vindicte populaire et

d'autre part, à travers « qu'elle soit brûlée » il lui inflige une peine de mort. En dehors de ces deux personnages (Juda et Tamar) au procès, il y a certainement l'ami de Juda du nom de Hira d'Adoullam et sûrement un petit nombre de personnes perceptible dans la modalité impérative « Faites-la sortir » faisant office d'auditoire et de témoins de la scène de jugement.

Outre, le procès entre humains, un autre type impliquant Dieu et les humains. Un exemple patent figure en 2 *Samuel* 12 :1-15. À l'époque des faits, le Roi David, comme bien des rois, cumulait à lui seul les pouvoirs d'autorités, particulièrement, le pouvoir militaire et le pouvoir judiciaire. À cet effet, il remplit les charges de juge dans son royaume. Cependant, après que le Roi David ait dépouillé Urie de son épouse légitime et orchestré sa mort, l'Éternel lui envoie à domicile le prophète Nathan de sa part en tant que juge. Face au prophète Nathan, l'autorité et le pouvoir judiciaire du Roi David tombent dans une incapacité et s'effacent. À preuve, sur les quinze versets que compte la péricope, le discours du Roi David n'occupe que trois versets (v.5 ; v.6 ; v.13) soit le un-cinquième de celui du prophète Nathan. Le rapport est asymétrique. Le Roi David n'est donc circonstanciellement plus un juge, mais un justiciable devant la justice de Dieu, représentée par le prophète Nathan. Ce rapport de forces atteste de la souveraineté de Dieu sur toutes autorités humaines et bien d'autres.

2.3. Les lieux de comparution : le palais du Roi David et devant chez Tamar

La salle d'audience du tribunal ou prétoire est le lieu, à l'époque actuelle, où se déroule le procès judiciaire avec toute la ritualité qui en fait sa solennité. Chez bien des communautés traditionnelles africaines, par exemple, la justice

est rendue sous l'arbre à palabre, un espace ouvert en plein air. Hormis ces lieux dédiés à la justice, il y a d'autres alternatives comme l'indique le texte. Sur instruction de l'Éternel, le prophète Nathan vint spécialement au Roi David. Celui-ci étant Roi, ce n'est pas une gageure que d'admettre, par bien-séance, que leur rencontre s'est tenue au palais royal qui est donc le lieu de la comparution de David devant l'envoyé de l'Éternel. Ainsi, par métonymie, le palais royal de David est à la fois le lieu d'adultère de l'épouse d'Urie, le lieu de la préméditation de l'assassinat d'Urie et le lieu du procès du Roi David. Ayant reconnu sa culpabilité, « David dit à Nathan : j'ai péché contre l'Éternel ! (v.13) ». Toutefois, sa confession que l'Éternel, par amour miséricordieux et par bonté, agréa de par cet énoncé « Et Nathan dit à David : l'Éternel pardonne ton péché, tu ne mourras point (v.13) », n'exclut pas la sentence de condamnation que l'Éternel a retenue contre lui et prononcée par Nathan :

Maintenant, l'épée ne s'éloignera jamais de ta maison, parce que tu m'as méprisé, et parce que tu as pris la femme d'Urie, le Héthien, pour en faire ta femme (v.10). Ainsi parle l'Éternel : Voici, je vais faire sortir de ta maison le malheur contre toi, et je vais prendre sous tes yeux tes propres femmes pour les donner à un autre, qui couchera avec elles à la vue de ce soleil (v.11). Car tu as agi en secret ; et moi, je ferai cela en présence de tout Israël et à la face du soleil (v.12)...le fils qui t'est né mourra (v.11).

Pour ce qui est du différend entre Juda et Tamar, le lieu du procès est signifié dans l'énoncé suivant : « comme on l'(elle) amenait dehors (v.25) ». L'adverbe locatif "dehors" désigne l'extérieur du lieu où se déroule l'action qu'exprime le verbe. Ce lieu est sis probablement au-devant de la maison familiale de Tamar, en plein air, et ouvert à tous. Les deux lieux de procès indiqués dans l'étude sont les endroits

dans lesquels sont déployés les discours des parties adverses, notamment ceux de la défense.

3. Les discours apologétiques de la défense aux procès du Roi David et de Tamar

L'apologétique est, par définition, un domaine d'études théologique ou littéraire ayant pour objet de défendre de façon cohérente une position avec des arguments. Étant d'emblée un discours argumentatif et de défense, le discours apologétique dans un procès conviendrait davantage à celui de l'avocat de la défense aussi désigné avocat de la victime. Le concept "apologétique" partage la même racine étymologique que les notions "apologie" et "apologue" qui respectivement signifient discours de défense, et récit bref à but argumentatif et moral.

Il est à constater que de cette dimension définitoire, le discours apologétique ressortit à l'apologue et participe de l'argumentativité judiciaire des parties au procès. C'est pourquoi, Olivier Reboul (1991, p.67) fait remarquer que « la narration est l'exposé des fait concernant la cause, exposé en apparence objectif, et pourtant orienté selon les besoin de l'accusation ou de la défense. Reste que s'il n'est pas objectif, il doit le paraître ». De fait, le substantif adjectivé "argumentativité" fait écho, d'une part, au nominal "argument" et, d'autre part, à celui de "argumentation".

Dans notre approche, l'"argument" est une idée mise en discours pour expliciter un fait, une thèse, et l'"argumentation", de l'avis de Louis-Marie Morfaux (1999, p.25), fait référence à la fois à une suite d'arguments coordonnés de façon rationnelle pour aboutir à une certaine conclusion et à une manière de présenter et de disposer les arguments. Sous cet angle, l'"argumentation" a trait à la stratégie discursive ou à la stratégie argumentative où l'action de

l'argument vise à influencer significativement l'interlocuteur, l'auditoire.

L'"argumentativité" correspondrait alors à l'activité de l'"argumentation" dans le discours.

D'ailleurs, à en croire Ruth Amossy (2018, p.2), la notion de dimension argumentative situe l'argumentativité au cœur même du discours. Elle entend, par dimension argumentative, un argument « qui ne s'effectue pas par la voie du raisonnement formel », « des formes d'argumentation alternatives qui dépassent les formes canoniques », « des procédures discursives qui ne sont pas des arguments en forme », ou « en dehors des schèmes de raisonnement formel ». En d'autres termes, la rentabilité de l'argumentativité s'évalue à l'aune du non-respect du cadre archétypal du discours argumentatif ou en déviance à ce modèle. De ces considérations définitionnelles, on peut subséquemment souligner que l'apologue, en l'occurrence, les circonstances de son effectuation, lui confèrent une dimension argumentative de nature judiciaire par la matière du discours. Selon Michèle Aquien et Georges Molinié (1999, p.68),

On l'appelle aussi fable, et on a aucune raison rhétorique de le distinguer de l'exemple. L'apologue est donc un récit qui, en général, raconte une anecdote à la troisième personne, de telle manière que le petit drame rapporté ait une valeur d'expression universelle de portée générale, à titre d'illustration morale. L'apologue peut être considéré comme bâti sur un système fondamentalement allégorique.

Au nombre des genres littéraires de l'apologue mis en relief dans cette acception, il y a la fable, l'exemple, le récit, l'anecdote, le petit drame et l'allégorie auxquels on peut adjoindre la parabole, le mythe, le conte (merveilleux, philosophique, fantastique), les fabliaux et bien d'autres. Employé

dans un procès, l'apologue en tant que fiction, remplit une fonction argumentative. Dans cette perspective, l'apologie constitue une argumentation indirecte au travers de laquelle le discours apologétique devient le fondement de l'argumentation.

3.1. Le discours apologétique du prophète Nathan

Le prophète Nathan est l'envoyé de l'Éternel auprès du Roi David. À peine, sont-ils en présentiel que le messenger amorce un récit. Pour n'avoir pas donné l'objet ou le sujet de sa visite qui aurait pu se rapporter à une thématique, il va sans dire que le prophète Nathan procède par circonlocution en entamant son propos par une parabole qui de son étymologie grecque signifie juxtaposition, comparaison. Dès lors, en tant que récit fictionnel, la parabole est l'écho d'un fait antérieur avec lequel elle entretient un parallèle.

Il est vrai qu'il n'y a de parabole nommément désignée que dans les quatre évangiles du Nouveau Testament avec pour auteur unique et prédicateur Jésus-Christ. Mais, il n'empêche qu'en tant que genre narratif, elle peut être identifiée dans d'autres textes de la Bible dont celui du prophète Nathan en 2 *Sam* 12 : 1-4. Ce récit participe de la stratégie discursive inspirée par l'Éternel à son envoyé dont l'objectif de choix est de persuader le Roi David à passer aux aveux. Pour y arriver, la stratégie discursive du prophète Nathan repose sur deux éléments.

Le premier élément est le choix sélectif opéré entre bien des genres et des modes de discours : l'apologue, un récit fictionnel. Il constitue un détour subtil pour le prophète Nathan afin, d'une part, de gagner l'adhésion du Roi et sa réceptivité totale à écouter un récit fictif dont il ignore qu'il en est le concerné et, d'autre part, de lui éviter de commettre un impair, un crime de lèse-majesté en l'abordant sans ména-

gement, avec l'objet de sa culpabilité. Ce détour ou périphrase vise à communiquer au Roi David, le narrataire, un message implicite qu'il devrait déduire de la fiction racontée. Et ce, parce que la parabole fonctionnant sur le principe de l'analogie ; le comparant est apparent car signifié tandis que le comparé est à découvrir par l'auditeur ou le lecteur invité au décodage du sens de chaque élément aux fins de la construction du sens de la parabole. Sous ce rapport, le recours à la circonlocution, à la périphrase, à la comparaison, à la juxtaposition, à l'analogie, à l'allusion, au sous-entendu et au présupposé participe de la stratégie de persuasion du prophète Nathan.

Le deuxième élément se fonde sur sa stratégie narrative, entre autres, l'organisation de son discours, sa rhétoricité figurale et son énonciation. Le récit du prophète Nathan au Roi David, comme tout récit bien construit, procède, au verset premier, par une exposition mais avec une curiosité singulière portant sur la non indication du nom des personnages, du lieu de l'action et éventuellement de la probable date de l'évènement. Cet anonymat, non seulement, relève selon Jean-Pierre Goldenstein (1986, p.9) plus du domaine du fait que du domaine de l'être mais également confère un crédit fictionnel au récit du prophète. L'absence de ces indications est faite à dessein afin que le Roi ne se doute de rien, ne s'avise de rien. Ainsi, il supplée le nom des « hommes », des personnages, par l'identification de leurs statuts économiques dévoilant les deux extrémités de la hiérarchie des classes sociales. Il figure entre leurs désignations épithétiques « l'un riche », « l'autre pauvre », le cordonnant « et » qui, plutôt que de signifier la valeur additive au sens d'une cohésion sociale, exprime une valence adversative témoignant du nœud du récit. Dès lors, le cordonnant établit

un parallélisme syntaxique symétrique entre les deux statuts socio-économiques. La dissimilitude est aussi illustrée par la volumétrie de l'expression que le prophète adresse à chacun d'eux. Au riche, est réservée une phrase occupant deux lignes et, au pauvre, une phrase complexe s'étendant sur sept lignes.

Il s'opère un paradoxe, un contraste entre les deux masses discursives. Le prophète l'a fait volontiers afin de décrire au mieux la vie du pauvre. La dimension économique se mesure à l'aune de la taille et de la diversité du bétail d'un cheptel. La fortune du riche, décrite avec une phrase simple affirmative, atteste la réalité de son opulence par les signifiants « bœufs » (gros bétail) et « brebis » (petit bétail) qu'il dispose en quantité innombrable révélée par l'hyperbole portée par le qualificatif « grand » arrimé au superlatif absolu « très » dans cet énoncé : « le riche avait des brebis et des bœufs en très grand nombre (v.2) ». De même, la brebis étant la femelle adulte du mouton, il va sans dire que le bétail de brebis du riche connaît quotidiennement plusieurs naissances d'agneaux aussi désignés « agnelles ». Il y a lieu de souligner que « le riche » est plus que riche ; c'est un richissime homme. Relativement au pauvre, le descriptif du prophète est comme suit :

Le pauvre n'avait rien du tout qu'une petite brebis, qu'il avait achetée ; il la nourrissait, et elle grandissait chez lui avec ses enfants ; elle mangeait de son pain, buvait dans sa coupe, dormait sur son sein, et la regardait comme sa fille. (v.3)

Le fragment textuel est très dynamique. Constitué d'un seul verset, il est saturé de sept verbes d'action. Les cinq virgules et les deux points-virgules qui y sont ponctuent une accumulation d'actions mettant en relief l'harmonie d'une

vie choyée entre « le pauvre » et sa « petite brebis ». Pour rompre la monotonie tonale à travers la désinence à l'imparfait, le prophète utilise en alternance une volumétrie en crescendo « une petite brebis, qu'il avait achetée ; il la nourrissait, et elle grandissait » et un volume in-decrescendo « elle mangeait de son pain, buvait dans sa coupe, dormait sur son sein, et la regardait comme sa fille ». Il y a donc une fluctuation vocale, lors du discours, dont la finalité est de captiver l'attention du Roi David sur la vie du pauvre. De l'avis de Bedjo Afankóé (2018, p.153), cette disposition volumétrique répond d'une organisation de l'argumentation en rhétorique. Suite à ces observations, il est à noter qu'à ce stade de la plaidoirie du prophète, la narration est exécutée avec les techniques énonciatives mentionnées qui, tout en exposant la passion du pauvre, visent en réalité à heurter la sensibilité du Roi David, à susciter le phénomène de l'empathie chez lui de sorte à le motiver à prononcer une décision de justice.

Pour atteindre spécifiquement cet objectif, le prophète Nathan peint aux yeux du Roi David, deux tableaux respectifs des expériences de vie du riche et du pauvre cristallisés par la superposition, la juxtaposition de deux versets consécutifs, le verset 2 et le verset 3, et de deux tableaux. La mise en parallèle de ces versets dédiés exclusivement à chacun d'eux rend saillant le contraste qui les oppose : le riche est détenteur de gros bétail et de petit bétail tandis que « le pauvre n'avait rien du tout qu'une petite brebis ». L'emploi de la locution adverbiale "ne rien que" insiste, par sa valeur restrictive, sur la seule et unique brebis que possède le pauvre et, partant, accentue la disproportion écrasante en biens économiques existant entre « le riche » et « le pauvre ». Le caractérisant « petit » de la brebis, et synonyme de frêle et

maigrichon, traduit qu'elle est encore au stade d'être élevée plus que d'être consommée. Cet identifiant a trait à la pitié et a pour but de provoquer l'émotion qui, parfois, persuade plus efficacement que des arguments rationnels. Aussi le prophète Nathan fait-il mention d'un comparatif « et la regardait comme sa fille » pour témoigner l'affection que « le pauvre » avait pour sa brebis. Et, la juxtaposition du comparé (brebis) au comparant (fille) indique qu'elle représentait à la fois pour le pauvre, respectivement une source de prospérité et une source de postérité. Le rôle de cette juxtaposition est d'attester tout l'espoir que le pauvre fondait en sa brebis.

À la suite de la description pathétique du tableau du pauvre, le Roi David est épris de compassion pour lui et se sent lié au destin du pauvre par identification, c'est-à-dire qu'il se sent engagé dans l'évènement narré qu'il suppose réel, et son engagement ne peut être que total puisqu'il dit « je » ; c'est donc son destin entier qui entre en jeu. Au vu de cette disposition émotionnelle du Roi David, le prophète Nathan, poursuivant la narration, lui fait savoir que le riche « a **pris** la brebis du pauvre, et l'a **apprêtée** pour l'homme qui était venu chez lui (v.4) ». Cette séquence linguistique dévoile la cruauté de son attitude et le sentiment que suscite son acte.

En effet, le verbe « prendre », contextuellement, à valeur d'expropriation au sens juridique selon lequel elle est une opération consistant à priver, contre son gré, un propriétaire de sa propriété. Sous cet angle, le riche s'est révélé par un abus de pouvoir. En sus, le verbe « apprêter » évoque, d'emblée, l'idée d'accommoder une brebis cuite, c'est-à-dire de choisir un mode de cuisson du mets, un assaisonnement, une présentation en alliant saveurs, fragrance, couleurs et formes. Et cela permet au prophète de traduire au Roi David l'aisance avec laquelle le riche a prémédité le meurtre de la

brebis et, par ricochet, l'assassinat du pauvre. À ce niveau de la narration, et bien que le récit n'est pas encore à son terme mais que le narrataire (le Roi David) et le lecteur peuvent présager de sa fin, le Roi David imagine tout le désarroi qui anime le pauvre. Et, spontanément, la réaction émotionnelle du Roi David attendue du prophète ne s'est pas faite prier : « La colère de David s'enflamma violemment contre cet homme, et il dit à Nathan : L'Éternel est vivant ! l'homme qui a fait cela mérite la mort. (v.5) ». Le Roi n'a pu se contenir car la soudaineté de son emportement a atteint une intensité paroxystique qui transpire à travers l'association de la double caractérisation « enflamma + violemment » convoquant, d'une part, le registre du feu et, d'autre part, celui de l'agression. Le Roi brûle d'une colère agressive en s'insurgent contre l'homme injuste. La stratégie narrative du prophète a eu raison du Roi David à en croire sa réaction irascible. À peine le Roi David a-t-il prononcé le verdict de la condamnation de cet homme que le prophète s'exclame : « Tu es cet homme-là ! (v.7) ». À cette déclaration du prophète Nathan, le Roi David est totalement surpris, désarçonné et confondu : il est dévoilé coupable. Telle est l'expressivité du coup de théâtre ; le récit de Nathan fonctionne comme un miroir qui renvoie le Roi David à son propre crime. En somme, le Roi David a prononcé sa propre condamnation. Et tout le mérite revient au prophète qui, dans sa stratégie argumentative, a poussé le Roi David à une empathie qui l'amène à condamner sans le savoir son propre crime.

3.2. Le discours apologétique de Tamar

Tamar, belle fille de Juda, a été sommée par celui-ci de demeurer veuve dans la maison de son père d'autant plus

celui qui lui est destinée, suivant la tradition léviritique, lui a été refusé. Ne pouvant se résoudre à ce statut marital, Tamar prend le parti de défendre sa cause à l'image d'un avocat. Sa stratégie discursive repose fondamentalement sur un jeu théâtral où le narrateur et le lecteur sont les spectateurs. Toute représentation théâtrale quelle qu'elle soit, est précédée d'une mise en scène, c'est-à-dire d'une orchestration matérielle des éléments qui concourent à la représentation scénique d'une œuvre littéraire en général et d'une pièce de théâtre en particulier. La mise en scène comprend, entre autres éléments, jeu d'acteur, régie son et lumière, costume, décor et accessoires de jeu. Celle de Tamar peut être appréciée à partir de cet énoncé : « Alors elle (Tamar) ôta ses habits de veuve, elle se couvrit d'un voile et s'enveloppa (v.14) ». Le retrait des « habits de veuve » par Tamar pour le port « d'un voile » la couvrant entièrement, impliquent un dédoublement de la conscience par la présence successive de deux entités distinctes.

En « habits de veuve », Tamar décline son état juridique et social, en particulier, son état civil et concerne sa propre personne. Cependant, revêtue « d'un voile », Tamar est mise en relief en tant qu'acteur jouant un personnage soit sur le mode de l'identification soit sur celui de la distanciation. Soulignons que le mot personnage est issu du latin *personna* et veut dire masque et le terme acteur ou comédien vient du grec *hypokritès*, signifiant hypocrite, c'est-à-dire qui feint des sentiments qu'il ne ressent pas. Ainsi, le « voile » est un costume de jeu qui, tout en identifiant l'acteur qui l'arbore, attribue un rôle social à son personnage. Aussi le verset 15 renseigne-t-il le lecteur sur la fonctionnalité dudit costume : « Juda la (Tamar) vit, et la prit pour une prostituée, parce qu'elle avait couvert son visage ».

Troquer son état de veuve à celui de prostitué, ce n'est pas un saut qualitatif. Mais, c'est avec regret et contre son gré que Tamar s'y est prise ainsi pour atteindre sa cible, Juda. Pour ce faire, la prostitution devient une arme stratégique pour vaincre la partie adverse. En sus, le « visage » couvert participe d'une tactique de dissimulation. D'ailleurs, « il (Juda) ne connut pas que c'était sa belle-fille (v.16) ». La représentation scénique proprement dite commence avec cette indication textuelle « elle (Tamar) s'assit à l'entrée d'Énaïm, sur le chemin de Thimna (v.14) ». Le pronom réfléchi "s" du verbe pronominal "s'asseoir" atteste que l'acte de Tamar est réfléchi donc conscient. Il peut aussi souligner que Tamar est en embuscade. Ainsi son déguisement en prostituée est-il un appât en particulier pour Juda parce qu'à l'issue de son temps de veuvage, Tamar s'est dite que le besoin naturel d'assouvir ses pulsions sexuelles sera la préoccupation qui l'inclinera. Installée d'elle-même « à l'entrée d'Énaïm », c'est le lieu propice pour être vue de tous, surtout par Juda car il ne peut pas ne pas passer par là d'autant plus que l'entrée de la ville d'Énaïm est le passage obligé pour aboutir à la ville de sa destination, Thimna.

La posture assise de Tamar renvoie à la stabilité et à la commodité d'une longue attente qu'elle peut meubler par la prière ou passer en revue son plan. À cet endroit, Juda aborde Tamar sans la reconnaître du fait de son déguisement. Il ressort, de leur échange discursif, un accord de gré à gré où la rémunération de l'offre sexuel se fera moyennant un « chevreau » et, à défaut, un « gage ». Ce moyen-ci a été retenu : « Il répondit : Quel gage te donnerai-je ? Elle dit : Ton cachet, ton cordon, et le bâton que tu as à la main. Il les lui donna. Puis, il alla vers elle ; et elle devint enceinte de lui (v.18) ». Selon le juriste Serge Braudo, le gage est un contrat

par lequel une personne remet à son créancier un objet mobilier ou une valeur pour assurer l'exécution de ses engagements. Les trois éléments du gage qui identifient intrinsèquement Juda, constituent les différentes pièces du dossier à charge de Tamar. En matière juridique, le dossier à charge désigne les éléments tendant à prouver la culpabilité d'un accusé ou d'une personne soupçonnée d'un délit ou d'un crime. À la fin de la représentation scénique, « elle (Tamar) se leva, et s'en alla ; elle ôta son voile, et remit ses habits de veuve (v.19) ». Autrement dit, le recours à la prostitution par Tamar est strictement factuel, temporaire et stratégique. On serait tenté de dire que la fin justifie les moyens.

Dans son jeu d'acteur, même au cours des ébats sexuels, Tamar déguisée en prostituée n'a pu être reconnue par Juda. Cela est dû au fait qu'elle a adopté la technique aristotélienne de l'Identification dans la mise en scène de son jeu. Elle a donc incarné le personnage de la prostituée et non camper le personnage, c'est-à-dire jouer un rôle au sens d'interpréter un personnage. Le rideau du théâtre étant baissé, la narration se poursuit en se focalisant sur l'objet du procès de Tamar :

Environ trois mois après, on vint dire à Juda : Tamar, ta belle-fille s'est prostituée, et même la voilà enceinte à la suite de sa prostitution. Et Juda dit : Faites-là sortir, et qu'elle soit brûlée. (v24)

Le délit du prévenu Tamar est la prostitution. Elle est précipitée devant le tribunal du juge Juda non pas pour répondre de ses actes, mais pour être condamnée à mort : « qu'elle soit brûlée ». Toutefois, elle a fait mettre à découvert, par devers Juda, le dossier à charge qu'elle détient : « reconnais, je te prie, à qui sont ce cachet, ces cordons et ce bâton (v24) ». À ce moment-là, Juda ne s'en revient pas, il est

fort surpris : ce fut un coup de théâtre. Déconcerté, « Juda les reconnut et dit : Elle est moins coupable que moi (v.26) ».

3.3. Le coup de théâtre, résultat de l'inattaquabilité des discours apologétiques

L'inattaquabilité relève de ce qui ne peut être mis en cause, c'est-à-dire qui échappe à toute contestation. Telle est la caractéristique *sui generis* d'un discours apologétique à visée argumentative dont la fin est signifiée par un coup de théâtre. Suivant Patrice Pavis (2002, p.74), « moyen dramatique par excellence, le coup de théâtre spéculé sur l'effet de surprise et permet, à l'occasion, de résoudre un conflit ». Pavis renchérit sur sa définition en indiquant également qu'il s'agit d'un incident imprévu qui se passe en action et qui change subitement l'état des personnages. Il ressort, de cette acception, deux propriétés définitoires et nécessaires au coup de théâtre que sont "l'effet de surprise" et sa conséquence directe qu'est "la résolution accomplie du conflit". Sous ces rapports, le doute est battu en brèche sur un fait ou une affaire et permet d'aboutir indiscutablement au rétablissement de la vérité par la mise à découvert du coupable véritable. Aussi le Roi David et Juda ne peuvent-ils faire appel à la Cour d'appel pour juger une seconde fois le litige les concernant.

Conclusion

L'argumentativité judiciaire dans les péricopes de *Genèse* 38 :1-30 et de 2 *Samuel* 12 :1-15 a été mise en relief par deux arguments indirects, détours littéraires, utilisés par les avocats de la défense au cours des procès respectifs du Roi David et de Tamar. L'argumentation indirecte ressortit au premier cas à une scène fictive narrée dans le récit-cadre et au second, à une mise en scène inscrite dans son récit-cadre. L'existence du récit-cadre induit consubstantiellement le procédé de la mise en abyme. L'une ou l'autre des scènes enchâssées, tout en représentant le noyau, le cœur du récit principal, revêt la forme d'un apologue par lequel, dans le cas qui nous occupe, l'avocat de la défense s'en sert pour exposer les faits au juge et à l'auditoire. Au procès du Roi David, le prophète Nathan, représentant de Dieu, faisant office d'avocat de la défense, est de par sa fonction sacerdotale un argument d'autorité. Son discours apologétique face au Roi David, s'est opéré syntaxiquement sur la base du mécanisme de la juxtaposition comparative sous-entendu de deux tableaux. Ce dispositif a consisté à révéler au moyen de la technique du contraste les disproportions choquantes et celle du paradoxe, l'inattendue réalité d'une situation d'injustice. L'utilisation combinée à dessein desdites figures a persuadé le Roi David en suscitant en lui un sentiment d'indignation au point de prendre la décision de rendre justice. À l'instar du discours apologétique du prophète Nathan, celui de Tamar, bien que chargé de porter une lumière en douche sur les faits au lecteur-spectateur, s'en distingue formellement par sa théâtralité, disons par sa représentation scénique. Toutefois, les deux discours apologetiques aboutissent à un même résultat qu'est le coup de théâtre impliquant son l'inattaquabilité.

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A sociological reading of the divorce phenomenon in Algerian society

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Abstract :

Social change gaining ground in the community has led to the emergence of several problems, including divorce. There are many disadvantages for divorced individuals and their children as well as for society, with these effects ranging from violence in all its forms, social isolation, delinquency, school dropout, and repetition; these effects remain inherent for a long time.

Keywords : *divorce, Social change, violence, society.*

Une lecture sociologique du phénomène du divorce dans la société algérienne

Résumé:

Le changement social gagner dans la communauté a conduit à l'émergence de plusieurs problèmes, y compris le divorce . qu'il y avait de nombreux inconvénients à divorcées et leurs enfants ainsi que la société, ont ces effets jusqu'à la violence sous toutes ses formes, l'isolement social, la délinquance, le décrochage scolaire et la répétition ; ces effets restent inhérents à leur longtemps.

Mots- clés : *le divorce , Le changement social, la violence, la société.*

Introduction

The issue of divorce is as old as marriage and varies according to time and place, as it was widely observed in primitive societies and spread over the years. Its factors and consequences have varied until it became practiced for the most insignificant reasons, especially in Algerian society, leading to its emergence as a social dilemma that has a serious impact on all areas. Divorce is a phenomenon characterized by the nature of private life, although its impact extends beyond the individual to include society as a whole, as the parties to the relationship affected by divorce inflict material and moral damage for a long period. Divorce also has positive effects that sometimes benefit the divorced couple and their family, but its negative effects are numerous and impact the divorced man, the divorced woman, and their children, extending even to society, which hinders its growth and progress due to the consequences of divorce. Divorce has serious consequences, sometimes leading to delinquency.

Given the importance of the topic of divorce, which is considered one of the most interesting and worthy subjects in light of the economic and social conditions that have affected its increase and which is also regarded as one of the social scourges that have begun to impact the structure of our Algerian society, we have chosen to focus in this study on the social effects of divorce on the individual and Algerian society. That is why we have chosen to focus in this study on the social effects of divorce on the individual and Algerian society.

We are asking the following question here:

What is divorce and what are its repercussions on Algerian society?

1. Importance and objectives of choosing this topic:

- Trying to identify the consequences of divorce.
- The impact of the phenomenon on the psychology of the family members of the divorced individual.
- The high number of divorces can lead to instability in society as a whole.

1.1. Divorce as a Factor of Social Stress:

Divorce is one of the general phenomena known in ancient and modern societies due to its great importance in modern thought, as it allows for the comparison of societies with each other, which would lead to the education of minds on one hand, and to obtaining a picture that is close to completeness on the subject to be studied on the other hand. Therefore, in this document, we will try to provide a definition of divorce and attribute divorce to social phenomena or social issues, and finally, to explore the theories explaining divorce definition of divorce:

-Divorce is the dissolution and release of a contract, which means abandonment or separation (Nasr slimane and Souad sathi, 2003)

-Divorce means separation and abandonment, that is, the removal of constraints, abandonment, freedom, release, and truth: All these words converge into a single stream, which consists of getting rid of all kinds of ties and restrictions that limit freedom. This material has been widely used in the divorce of a man from his wife due to the lifting of the restrictions that weighed on her in the marital home, and the abandonment and forsaking of her (Nasr slimane and Souad sathi, 2003).

-Divorce is defined as the lifting of the restriction of marriage in time and money by a specific word, whether that word is spoken, written, mentioned, or implied (hssein, 2004).

- It is also defined as the cessation of marital life in terms of time and money, by a word derived from the article of divorce or its meaning, explicitly or implicitly.

- It is defined by Mr. Badran : "This means that divorce lifts the provisions of a valid marriage and prevents it from continuing, so if the marriage is invalid and its provisions are lifted, it is not a divorce, but a dissolution of the contract that has fallen into corruption, because divorce is one of the provisions of a valid marriage and its effect is one of its consequences." (AYNAINE, W date)

"The dissolution of the valid marital bond by the husband through a specific word or what is equivalent to it in terms of status or money." (Shalabi, 1983)

1.2. Divorce is a social issue:

Before approaching divorce from a sociological perspective, we ask the question: Is divorce a social phenomenon or a social problem?

A social phenomenon is defined as what is practiced by individuals in a society as collective behavior, or as what is affected by a group of individuals, suffering from its results and consequences. A social phenomenon is almost a problem if it has a negative dimension or negative consequences that cast a shadow over society in general and the individual in particular, because many social phenomena become problems and points of failure faced by the individual in society, or even society itself. A social phenomenon becomes a social problem if there is an imbalance or imbalance in some of the

social trends or behaviors of society. Therefore, we must be fully aware of these entanglements and complexities that occur between the actions that generally constitute a social phenomenon, because if these actions spread in the form of a widespread negative action, they constitute a social phenomenon.

The difference between a social problem and a social phenomenon is that a social phenomenon has an advanced societal model, and if this phenomenon produces a negative societal judgment, it becomes a social problem rather than a social phenomenon, because a social problem has an undesirable judgment, such as drug use, theft, murder, divorce, violence, and other undesirable social issues.

Divorce has become a social issue in most Arab societies, particularly in Algerian society, and we therefore define it, from a social perspective, as "the separation of the marriage bond through formal arrangements established by society, primarily based on the prevailing religious foundations." Islam considers divorce the most detestable act in the eyes of God because it leads to the disintegration of a family and the problems that arise from it, casting a shadow over both the family and society (hassan, 1981). Therefore, we say that the changes brought about by divorce are stressful because the protective role of the family has collapsed, and each member of the divorced family feels not only changed but also exposed to a more threatening danger, which is the potential impact of divorce on the family.

2. Theoretical explanation of the phenomenon of divorce

2.1. Social exchange theory:

The idea of this theory stems from its economic intellectual root based on the fact that "the best systems are those that bring the most benefits, well-being, and freedom to the

greatest number of people possible (gheith, w date)." Therefore, society offers several alternatives to the same behavior in order to allow the individual to more easily make the appropriate decision, and this decision has consequences, either in the form of social sanctions or in the form of rewards determined by society. Nevertheless, these decisions made by individuals ultimately become part of the social exchange process, which is part of the process of social integration and solidarity. One can therefore say that the individual, in the process of social exchange, engages in certain activities within themselves to obtain recognition, admiration, acceptance, social influence, or other rewards that they seek through the process of social exchange, which in turn explains social contradiction and cohesion from the perspective of mutual advantage, and this mutual advantage can be a tangible benefit or a feeling, recognition, or socio-moral acceptance.

By applying this theory to the phenomenon of divorce in an attempt to explain divorce and its causes at the individual level and its impact on society, the theory explains that the marital relationship cannot be abandoned unless the individual gains an advantage. Thus, when a divorced man or woman seeks separation and pursues it, they offer alternatives for a better life. The couple tends to continue their marital relationship unless valid or strong reasons for separation and divorce arise. Regardless of whether these reasons are economic, psychological, social, physical, or otherwise, they initiate a process of balancing and offering alternatives to this life.

2.2. Role theory:

The idea of role theory is that society is a set of interconnected social centers that encompass social roles, performed by individuals who occupy these centers (kessal, 1988):

- **Ancestral expectations:** These are the ones that involve several social rules that determine the individual's behavior and show them how to act according to these rules and the conditions to which they are subject, and they exist before the individual's existence.
- **The expectations of others:** The expectations that the individual has of the other are the same as the expectations that the other has of the individual, because the moral and social postulate is the same for both in the same society.
- **The general expectations of the community:** They can be real or imaginary expectations that the individual perceives and which act as one of the means of social control by adjusting and monitoring the individual's behavior, who must submit to what society decides and obey what may be a kind of order, more than to their pursuit of personal interest or freedom.

3. Consequences of divorce:

The family is an integrated social system, functionally interdependent with the other educational and economic systems of society. It is also the social environment in which the child grows up and receives the principles and social values that guide their behavior in society: "It is the source of morality, the first pillar, and the framework in which a person first learns the lessons of social life." (Atia, w date) However, it is observed today that most families in general face numerous problems due to the development and social changes occurring in societies. The breakdown of the family

is one of the most significant problems affecting all societies, particularly Algerian society, and its implications for the family members themselves.

3.1. Implications for the divorced man:

- Divorce is the dissolution of the marital bond, whether it is requested by a man or a woman, the effect is the same for both of them, because the man will lose many things, perhaps the most important of which are (morsi, 1991).
- Loss of social stability and thus psychological stability.
- The divorced man may become socially isolated, fearing how he will be perceived by society.
- Loss of social balance.
- Fear of the idea of establishing another marriage.
- Loss of confidence in himself and those around him.
- Losing the support that marriage used to provide.
- The financial burdens on the divorced man affect his social relationships, especially for those with low incomes.
- Poor status of the divorced man: Divorce makes a man lose his status and it becomes difficult for him to accomplish some of the tasks that he must do, in addition to that everyone around him will change their perception of him.
- Difficulty trusting women: One of the most negative effects of divorce on a man in the long term is the difficulty of trusting any woman or trusting anyone, while the man at this stage needs to overcome all the negative effects resulting from the divorce, but he does not prefer to deal with another woman so as not

to repeat the same pain again. This leads to not entering into new relationships, as this new relationship may make him get rid of this stage.

- Children ignoring their parents: This stage is more difficult for a man from an emotional point of view in the presence of children, as children's contact and attachment to the father is usually less than their contact and attachment to the mother, so when the separation occurs, the father may find some disregard from his children, which causes him to feel sad and depressed.

3.2. The effects of divorce on divorced women:

Despite the effects of divorce on men, it is women who suffer the most consequences, as divorce itself reduces the social status of divorced individuals, because society's perception of them changes and the divorced woman becomes vulnerable to criticism, notably:

- The divorced woman is the only one to blame because she didn't try to maintain her family's stability.
- The divorced woman is the only guilty one because she didn't try to maintain her family's stability.
- That look of contempt makes her feel isolated from the surrounding community. That look of contempt makes her feel isolated from the surrounding community.
- Loss of confidence and dissatisfaction .Loss of trust and dissatisfaction.
- The divorced woman becomes the sole financial support for the children, which forces her to look for work, in the case of women who do not work.
- Censorship from parents. Censure from the parents.

- She is blamed for the failure of the relationship and is the subject of suspicious looks.
- In most cases, the divorced woman wants to remarry to change her social status after her divorce. In most cases, the divorced woman wants to remarry to change her social status after her divorce.
- The responsibility for the children, which has become her sole responsibility, causes her obsession and fear for the future. The responsibility for the children, which has become her sole responsibility, causes her obsession and fear of the future.

3.3. The effects of divorce on children:

Children are the most affected party by the problem of parental divorce, considering that the family is a source of protection for them. Any disruption in this relationship will inevitably impact its members, especially the children. However, the degree of their impact varies according to several factors, the most important of which are: age group, the child's ability to comprehend and endure the severity of this problem, and the extent to which one of the parents or family members supports the child. Among the negative social impacts of divorce on children, we find that:

- The parents' divorce is a huge shock for the children.
- Their separation from one of their parents is like a social-psychological earthquake. Losing trust in those around them.
- Fear of the social future
- Their lack of familial warmth.
- Difficulty adapting to the external social environment.

- Escaping reality, sometimes through homelessness and delinquency.
- The distance from parents, especially, leads children to adopt various forms of delinquency, school failure, school dropout, violence in its different forms, smoking, addiction

3.4. The effects of divorce on society:

Society is a holistic system, composed of a collection of families considered as sub-systems. Any disruption in these sub-systems inevitably leads to the disintegration and collapse of society. Among the negative effects of divorce on society, we find:

- The psychological and social pressure that divorce places on the divorced man may lead him to constantly think about providing the required financial support, sometimes forcing him to resort to negative methods such as theft or fraud.
- Similarly, a divorced woman's pursuit of finding a source of livelihood may lead her to make mistakes due to a lack of self-confidence, difficulty in finding suitable work, and the psychological pressures resulting from the problem.
- The homelessness of children and their risk of falling into crime and destitution reflects on society itself, which thereby loses the meanings of security, stability, and justice.
- The dissolution of marriage is a means to sow hatred, conflict, and quarrels among the families of the divorced, instead of reconciliation.
- The widespread issue of divorce in stills fear in single men and women from getting married.

Conclusion:

The effects of divorce are numerous. We have attempted in this study to highlight some important points, as they affect individuals and become ingrained in them over the long term. Therefore, every member of society must understand that if divorce deviates from the concept and purpose that God Almighty has permitted, it will lead to complex social problems and the spread of all kinds of afflictions that hinder the achievement of security, stability, and social adaptation for both the individual and society.

Consequently, specialists and those interested in the field of family should seek solutions that may reduce the severity of the divorce problem, thereby achieving a higher level of adaptation and continuity, and eliminating most of the psychological and social disorders prevalent in our Algerian society.

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La Direction de la documentation et des archives de l'Assemblée législative de transition du Burkina Faso : un outil pour l'éducation et la recherche académique

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Résumé :

La Direction de la documentation et des archives (DDA) de l'Assemblée législative de transition du Burkina Faso joue un rôle crucial dans la préservation et la diffusion des connaissances législatives et historiques. La DDA constitue une ressource précieuse pour les étudiants en sciences politiques, en droit, en histoire, en économie et finances, en ressources humaines et bien d'autres disciplines connexes. Le 2 décembre 2024, le Président de l'Assemblée législative de transition, le Docteur Ousmane BOUGOUMA, a abonné la DDA à Cairn.info avec 300 accès. C'est une plateforme qui favorise la découverte d'une recherche de qualité et offre des références pour les publications scientifiques et académiques francophones. En mettant l'accent sur l'accessibilité des archives, la qualité des documents et les services offerts, cet article démontre l'importance de la DDA dans l'appui à la recherche académique et à l'éducation scientifique et technique.

Mots-clés : Bibliothèque ; Archives ; Recherche documentaire ; Assemblée législative de transition ; Burkina Faso.

The Documentation and Archives Department of the Transitional Legislative Assembly of Burkina Faso: a tool for education and academic research

Abstract

The Directorate of Documentation and Archives (DDA) of the Transitional Legislative Assembly of Burkina Faso plays a crucial role in preserving and disseminating legislative and historical knowledge. The DDA serves as a valuable resource for students in political science, law, history, economics and finance, human resources, and many other related disciplines. On December 2, 2024, the President of the Transitional Legislative Assembly, Dr. Ousmane BOUGOUMA, subscribed the DDA to Cairn.info with 300 access licenses. Cairn.info is a platform that facilitates the discovery of high-quality research and provides references for French-language scientific and academic publications. By emphasizing archive accessibility, document quality, and available services, this article highlights the importance of the DDA in supporting academic research and scientific and technical education.

Keywords: *Library; Archives; Documentary research; Transitional Legislative Assembly; Burkina Faso.*

Introduction

Dans un contexte où l'accès à l'information est essentiel pour la formation des étudiants, la Direction de la documentation et des archives (DDA) de l'Assemblée législative de transition (ALT) du Burkina Faso, se révèle être une source indispensable pour la recherche de l'information scientifique et technique. En tant que gardienne des documents officiels et de ceux issus des débats parlementaires, elle procède à l'acquisition annuelle de nouveaux ouvrages pour la mise à jour de son fonds documentaire. La DDA offre ainsi une base solide d'accès à l'information pour, d'abord les députés et le personnel parlementaire et ensuite pour les chercheurs, les éducateurs, les enseignants chercheurs et les étudiants.

Dans sa charte sur la conservation du patrimoine archivistique, l'UNESCO atteste que « *les archives sont la mémoire des nations et des institutions ; elles garantissent la transparence démocratique et nourrissent la recherche* » (UNESCO, 2003, p.1). En effet, « *grâce à ses ressources documentaires et numériques, la bibliothèque parlementaire favorise la transparence démocratique tout en stimulant la recherche universitaire* (Dupont, 2022, p. 45).

Ainsi, la DDA est une mine d'informations pour comprendre les processus politiques, les réformes législatives, l'évolution des institutions et la formation scientifique au Burkina Faso. En effet, « *une bibliothèque parlementaire bien structurée est un pilier pour l'éducation citoyenne et l'innovation académique.* » (IFLA, 2013, p.1).

Cette étude vise à explorer les défis et les opportunités liés à l'utilisation des ressources de la DDA dans le contexte éducatif et académique.

La problématique de notre étude est que la DDA de l'ALT joue un rôle fondamental dans la préservation et la diffusion

des informations législatives, historiques et scientifiques. Cependant, son potentiel en tant qu'outil pour l'éducation et la recherche académique reste sous-exploité.

D'où la question générale de notre étude qui est de comprendre dans quelle mesure la DDA de l'ALT remplit son rôle de cadre de diffusion des connaissances et de soutien à l'éducation et à la recherche académique ?

Cette question générale suscite des questions secondaires notamment :

- QS 1 : Quel est l'état des lieux des ressources documentaires de la DDA ?
- QS 2 : Quels sont les obstacles actuels liés à l'accessibilité et à l'utilisation efficace des ressources documentaires de la DDA ?
- QS 3 : Quelles stratégies peuvent être mises en place pour maximiser l'impact des ressources documentaires de la DDA dans le domaine académique ?

L'hypothèse principale de notre étude est que les ressources documentaires de la DDA de l'ALT sont sous-exploitées en raison d'un manque d'information, de sensibilisation et de formation des acteurs éducatifs et académiques. Cette hypothèse principale suscite des hypothèses secondaires telles que :

- HS 1 : L'état des lieux des ressources documentaires permette leur visibilité et leur accessibilité
- HS 2 : Une numérisation des archives est une réponse aux obstacles liés à leur accessibilité et leur utilité pour la recherche.
- HS 3 : Une collaboration entre la DDA et les institutions académiques maximise l'impact des ressources documentaires de la DDA.

L'objectif général de cette étude est d'évaluer l'état actuel des ressources de la DDA et leur utilisation dans le contexte

éducatif et académique. Il suscite ainsi des objectifs spécifiques tels que :

- OS 1 : Faire l'état des lieux des ressources documentaires de la DDA.
- OS 2 : Identifier les obstacles liés à l'accessibilité et à l'utilisation efficace de ces ressources documentaires de la DDA de l'ALT.
- OS 3 : Proposer des solutions pour améliorer l'intégration des archives et de la documentation dans les programmes éducatifs et les projets de recherche.

L'analyse de notre étude fera ressortir la sous-exploitation des ressources documentaire, d'une part et, d'autre part, elle mettra en lumière le potentiel de la DDA en tant qu'outil essentiel pour l'éducation et la recherche, tout en proposant des pistes concrètes pour surmonter les défis actuels. Il est reconnu que « L'accès à l'information est un droit, mais son efficacité dépend des infrastructures et de la formation des utilisateurs » (OCDE, 2020, p. 22) (IFLA, 2021, p.22).

Cet article propose une analyse de la consultation des fonds documentaires de la DDA de l'ALT au moment où élèves, étudiants et chercheurs sont de plus en plus connectés à Internet. Il s'agira d'examiner les fréquentations des usagers et de comprendre comment la DDA est toujours sollicitée dans un contexte de digitalisation croissante.

Ce travail présente l'historique de la DDA (1), les aspects théoriques de l'impact des ressources de la DDA sur le système académique (2), la méthodologie de recherche (3), les résultats de la recherche (4), la discussion des résultats (5), la vérification des hypothèses suivie des recommandations (6).

1. Historique de la DDA de l'ALT

La mission principale de la DDA est d'assurer le support de l'Assemblée nationale en documents de toutes natures. A ce titre, elle gère la bibliothèque, organise les archives de l'Assemblée et entretient les rapports avec les bibliothèques et les autres structures de documentation burkinabé et étrangères. Elle est chargée de :

- réceptionner les versements d'archives provenant des différentes unités administratives ;
- traiter, classer et conserver les archives et la documentation ;
- rédiger les instruments de recherche pour le repérage des documents ;
- réaliser des bulletins biographiques des députés, et bibliographiques des lois ;
- rechercher et de la communiquer les documents.

1.1. Présentation de la DDA

En rappel, la Direction de la documentation et des archives a été créée au départ, en 1992, comme un simple service, appelé Service de l'information et de la documentation (SID). Ouédraogo Lamoussa Constant, professeur d'histoire-géographie, a été nommé responsable dudit service. Il a demandé les services de Monsieur Zigani Tenè Athanase, archiviste, pour l'aider à transférer les fonds de l'ancienne Assemblée nationale stockés au Ministère de l'Administration Territoriale et de la Décentralisation (MATD).

C'est en 1995 que le Service d'information et de la documentation (SID) a été érigé en Direction¹ sous la dénomina-

¹ Arrêté N°95-001/ADP/B du 20 janvier 1995 portant Règlement administratif sur le fonctionnement des services de l'Assemblée des députés du peuple.

tion de Direction de la documentation et des archives (DDA) avec deux (02) services : un service de la documentation et un service des archives (article 35). Ouédraogo a été porté à la tête de ladite direction. Il sera remplacé au cours de la même année par madame Traoré Nassa, archiviste de formation, alors en poste au Haut-Commissariat de la province du Houet (Bobo-Dioulasso).

Traoré Nassa s'est donc battue pour le rayonnement de la DDA, voire de l'institution parlementaire au plan international. En effet, à l'installation de la première législature de la quatrième République, l'institution parlementaire a bénéficié en 1994 du « Programme d'appui à l'organisation des services documentaires des parlements du Sud de l'Assemblée interparlementaire de langue française », en abrégé PARDOC-AIPLF. C'est à ce titre que l'Assemblée nationale du Burkina Faso a reçu, en 2002, une bourse de formation du second cycle en archivistique à l'Ecole de Bibliothécaires, archivistes et documentation (EBAD), à Dakar, au Sénégal. Traoré a été désignée pour cette formation d'une durée de deux (02) et elle a été reclassée au grade d'administrateur des systèmes d'information documentaire.

Le Programme PARDOC a été remplacé par le Programme NORIA sous l'égide de l'Assemblée parlementaire de la Francophonie (APF). Il a pour objectif principal d'appuyer le processus de diffusion et de gestion de l'information parlementaire et de réduire la fracture numérique en aidant les assemblées partenaires à informatiser et moderniser la gestion et l'accès à l'information parlementaire. C'est dans cette optique que l'Assemblée nationale du Burkina Faso a bénéficié d'une trentaine d'ordinateurs de bureau, en 2010.

Le second combat de Traoré est d'inscrire l'Assemblée nationale du Burkina Faso au Conseil international des archives (ICA) et à la Fédération des associations de bibliothécaires et de bibliothèques (IFLA). C'est à ce titre que la Direction participait aux différentes conférences et réunions annuelles des sections parlementaires.

En 2004, la DDA comprenait trois services, à savoir le service de la documentation et de la bibliothèque, le service des archives et le service des études et recherches¹. Ce dernier service venait en appui aux députés par des recherches documentaires, en amont, sur les projets et propositions de lois afin de faciliter leur compréhension par les députés et le travail parlementaire. C'est en 2013 que Bakiono André I. N. a remplacé Traoré Nassa au poste de directeur. Avec lui, l'accent est mis sur la digitalisation des ressources documentaires de la DDA à travers :

- l'acquisition du logiciel M-FILES pour la gestion des archives en 2018 : ce logiciel a été offert par le Programme « National democratic institute », en abrégé NDI, pour soutenir l'ALT dans la reconstitution de sa mémoire après les manifestations d'octobre 2014 ;
- la numérisation des ressources de la bibliothèque avec le logiciel PMB ;
- l'abonnement à la plateforme Cairn.info pour les recherches documentaires et la formation continue des députés, du personnel administratif et des lecteurs externes notamment les élèves, les étudiants, les professeurs et les chercheurs.

¹ Résolution n°02-2003/AN/B/PRES du 10 juin 2003 portant règlement administratif de l'Assemblée nationale

Tableau 1 : Liste des responsables de la DDA

IDENTITE	NOM, PRE-NOM(S), FONCTION	DATES
	Ouédraogo La- moussa Constant Historien de for- mation Chef de service et ensuite Directeur	1992 - 1995
	Traoré/Diallo Nassa Administrateur des systèmes d'information do- cumentaire Directrice	1995 - 2013

	Bakiono	André	Depuis 2013
	Ibourpin walzoum	Néga-	
	Docteur	en	
	sciences	de	
	l'information	do-	
	cumentaire		
	Directeur		

Source : A partir des données des enquêtes

A la relecture du règlement administratif de l'Assemblée nationale en 2019, le nombre de services a été réduit à deux : le Service de la bibliothèque et celui des archives¹.

1.2. Etat des fonds documentaires

A la création du service, plusieurs fonds d'archives ont été mis en place avec le concours de Monsieur Zigani Tènè Athanase (Direction de la communication et des relations publiques, 1997, p.89) :

- ❖ **Les archives des organes délibératifs** : elles comprennent les archives de la Commission Permanente (1948-1958), du Conseil Général (1948-1952) et de l'Assemblée territoriale (1952-1958) ;
- ❖ **Les archives des organes consultatifs** : elles proviennent essentiellement du fonctionnement du Conseil Economique et Social (1959-1966), du Comité Consultatif (1966-1970) et du Conseil Consultatif National pour le Renouveau (1974-1977) ;
- ❖ **Les archives des organes législatifs** : elles sont composées des archives de l'Assemblée Constituante et

¹ Résolution n°2017-002/AN/B PRES du 19 mai 2019 portant règlement administratif de l'Assemblée nationale

Législative (1958), de l'Assemblée Législative (1958-1960) et de l'Assemblée Nationale des 1^{ère}, 2^{ème} et 3^{ème} République de la Haute-Volta (1960-1966, 1970-1974, 1978-1980).

Ces fonds d'archives étaient régulièrement consultés par des étudiants, de l'intérieur tout comme de l'extérieur du pays, en particulier ceux inscrits en histoire et en droit.

Sur le plan politique, ces fonds ont été utiles pour les travaux en commission sur les projets de lois portant sur l'organisation du territoire (en 1993), le statut particulier de la province du Kadiogo et de la commune de Ouagadougou (en 1993), le code général des collectivités territoriales (en 2004) et le code de l'urbanisme et de la construction au Burkina Faso (en 2006).

Avec les événements des 30 et 31 octobre 2014, ces fonds ont disparu avec l'incendie de l'Assemblée nationale, suite à des manifestations politiques.

Avec l'appui du premier responsable de l'institution, les agents de la DDA sont en pleine reconstitution de ces fonds pour la conservation pérenne de la mémoire du parlement burkinabè. C'est ainsi que des missions de collecte d'archives se sont déroulées, en 2015, aux Archives nationales de Côte d'Ivoire, à l'Assemblée nationale du Mali et celle du Sénégal, et aux Archives d'Outre-Mer, en Aix-en-Provence, en France.

En 2023, une collecte des archives règlementaires et législatives a eu lieu, en janvier 2023, au Secrétariat général du gouvernement et des conseils des ministres. Cette collecte a concerné les périodes de 1958 à 2023.

De nouveau, les fonds des archives de l'ALT sont consultés au plan national par des étudiants en histoire et en droit. De plus, certains textes législatifs et les débats parlemen-

taires sont des sujets de cours en droit, en histoire et en archivistique.

Au niveau du fonds documentaire de la bibliothèque, la DDA a commencé, en 1992, à la première législature, avec un budget d'un million. A la deuxième législature, le budget alloué à la DDA est passé à dix (10) millions pour les nouvelles acquisitions. A la présente législature, la DDA est dispose de dix (10) millions pour les nouvelles acquisitions et de cinq (05) millions pour le réabonnement aux revues scientifiques. C'est l'occasion pour nous de traduire nos sincères remerciements au président de l'institution parlementaire qui a pris à bras le corps l'importance et rayonnement de la DDA sur le plan des formations continues et académiques.

Avec l'abonnement à la plateforme Cairn.info, certains étudiants ont téléchargé les documents qu'ils utilisent régulièrement pour leurs travaux académiques. A la fin de leur formation, tous ces documents seront reversés dans le fonds de la bibliothèque.

2. Les aspects théoriques de l'impact des ressources de la DDA de l'ALT sur le système académique

Les archives et les ressources documentaires de l'ALT jouent un rôle primordial dans la recherche, l'enseignement et la gouvernance éducative au Burkina Faso. Leur impact sur le système académique peut être analysé sous plusieurs angles.

En effet, sur le plan du renforcement de la recherche scientifique, le fonds documentaire de la DDA couvre des domaines riches et variés. On peut citer le droit et ses dérivés, les finances et la comptabilité, l'économie, la politique, la sociologie, les ressources humaines, le marketing et l'informatique, le journalisme et les sciences de l'information documentaire, etc.

Au niveau des archives, on retrouve des textes de lois, de débats parlementaires, des rapports d'études législatives. Les lecteurs font des recherches sur les réformes politiques, les transitions démocratiques, les crises institutionnelles ou sur des données de politiques publiques à partir des enquêtes parlementaires sur la santé, l'éducation, le développement socio-culturel, etc. A ces ressources, il faut ajouter l'acquisition de la plateforme cairn.info. Toutes ces ressources permettent d'améliorer désormais la qualité des mémoires et thèses soutenus par les étudiants.

Les ressources documentaires de la DDA sont un appui à l'enseignement supérieur et à la recherche. Les étudiants font remarquer l'intégration de documentas législatifs dans les programmes de cours de droit et de législation d'une part et, d'autre part, la simulation de débats parlementaires à partir des archives de la DDA au niveau de la formation des archivistes et des journalistes. En effet, il faut reconnaître que « les partenariats entre universités et centres d'archives favorisent une recherche interdisciplinaire et une pédagogie innovante » (Cook, 2016, p.330).

Toute chose qui enrichit les méthodes d'enseignement par une approche basée sur des documents authentiques et renforce les compétences analytiques des étudiants et des chercheurs.

Les ressources documentaires de la DDA contribuent à la mémoire institutionnelle et à la citoyenneté, puisque les archives jouent un rôle de préservation de l'histoire politique de notre pays depuis son accession à l'indépendance, les troubles politiques et les différentes réformes politiques et démocratiques. Aussi, l'utilisation des débats parlementaires pour enseigner la démocratie dans nos universités participe-t-elle à l'éveil citoyen. Si tous ces documents n'ont pas

une visibilité, leur accessibilité sera moindre. Nous partageons l'avis de Le Deuff qui affirme que « *les ressources ignorées sont des opportunités perdues pour la connaissance ; leur valorisation passe par une médiation active* » (Le Deuff, 2014, p.87).

Toute chose qui facilite une meilleure compréhension des processus législatifs par les étudiants, les enseignants et les chercheurs d'une part et, d'autre part, lutte contre la désinformation en proposant des sources viables et vérifiables.

L'histoire de la DDA étant connue, quelle a été la méthodologie de recherche pour justifier les aspects théoriques de l'impact des ressources documentaires de la DDA sur le système éducatif au Burkina Faso ?

2. La méthodologie de la recherche

Pour évaluer l'impact des ressources documentaires de la DDA sur le système académique au Burkina Faso, il est nécessaire pour nous d'adopter une approche méthodologique mixte qui combine des méthodes qualitatives et quantitatives. Cette approche permettrait d'analyser à la fois les tendances de fréquentation (quantitativement) et d'apprécier la qualité des ressources documentaires de la DDA pour le système académique (qualitativement).

Dans la démarche quantitative, notre objectif est d'analyser les données de fréquentation des ressources documentaires et archivistiques. Nous avons donc procédé à une collecte de données pour obtenir des statistiques de fréquentation sur plusieurs années auprès des bibliothèques. Ces données pourraient inclure le nombre de visites physiques, les consultations en ligne (si disponibles), et les taux d'emprunt de documents numériques et physiques.

Cette démarche quantitative s'accompagne d'un questionnaire en ligne destiné aux usagers pour recueillir des

informations sur leur fréquence de visite, leur préférence entre ressources numériques et physiques, et leurs motivations spécialement pour les ressources documentaires de la DDA.

Les données ont été analysées en utilisant des méthodes statistiques pour identifier les tendances et les corrélations entre l'impact des ressources, leur sous-exploitation et la fréquentation de la DDA. Cela pourrait inclure des analyses de l'intérêt porté sur ses ressources documentaires et l'augmentation des taux de fréquentation à la bibliothèque.

Quant au volet qualitatif de notre recherche, son objectif est d'obtenir l'information exacte en comparant les données de l'étude quantitative avec celles de l'étude qualitative. Par des entretiens et l'observation directe en bibliothèque, nous avons une idée de l'impact des ressources de la DDA sur le système académique au Burkina Faso. Nous avons également mené des entretiens semi-directifs avec des étudiants, des enseignants et des chercheurs pour recueillir leurs perspectives de l'impact de ces ressources documentaires sur le système académique.

Ces entretiens ont porté sur les prestations de services offerts, les défis et les stratégies adoptées pour maintenir ou accroître la fréquentation. Quelques responsables d'universités ou instituts supérieurs de la ville de Ouagadougou ont été consultés à cet effet. A travers l'observation l'évolution des taux de fréquentation à la DDA, nous avons observé l'affluence des usagers à la bibliothèque pour comprendre comment ses ressources documentaires influencent les pratiques de recherche et de lecture. En somme, cette méthodologie nous a permis d'avoir un grand nombre d'informations sur l'impact des ressources documentaires de

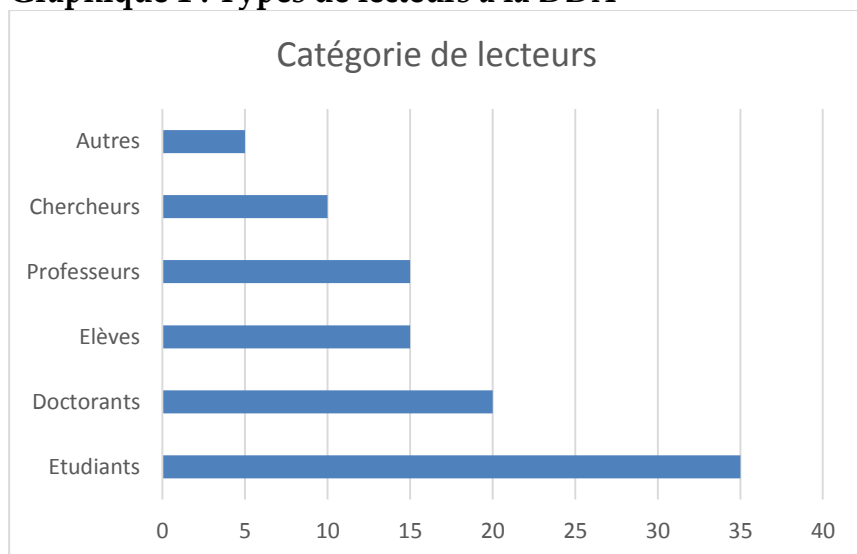
la DDA sur le système académique. Dans les lignes qui suivent, nous présentons les résultats de notre enquête.

3. Les résultats de la recherche

Nous avons pris quatre (04) mois pour la collecte de données sur le terrain. Nous avons mené des recherches auprès d'une centaine de personnes composées d'élèves, d'étudiants, de professeurs et de chercheurs de la ville de Ouagadougou. Nous proposons à travers des graphiques et des tableaux les résultats de l'enquête.

Dans le graphique 1 ci-dessous, nous présentons les lecteurs de la DDA.

Graphique 1 : Types de lecteurs à la DDA



Source : A partir des données des enquêtes de terrain

Le graphique ci-dessus présente les lecteurs de la DDA par catégorie : on constate que les étudiants (35%) sont les plus nombreux et cela se justifie par la proximité de la DDA

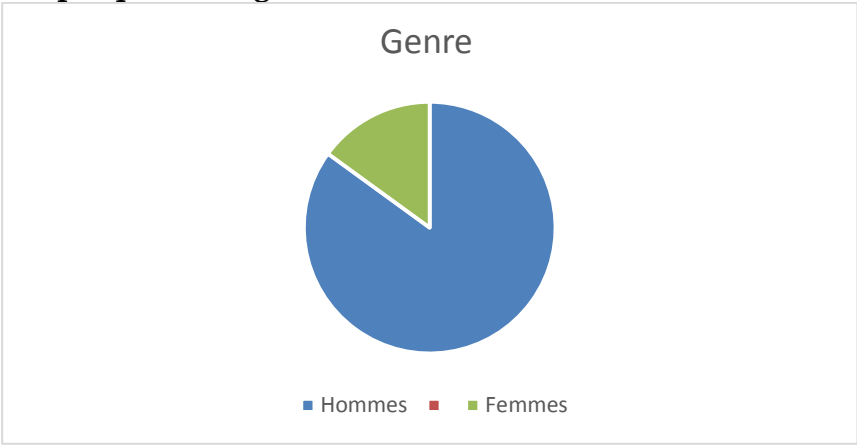
avec l'Université Joseph Ki-Zerbo. Ils sont suivis des doctorants (20%) qui ont accès à la plateforme Cairn.info pour des recherches plus approfondies ou des ouvrages plus récents.

Nous constatons que les élèves (15%), les professeurs (15%) et les chercheurs (10%) sont à la recherche d'un endroit calme, les uns pour lire leurs leçons, les autres pour travailler sans être dérangés ou pour corriger leurs copies d'évaluation.

Enfin, il y a des autres lecteurs (5%) : ils viennent à la DDA soit pour des renseignements, soit pour des demandes d'information, soit enfin pour être orientés vers d'autres structures documentaires de la place. Tout cela s'explique par le fait que la DDA est située au cœur de la ville et elle propose à ses lecteurs un fonds d'archives et un fonds de livres riches.

Nous avons également repartitionné les lecteurs par genre comme le présente le graphique ci-dessous :

Graphique 2 : Le genre



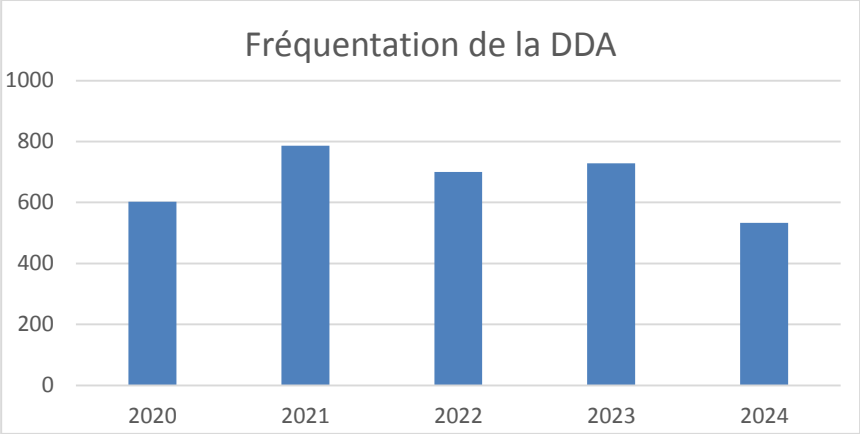
Source : A partir des données des enquêtes

Le taux de fréquentation des bibliothèques par les femmes au Burkina Faso est effectivement plus faible que celui des hommes, et cela s'explique par plusieurs facteurs socio-économiques, culturels et éducatifs. En plus des inégalités d'accès à l'éducation, il y a des facteurs socio-culturels tels le mariage, les travaux domestiques et les charges familiales.

Certaines personnes-ressources ont relevé des stéréotypes du genre. Pour elles, la lecture et l'éducation sont davantage associées aux hommes, tandis que les femmes sont orientées vers des rôles pratiques de la maison. De ce fait, la bibliothèque est perçue comme un espace masculin et la fille qui fréquente ce milieu, est d'office négativement jugée. Malgré ces critiques, certaines femmes n'hésitent pas à fréquenter les bibliothèques, comme le témoigne les taux de fréquentation de la DDA.

En effet, le graphique ci-dessous laisse voir que la DDA a connu une grande affluence de lecteurs dans les années 2021 et 2023 à cause de la stabilité politique. Avec les coups d'Etat de 2020, de 2022 et de 2024, elle a perdu un nombre important de ses lecteurs à cause de sa situation géographique : elle est très proche de l'actuelle présidence, une zone bien gardée par les militaires et pour y accéder, il faut vaincre les tracasseries militaires ou policières. C'est qui explique les faibles taux de sa fréquentation.

Graphique 3 : Taux de fréquentation



Source : A partir des données des enquêtes

Avec le prochain graphique, nous constatons que les taux de fréquentations ont impacté négativement les taux de consultation pour les mêmes raisons socio-politiques.

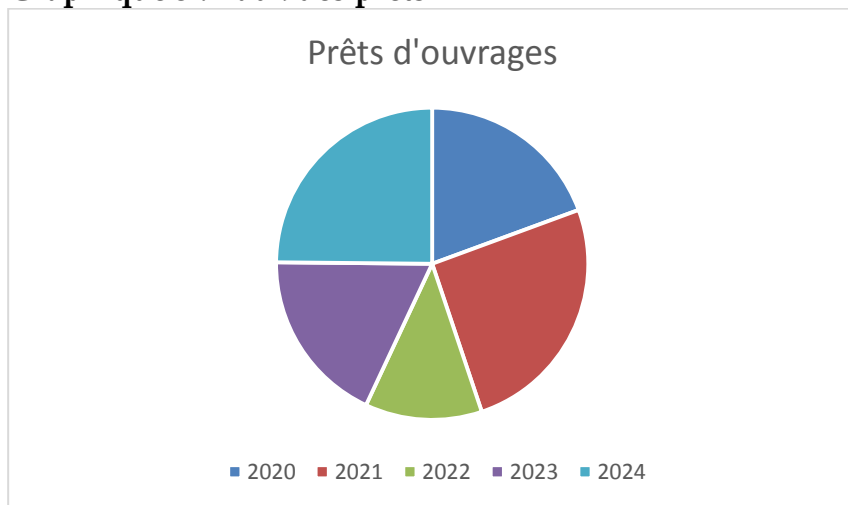
Graphique 4 : Taux des consultations



Source : A partir des données des enquêtes

Les taux de fréquentation et de consultation ont un lien sur le taux des prêts d'ouvrages par les lecteurs de la DDA.

Graphique 5 : Taux des prêts



Source : A partir des données des enquêtes

A la DDA, le prêt d'ouvrages est exclusivement réservé aux députés et au personnel administratif de l'Assemblée législative de transition. C'est ce qui justifie les faibles taux de prêts d'ouvrages par an. C'est au regard des projets ou propositions de lois que les députés et les agents demandent des prêts de livres pour comprendre davantage ces documents soumis à leur appréciation.

A la question de savoir comment ils ont appris qu'il existe un service d'archives et une bibliothèque à l'Assemblée législative de transition, des personnes-ressources reconnaissent que c'est la richesse des fonds documentaires qui font la publicité de la DDA. Nous poursuivons la réflexion à travers la discussion des résultats de la recherche afin de mettre en

exergue l'importance de la DDA pour la formation académique au Burkina Faso.

4. Discussion des données des résultats

Les personnes-ressources que nous avons rencontrées au cours de nos enquêtes de terrain ont fait ressortir des points de discussion que nous avons jugé très pertinents. Il s'agit de :

4.1. Les archives législatives : un trésor pour la recherche

Les archives de la DDA comprennent des documents tels que les procès-verbaux des séances, les rapports parlementaires, les projets ou propositions de loi et les études législatives. Ces ressources permettent aux étudiants d'analyser les décisions politiques, de retracer l'histoire législative et de comprendre les enjeux contemporains. Par exemple, les étudiants en droit peuvent étudier l'évolution des textes juridiques, tandis que ceux en histoire peuvent explorer les contextes politiques spécifiques.

A la DDA, le fonds des archives et celui de la bibliothèque doivent être valorisés car « le manque de visibilité des fonds documentaires est souvent lié à une absence de politiques de communication ciblées » (Rousseau et al., 1994, p.217) (Chabin, 2015, p.145).

Si les fonds documentaires sont un trésor pour la recherche, quelles sont les initiatives à mettre en place pour faciliter leur accessibilité ?

4.2. L'accessibilité et la numérisation des fonds documentaires

La DDA a entrepris des efforts significatifs pour rendre ses archives accessibles au public. Grâce à la numérisation

des documents, les étudiants peuvent désormais accéder à ces ressources en ligne, facilitant ainsi la recherche à distance. Des outils de recherche avancés permettent d'accéder aux archives via le site web de l'institution parlementaire.

Les agents de la DDA doivent, dorénavant, œuvrer à la numérisation et à la mise en ligne des différentes ressources documentaires car « dans un monde connecté, les bibliothèques doivent réinventer leur rôle pour rester des hubs de savoir » (Palfrey, 2015, p.112).

En plus de l'accessibilité et de la numérisation des fonds documentaires, certaines personnes-ressources recommandent la mise en place de services d'accompagnement des lecteurs.

4.3. Les services d'accompagnement

La DDA doit proposer également des services d'accompagnement pour les étudiants, tels que des ateliers de formation à la recherche documentaire, des consultations personnalisées et des visites guidées des archives. Lankes propose que « les bibliothèques du 21^e siècle doivent évoluer d'espaces de collection à des plateformes de création de connaissances » (Lankes, 2016, p.89). Ces initiatives aident les étudiants à exploiter pleinement les ressources disponibles et à développer des compétences en recherche.

4.4. Les études de cas : utilisation des archives par les enseignants et les étudiants

Des personnes-ressources illustrent comment les étudiants ont utilisé les archives de la DDA pour leurs travaux académiques. Par exemple, un étudiant en sciences politiques a analysé les débats parlementaires pour comprendre les dynamiques de pouvoir lors d'une réforme constitutionnelle. Un autre, en histoire, a utilisé des documents

d'archives pour reconstituer les événements clés d'une période de transition politique. Enfin, les enseignants en archivistique ont toujours recours aux débats parlementaires pour enrichir leurs cours ou proposer des exposés à leurs étudiants.

Ces différentes approches permettraient d'apprécier l'impact de la DDA sur le système académique dans la ville de Ouagadougou. Cela se remarque depuis la fermeture du Centre culturel français (en septembre 2022) et de la bibliothèque centrale de l'Université Joseph Ki-Zerbo pour réfection (depuis 2023).

Pour lui permettre de jouer pleinement son rôle de pôle de recherche académique, il serait souhaitable de renforcer les capacités des agents de la DDA par des formations continues et diplômantes.

C'est par ce truchement que la DDA pourra atteindre de nouveaux usagers, en particulier les jeunes, pour qui les pratiques de lecture et de recherche d'information sont souvent centrées sur l'internet.

5. Vérification des hypothèses et recommandations

La première hypothèse est la suivante : « Les ressources documentaires de la DDA de l'ALT sont sous-exploitées en raison d'un manque d'information, de sensibilisation et de formation des acteurs éducatifs et académiques ». A la lecture du graphique 1, nous constatons que la fréquentation de la DDA concerne surtout les étudiants (35%) et les doctorants (20%), tandis que d'autres publics (élèves, professeurs, chercheurs) y accèdent moins. Ce qui laisse voir d'une part, un manque de promotion active des ressources disponibles et d'autre part, la non valorisation des ressources documentaires auprès des institutions académiques.

Au regard de ces données, notre hypothèse principale est confirmée. Ces résultats corroborent l'idée que l'amélioration de l'information et l'accessibilité peuvent accroître la fréquentation, comme souligné par Rabot qui évoque l'importance des bibliothèques dans la formation des étudiants (Rabot, 2015, p.113).

Notre première hypothèse secondaire est formulée ainsi qu'il suit : « l'état des lieux des ressources documentaires permet leur visibilité et leur accessibilité ». L'étude a permis de recenser les fonds disponibles notamment les archives législatives, les documents historiques, l'abonnement à Cairn.info, etc. Malgré cette cartographie, la communication autour de ces ressources reste limitée. La figure 5 montre que le prêt des ouvrages est exclusivement réservé aux députés et au personnel administratif. Ce qui ne permet pas d'apprécier les prêts des lecteurs externes. De ce fait, cette hypothèse est confirmée puisque l'état des lieux des fonds à la DDA est réalisé mais la visibilité de ses fonds documentaires reste encore insuffisante.

Comme recommandations, nous avons retenus deux (02) points principaux à savoir :

- Améliorer la visibilité et l'accessibilité des ressources à travers des journées portes-ouvertes pour les étudiants et leurs enseignants ;
- Renforcer la numérisation et la mise en ligne notamment en publiant des catalogues en ligne, en promouvant les ressources via les réseaux sociaux et en formant les utilisateurs à l'exploitation des outils numériques (Cairn.info, PMB et M-FILES).

La DDA dispose d'un potentiel considérable pour soutenir la recherche et l'éducation au Burkina Faso, mais son impact reste limité par des contraintes d'accessibilité, de communication et de collaboration. Pour Di Pietro, « une biblio-

thèque parlementaire bien exploitée est un levier pour la transparence démocratique et l'innovation pédagogique » (Di Pietro, 2015, p.47). La mise en œuvre des recommandations permettrait de faire de la DDA un véritable hub de connaissances au service de la démocratie et de l'excellence académique.

Conclusion

La DDA est un pilier indispensable pour l'éducation et la recherche académique dans la ville de Ouagadougou. Dans cette optique, elle offre un accès précieux à l'histoire et aux processus législatifs. En somme, elle est une ressource essentielle pour les étudiants puisqu'elle propose un accès à des informations précieuses. C'est ainsi qu'elle est un soutien à l'enseignement supérieure.

Nous espérons que l'Assemblée législative de transition a pris à corps la valorisation des archives afin que les étudiants approfondissent davantage leurs connaissances et contribuent à une meilleure compréhension des processus politiques et législatifs au Burkina Faso.

Comme les autres unités documentaires au Burkina Faso, la DDA fait face à des défis tels que la numérisation des archives, la gestion des données sensibles, le manque de ressources humaines, matérielles et financières.

En se positionnant comme un partenaire clé dans l'éducation et la formation de la future élite nationale, il est nécessaire que des décisions soient prises pour des investissements dans la technologie et la formation du personnel de la DDA afin de maximiser son potentiel éducatif et acadé-

mique. C'est ainsi que la DDA pourra jouer son rôle central dans la construction d'une jeunesse informée et engagée.

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Intercultural Dialogue and Literary Exchange in the Mediterranean: Pathways for Coexistence and Mutual Understanding

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Abstract:

Dialogue is an important aspect of human life. It is regarded as being the chief gateway through which a nation can prevent conflicts and struggles not only at local and national levels, but at international levels too. As a matter of fact, dialogue among civilizations can reduce misunderstandings and mistrust. Furthermore, intercultural understanding also lays the foundation for non violent resolution of controversies. It is a key element in uniting the people, and helps spreading awareness of their differences and particularities. Equally important, dialogue among civilizations has an enormous potential of solving current and future economic, social, cultural, and political problems by sharing experiences and also through joint implementation of remedies.

Keywords: *dialogue, literature, civilization, Mediterranean basin.*

Dialogue interculturel et échanges littéraires en Méditerranée : voies vers la coexistence et la compréhension mutuelle

Résumé :

Le dialogue est un aspect important de la vie humaine. Il est considéré comme le principal moyen par lequel une nation peut prévenir les conflits et les luttes, non seulement aux niveaux local et national, mais aussi au niveau international. En effet, le dialogue entre les civilisations peut réduire les malentendus et la méfiance. De plus, la compréhension interculturelle jette également les bases d'une résolution non violente des controverses. Elle est un élément clé pour unir les peuples et contribue à sensibiliser à leurs différences et à leurs particularités. Tout aussi important, le dialogue entre les civilisations recèle un énorme potentiel pour résoudre les problèmes économiques, sociaux, culturels et politiques actuels et futurs, grâce au partage d'expériences et à la mise en œuvre conjointe de solutions.

Mots clés : *dialogue, littérature, civilisation, bassin méditerranéen.*

Introduction

Throughout history, the profound impact of civilized dialogue among diverse peoples has been eloquently articulated by authors, poets, and litterateurs. These intellectual pioneers traversed vast distances, driven by a desire to bring back to their homelands the creative fruits of foreign minds. Simultaneously, they acted as conduits, transmitting their own cultures and artistic expressions to distant lands. This reciprocal exchange facilitated a fertile cross-pollination of ideas, as creative minds influenced and were influenced by one another. Consequently, ideas blossomed and matured within societies through these rich intellectual dialogues across various humanities, nurturing the evolution of civilized culture. Today, the disciplines of comparative studies and comparative literature have embraced these cross-border creative ideas—through rigorous study, review, and testing—as the foundational core of comparative scholarship in general and comparative literature in particular.

The most distinguished features of civilized dialogue among different peoples were expressed by authors, poets and litterateurs. They travelled the long distances without suffering in order to records for their countries what the foreign creative minds had produced. At the same time, these authors, poets and litterateurs in turn transfer their cultures and creativity to foreign people. This led to cross fertilization of ideas from different cultures since the creative minds affected and were being affected others at the same time. So, the ideas developed and grew up in the minds of peoples through these intellectual dialogues in varied humanities and that motivated the civilized culture. Nowadays, the comparative studies and the comparative literature have

adopted these cross-border creative ideas-by studying, reviewing and testing to be the main core of comparative studies in general and the comparative literature in particular.

Invention of new technologies has changed our lives drastically. We are living in a universe of social activities in which electronic media seem taking over from traditional social activities and have a central and constitutive role. The universe of social activities is expanding and growing in which the society is not carrying the traditional definition anymore. For instance, the virtual societies, which are web-based societies they are the harvest of modernity and invention of new media.

Throughout history, the peoples of the Mediterranean basin have played a paramount role for the promotion of dialogue, mutual understanding, and the enrichment of cultures and civilizations, indeed, the Mediterranean basin is considered as being the birth place of several great civilizations that are worldly known. The Mediterranean basin is also cradle and crossroad of civilizations. Actually, however, the accelerating pace of political, economic, and technological devices that the world is undergoing has added new challenges such as fundamentalism and racism, thus, increasing difficulties in bringing cultural differences and hence; dividing the shores of the Mediterranean.

These challenges need to be addressed by promoting mutual understanding and intercultural dialogue among the Mediterranean various civilizations and cultures. So what can be done for the promotion of dialogue among the Mediterranean civilizations? How can mutual understanding reconciliation, and tolerance be promoted within the Mediterranean basin? What new and technological devices can be used for better achieving dialogue? And which way could they promote dialogue among the Mediterranean regions?

1. The Enduring Power of Intellectual Exchange

The Mediterranean region has long stood as a dynamic epicenter of cultural intersections, where diverse civilizations have engaged in exchanges that are both enriching and contentious (Robert D. Kaplan, , 2015. P. 27). This region's unique geographical positioning—linking Europe, Asia, and Africa—has facilitated not only the circulation of goods but also the diffusion of languages, religions, and intellectual traditions. From ancient maritime trade networks to contemporary digital flows, the Mediterranean has functioned as a connective tissue binding disparate societies through sustained interactions. These exchanges have shaped the region's collective memory and identity, embedding within its literary, philosophical, and artistic productions the traces of encounter, adaptation, and resistance.

Dialogue among Mediterranean civilizations has historically operated on multiple levels: from the intimate discourses of philosophers and poets to the grand narratives of empire-building and cultural diffusion. The literary canon of the Mediterranean—from Homer's *Odyssey* and Virgil's *Aeneid* to the Andalusian works of Ibn Tufayl and the philosophical writings of Averroes—testifies to a long-standing tradition of engagement with the "Other." (Catlos, B. A., & Novikoff, A. J., 2018, pp. 123-135). Routledge) These texts not only document encounters across cultures but also frame them within complex dynamics of power, identity, and aspiration. As Wellek and Warren (René Wellek & Austin Warren, 1949, pp. 117-125) argued, literature is both a mirror of its society and a vehicle for shaping it, and the Mediterranean literary tradition exemplifies this dual function by both reflecting and informing the processes of cultural negotiation.

Yet dialogue in the Mediterranean is not a static achievement but an ongoing, often precarious, negotiation. It has been shaped as much by conflict as by cooperation. The Crusades, the Reconquista, the Ottoman expansions, and colonial enterprises have all left indelible marks on the region's history, underscoring the reality that dialogue has frequently emerged not from a place of mutual respect, but as a necessity born of confrontation. Edward Said's *Orientalism* (Edward Said, 1978, pp. 07-12) famously critiques these asymmetries, arguing that the construction of the "Orient" by Western powers was less a dialogue than an exercise of domination masked as understanding. Nevertheless, even within such imbalanced encounters, traces of genuine intellectual and cultural engagement have persisted (Ibid), as seen in the translation movements of medieval Spain, the shared architectural styles across the Mediterranean rim, and the hybridized musical and culinary traditions that continue to flourish.

In the contemporary era, the Mediterranean faces new challenges that test the limits and possibilities of dialogue. The rise of populist nationalisms, the refugee crisis, and environmental degradation have deepened divides, while digital technologies have both facilitated and fractured communication. The promise of dialogue is undermined by echo chambers, algorithm-driven polarization, and the commodification of cultural difference (Jerry H. Bentley, 1993, .p 80-95.). Yet, the imperative for dialogue remains urgent: without it, the Mediterranean risks fragmenting into isolated enclaves defined by suspicion and resentment rather than shared aspirations.

This paper aims to critically examine the role of dialogue in the Mediterranean, not as an abstract ideal, but as a historical and contemporary reality shaped by literature, cul-

tural practices, and technological mediations (Peregrine Horden & Nicholas Purcell, 2000. P. 178). By interrogating the narratives that have sustained and challenged dialogue, the analysis seeks to illuminate the ways in which the Mediterranean continues to serve as both a site of encounter and a crucible of contestation. In doing so, this study argues that the future of the Mediterranean—as a region of shared destinies—hinges on our ability to reimagine dialogue as a transformative practice grounded in critical awareness and ethical responsibility.

2. Dialogue using new media:

In today's rapidly evolving technological landscape, dialogue and communication must embrace innovative techniques, leveraging the power of new information and communication technologies and emerging media forms. The transformative potential of digital technologies is undeniable, fundamentally shifting patterns of dialogue and human relationships¹. These technologies offer an extraordinary capacity to promote human understanding and unity. However, it is crucial to ensure that these technologies are positively harnessed to connect people, facilitating cross-border debates, fostering meaningful relationships, encouraging cooperation, and, most importantly, promoting a truly transnational civil society.

Technology is an integral part of daily life for most people. In our increasingly complex society, individuals, organizations, and other entities continuously seek new technologies to support their objectives. Since the 1990s, there has been a significant shift towards **mobile wireless technology**

¹ Yijun Zhang, dialogue among civilizations seeding peace, based handbook for national geographic news, <https://www.iasj.net/iasj?func=article&aId=166533>.

in education. Like its wired predecessors, mobile wireless technology was initially adopted in business sectors to enhance efficiency and effectiveness in production (Cliff Mimes, 2000, p54).

Various technologies of communication and information are opening up the way for dialogue between peoples from different countries, cultures and religious.. Among these tools of communication:

a-New media: Digital technologies that take advantage of computers and the Internet have led to products and services that provide information or entertainment. Social media, blogs, video games and online news outlets are typically referred to as “new media.” These channels of communication have far-reaching implications for society. However, older forms of media, such as radio, television and vinyl records, were once new. So what exactly makes “new media” new? In truth, new media is a relative term. Several practical and theoretical considerations help clarify just what new media is.

New media refers to “those digital media that are interactive, incorporate two-way communication and involve some form of computing,” Robert Logan writes in his book *Understanding New Media*. New media is “very easily processed, stored, transformed, retrieved, hyperlinked and, perhaps most radical of all, easily searched for and accessed.”¹

The media and telecommunication play an important role of interconnection between peoples, nations and civilizations. Indeed, they are regarded as being a key factor in the process of the globalization of culture and the spread of mul-

¹ Kerry Holmes, What Is New Media?, Southeastern University Online <https://online.seu.edu/articles/what-is-new-media/> 05/10/2019.

ticulturalism. In addition, the media is promoting connection among peoples and societies and is simultaneously facilitating.

b-Mobile phones and computers

From being a simple communication technology to a key social tool, the mobile phones and computers have become such an important aspect of people's everyday life. Mobile phones and computers have altered the way people live, communicate, interact, and connect with others. Mobile phones and computers are also transforming how people access and use information and media. Given the rapid pervasiveness of mobile phones and computers in society across the world, it is important to explore how mobile phones and computers have affected the way people communicate and interact with others, access the information, and use media, and their daily lifestyle. We aimed to explore the social and cultural implications that have come with the ubiquity, unprecedented connectivity, and advances of mobile phones and computers¹.

The accessibility to computers combined with internet connection opened up a range of means of communication. It has shortened the long distances and allowed people worldwide, to share knowledge and information in a more rapid and effective manner. It also opened up the way for dialogue between people from different countries, cultures, religious, and ethnicities. Indeed, the new so called cyber space is actually facilitating forms of cooperation between people from different geographical and cultural contexts that enable them to deepen their common humanity and their sense on shared responsibility for the good of all. When

¹ The contribution of dialogue in civilizations,
<http://sjweb.info/documents/dialogo/contribution.doc>

effectively exploited, these technologies will help overcome the prejudices and cultural barriers, which in their turn impede the objectives of achieving a common area of peace, stability and welfare.

3. toward an intercultural dialogue between peoples

Dialogue among civilizations reflects a pressing need, dictated by the accelerating world mutations prevailing at this critical juncture of world history. It has become a strategic option, mandated by the major challenges confronting the international community, for it constitutes the noblest means of coexistence among nations and peoples, indeed the remedy to all factors of tension and conflict at the origin of international crises (Smith Ronald, 2011, p178).

In a general sense, the objective of intercultural dialogue is to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law. More specifically, the following goals have been outlined¹:

- To share visions of the world, to understand and learn from those that do not see the world with the same perspective we do;
- To identify similarities and differences between different cultural traditions and perceptions;
- To achieve a consensus that disputes should not be resolved by violence;

¹ The concept of intercultural dialogue, council of Europe, https://www.coe.int/t/dg4/intercultural/concept_EN.asp

- To help manage cultural diversity in a democratic manner, by making the necessary adjustments to all types of existing social and political arrangements;
- To bridge the divide between those who perceive diversity as a threat and those who view it as an enrichment;
- To share best practices particularly in the areas of intercultural dialogue, the democratic management of social diversity and the promotion of social cohesion;
- To develop jointly new projects.

4. The relationship between dialogue and civilization

The dialogic communication is characterized by a relationship in which both parties genuinely care about each other rather than merely seek to fulfill their own needs. This kind of relationship is embodied in the symmetrical model of public relations, in which organizations try to adapt and harmonize with their publics. It elevates public relations, in which organization itself, allowing either party in the interchange to take the initiative.

An example of dialogic communication would be an equal relationship between corporate management and either an external public such as an activist group or an internal public such as an employee union, in which either side could call meetings, propose agenda topics, conduct research, launch a dialogue program and so on. Advances in communication technology have made it easier for organizations to engage with their publics in a two-way dialogue. Certainly advances in internet-based technology are breaking down old hierarchical structures in communication (Ibid, p179).

In the practice of strategic dialogue, there is a role for each type of dialogue model: information, persuasion and dia-

logue. Information approaches to communication often focus on the message sender and receiver, while persuasive dialogue deals with the content of the message.

Dialogue in turn, emphasize the relationship between the parties in the communication process, each of these elements is important to public relations, which necessarily deals with the actors in the communication process (Smith Ronald, p. 179), the messages shared between them, and the relationship they share.

5. Toward Effective Intercultural Dialogue: Foundations for Peace and Pluralism

Intercultural dialogue is fundamentally about building bridges that enable coexistence within pluralistic societies marked by diverse histories, beliefs, and social structures. Its practice requires a deliberate effort to foster empathy and mutual recognition, moving beyond tolerance towards genuine respect for cultural differences. This process is not merely idealistic; it is grounded in the pragmatic need to address and mitigate social fragmentation and polarization caused by globalization, migration flows, and political upheavals (Huntington, Samuel P., 1996, p. 215).

A central challenge in promoting intercultural dialogue lies in overcoming entrenched stereotypes and prejudices that hinder open communication. Dialogue demands that interlocutors not only express their cultural narratives but also engage in critical self-reflection and a willingness to revise one's own worldview. This reflexivity is essential to avoid the trap of cultural relativism or absolutism (Kymlicka, Will. 1995, pp 67-68), allowing instead a balanced approach where diversity is both acknowledged and constructively negotiated.

Moreover, institutional frameworks play a critical role in facilitating dialogue. Effective governance models must accommodate cultural diversity by ensuring equitable participation in decision-making processes and protecting minority rights (Taylor, Charles, 1994, pp 34-36). Democratic governance and the rule of law are thus indispensable for sustaining dialogue and preventing the escalation of conflicts rooted in cultural misunderstandings. Practical implementations of intercultural dialogue encompass educational programs, cultural exchanges, and joint community initiatives that promote social cohesion (UNDP, 2019, p 47). For example, in the Mediterranean context, projects that bring together young people from different cultural and religious backgrounds have shown promising results in fostering trust and collaborative problem-solving skills, thus contributing to regional stability.

Ultimately, intercultural dialogue should be seen as an ongoing process rather than a one-time event. It requires continuous commitment and adaptation to changing social realities, particularly in regions like the Mediterranean (Apiah, Kwame Anthony, 2006, pp 112-113), where historical legacies of conflict coexist with profound opportunities for cooperation and cultural enrichment.

Conclusion

The ultimate goal of intercultural dialogue should not be misconstrued as a demand for individuals or entire communities to completely assimilate into or fully internalize the entirety of another culture—or, indeed, all the diverse cultures that exist globally. Such an expectation is neither realis-

tic nor desirable in the context of pluralistic societies. Rather, the core purpose of intercultural engagement lies in facilitating meaningful encounters and experiences that cultivate a genuine appreciation, understanding, and respect for cultural differences. Through these interactions, individuals come to recognize other cultures not as exotic or alien abstractions but as intrinsically human constructs—each embodying unique values, practices, and worldviews that contribute collectively to the tapestry of human civilization. This recognition serves as a foundation for self-enrichment, whereby exposure to diverse cultural traditions enhances one's own perspectives, knowledge, and creativity without necessitating cultural abandonment or homogenization.

Furthermore, acknowledging the legitimate right of all cultures to exist, develop, and flourish is a fundamental principle underpinning ethical intercultural dialogue. This respect for cultural plurality reinforces democratic values, human rights, and the preservation of cultural identities in a globalized world often marked by hegemonic tendencies and cultural domination. The dialogical process thus becomes a site of negotiation, mutual learning, and co-creation, which, if sustained, can mitigate ethnocentrism, reduce conflict, and promote social cohesion within multicultural context.

In the contemporary era, the rapid proliferation of new technologies—particularly those related to digital media and communication—has irreversibly transformed the landscape of intercultural dialogue. These technologies offer unprecedented opportunities for cross-cultural interaction, enabling individuals and communities separated by geographical and political boundaries to engage in continuous and instantaneous exchanges. Social media platforms, online forums, and virtual communities have emerged as potent spaces

where cultural narratives can be shared, contested, and co-developed, thereby expanding the reach and depth of intercultural communication.

However, these technological advancements are double-edged. While they facilitate greater connectivity and democratize access to information, they also introduce complex challenges. The digital environment can exacerbate cultural misunderstandings, amplify stereotypes, and create echo chambers that reinforce divisive ideologies rather than foster dialogue. Moreover, unequal access to technology—the so-called digital divide—poses significant barriers to inclusive participation in intercultural exchanges, disproportionately affecting marginalized groups and regions. Thus, a critical and reflective approach to leveraging new media is essential to harness their potential for genuine intercultural understanding and avoid pitfalls that may deepen existing social and cultural fractures.

In sum, intercultural dialogue is a dynamic, ongoing process that necessitates respect for cultural diversity, openness to learning, and a conscious engagement with the tools that mediate human interaction today. It is through such informed and deliberate engagement—both offline and online—that societies can aspire to build more peaceful, equitable, and culturally enriched futures in an increasingly interconnected world.

Recommendations:

Effective intercultural dialogue demands more than goodwill; it requires concrete actions grounded in education, policy support, responsible media use, community engagement, and ongoing research. Education must foster genuine cultural understanding, while policies should institutional-

ize dialogue as a tool for social cohesion. Media and digital platforms need to promote accurate, respectful exchanges rather than division. Equally important is creating inclusive spaces where diverse communities actively collaborate. Continuous study and adaptation of dialogue practices are essential to respond to changing realities and ensure marginalized voices are heard. Without such a comprehensive and pragmatic approach, dialogue remains superficial and fails to address the root causes of cultural misunderstanding and conflict. Here are some Expanded and Analytical Recommendations for Fostering Intercultural Dialogue

- **Institutionalize Experiential Intercultural Education Programs**

Effective intercultural dialogue transcends theoretical knowledge; it requires lived experience. Educational systems and cultural institutions must embed experiential learning as a core pedagogical approach. This includes intercultural exchange programs, collaborative projects across cultural boundaries, and immersive workshops that facilitate direct interpersonal contact. Such experiences are vital because they confront individuals with cultural realities that challenge stereotypes and simplistic assumptions. By promoting sustained engagement rather than one-off encounters, these programs foster empathy and critical self-reflection, allowing participants to see others as complex human beings rather than cultural abstractions. From a civilizational perspective, these programs also provide a platform to explore historical entanglements and shared heritage, which are essential for a grounded appreciation of cultural interdependence.

- **Prioritize Digital Literacy and Critical Media Competence**

The ubiquity of digital media has transformed intercultural dialogue but also introduced new vulnerabilities – fake news, echo chambers, and cultural misrepresentations proliferate online. Developing digital literacy is thus not optional but essential. Beyond basic technical skills, this includes training users to critically assess sources, understand the political economy of digital platforms, and engage respectfully in online discussions. This is crucial to prevent the digital space from becoming a battleground of cultural clashes and to instead turn it into a fertile ground for genuine dialogue.

A critical approach helps mitigate the risks of cultural essentialism and polarization exacerbated by algorithm-driven content, fostering more nuanced intercultural understanding in virtual environments.

- **Bridge the Digital Divide to Democratize Dialogue**

Access to digital technologies remains highly uneven, both within and between countries. This digital divide undermines the potential for inclusive intercultural dialogue by excluding marginalized groups from participating fully in global conversations. Bridging this divide requires coordinated policy efforts focusing on infrastructure development, affordable access, and digital skills training targeted at disadvantaged communities.

From a civilizational standpoint, excluding voices due to technological barriers perpetuates asymmetric power relations and cultural marginalization, which fuels resentment and conflict rather than resolution. Thus, digital equity is a prerequisite for a truly pluralistic and democratic dialogue .

- **Encourage the Creation and Support of Inclusive and Diverse Media Platforms**

Media shape perceptions of ‘the Other’ profoundly. Supporting media platforms that actively promote intercultural respect, amplify minority voices, and produce content fostering mutual understanding is critical. These platforms should be regulated to combat hate speech, misinformation, and cultural stereotypes while safeguarding freedom of expression.

Such media become cultural mediators, translating complex realities into accessible narratives that challenge ethnocentrism and promote empathy. From the perspective of dialogue among civilizations, media platforms can facilitate the construction of a shared narrative that respects difference yet highlights common human values.

- **Institutionalize Dialogue within Governance and Conflict Resolution Frameworks**

Intercultural dialogue must be embedded within formal governance structures to move beyond rhetoric into actionable policies. This involves incorporating cultural rights, diversity management, and dialogue mechanisms into national and international institutions. It also requires training diplomats, policymakers, and conflict mediators in intercultural competencies to address cultural dimensions of disputes effectively.

Civilizational dialogue at this level reduces the likelihood of violent conflicts by providing institutional channels for negotiation and mutual understanding, recognizing cultural identities as legitimate political actors rather than obstacles.

6. Promote Joint Cultural and Artistic Initiatives

Culture and art are powerful conduits for dialogue that transcend linguistic and ideological barriers. Joint cultural

projects – such as exhibitions, performances, literary collaborations, and digital storytelling – offer experiential engagement that fosters shared creativity and reconciliation. These initiatives should emphasize co-creation rather than cultural appropriation, ensuring equitable participation and respect for cultural sovereignty.

In the Mediterranean context, for example, such initiatives can reclaim and celebrate the region's layered histories of coexistence and exchange, countering dominant narratives of conflict with those of connection and hybridity.

Critical Reflection on Recommendations

The above recommendations are interdependent and require a coordinated, multi-level approach. For instance, without bridging the digital divide, enhanced digital literacy remains accessible only to privileged groups, undermining the democratizing potential of digital dialogue. Similarly, institutionalizing intercultural dialogue within governance frameworks demands political will and societal consensus, which can be nurtured through educational and media initiatives.

Furthermore, while technologies offer unprecedented opportunities, they are not panaceas. Dialogue requires sustained commitment, willingness to confront uncomfortable truths, and an openness to change entrenched worldviews. Intercultural dialogue is as much a political project as a cultural one—it must address structural inequalities that perpetuate cultural hierarchies and asymmetries of power.

Finally, these recommendations underscore that intercultural dialogue is a dynamic, ongoing process. It is not about reaching static agreements but about maintaining continuous, reflexive engagement. This process nurtures resilience

in pluralistic societies, enabling them to navigate diversity with creativity rather than conflict.

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Preventive Mechanisms for Combating the Crime of Bribery under Algerian Anti-Corruption Law

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Abstract:

Bribery is among the most prevalent offences in the contemporary era. Due to the abundance of administrative services, whether traditional or digital, provided by public officials to citizens in pursuit of personal interests, this crime has become deeply entrenched within the corridors of institutions and high-ranking bodies in the country. To curb this phenomenon, this article highlights the measures adopted by the Algerian legislature to combat bribery, as stipulated in the Anti-Corruption Law. These measures are categorised into preventive mechanisms and punitive mechanisms. However, the scope of this article is limited to preventive mechanisms, given their effectiveness in raising awareness among citizens and public employees to avoid involvement in such crimes.

Keywords: *Bribery, Corruption, Central Office for the Repression of Corruption, National Authority.*

Mécanismes préventifs de lutte contre le délit de corruption en vertu de la loi algérienne contre la corruption

Résumé :

La corruption est l'un des délits les plus répandus à l'époque contemporaine. En raison de l'abondance des services administratifs, traditionnels ou numériques, fournis par les fonctionnaires aux citoyens dans la poursuite d'intérêts personnels, ce délit s'est profondément ancré dans les couloirs des institutions et des instances supérieures du pays. Afin d'endiguer ce phénomène, cet article met en lumière les mesures adoptées par le législateur algérien pour lutter contre la corruption, telles que prévues par la loi anti-corruption. Ces mesures sont classées en deux catégories : les mécanismes préventifs et les mécanismes punitifs. Cependant, le champ d'application de cet article se limite aux mécanismes préventifs, compte tenu de leur efficacité pour sensibiliser les citoyens et les fonctionnaires à la nécessité d'éviter toute implication dans de tels délits.

Mots clés : Corruption, Bureau central de répression de la corruption, Autorité nationale.

Introduction

Corruption is regarded as one of the most profound phenomena threatening societies across all dimensions, including political, social, and economic. It poses significant dangers to the stability and security of nations. Corruption manifests in various forms, among which administrative corruption is particularly prominent, with bribery being one of its most critical expressions.

In this context, bribery is "an agreement between two parties whereby one imposes upon the other a gratuity or a benefit, which is accepted in exchange for performing or refraining from performing an act within the scope of their official duties or responsibilities."ⁱ Based on this definition, the Algerian legislature enacted the Law on the Prevention and Fight Against Corruption, encompassing many corruption-related offences. Complementary legislation has also been adopted. Among the offences addressed in Law No. 06/01 on the Prevention and Fight Against Corruption, bribery receives substantial attention due to its severity, which is considered tantamount to corruption. The law delineates various forms of bribery, including bribery in the private sector, bribery in public procurement, bribery involving foreign officials and officials of international organisations, and bribery of national public officials.

Since the bribery of national public officials is the most widespread and poses the greatest threat to the state's internal structure, it warrants particular concern. In fulfilling its responsibilities to meet the needs of its citizens, the state establishes public administrations charged with specific functions. Within these frameworks, the public official is the direct link between the citizen and the state. When such offi-

cials fail to perform their duties with integrity, abandoning professional ethics and instead exploiting their position for illicit gain through bribery, they consequently obstruct the interests of many individuals. The situation becomes even more alarming when this menace infiltrates vital institutions such as the judiciary, where injustice prevails over truth, thereby fostering a widespread sense of oppression among citizens. This erosion of trust is among the key factors that pave the way for the commission of various other crimes.

The significance of this study lies in the preventive mechanisms established by the Algerian legislature to combat bribery. This is especially true considering that the citizen plays a central role in this dynamic, as they frequently contact public officials to fulfil specific needs.

Accordingly, the central research question arises: *What preventive approaches are adopted by Algerian anti-corruption law to address the crime of bribery?*

To answer this question, the descriptive-analytical method has been adopted to examine and describe the crime of bribery within the framework of Algerian anti-corruption legislation, as outlined in the following structure:

Section One: Institutions Established under Law No. 06/01 on the Prevention and Fight Against Corruption

- **Subsection One:** The National Body for the Prevention and Fight Against Corruption
- **Subsection Two:** The Central Office for the Repression of Corruption

Section Two: Preventive Measures in Recruitment and Transparency in Administrative Dealings with the Public

- **Subsection One:** The Role of Civil Society in Combating Corruption
- **Subsection Two:** The Role of the Media in the Fight Against Corruption

- **Subsection Three: Codes of Professional Ethics and the Declaration of Assets**

Before addressing the core subject of this article, it is essential first to define the bribery offence and distinguish it from other related crimes. We will begin with the legal definition and then the distinguishing features.

First: The Legal Definition of the Crime of Bribery

The Algerian legislator did not provide a direct definition of the crime of bribery in the provisions of Law No. 06/01 on the Prevention and Fight Against Corruption. Instead, the law addresses the constituent elements of the offence in Articles 25, 27, 28, and 40 while leaving the definition task to legal scholarship.

Among the most prominent doctrinal definitions of bribery are the following:

"Bribery is an agreement between two parties in which one offers the other an undue advantage, gift, or promise of benefit, which the other accepts, in exchange for performing or refraining from performing an act within the scope of their duties."

Bribery thus signifies the exploitation by a public official of the duties or services entrusted to them for the public good to obtain a personal benefit. In its original form, the crime of bribery typically involves two principal parties: the briber and the bribed. However, a third party, the intermediary, may also be involved. Accordingly, the legal definition of bribery concerning a public official may be framed as follows:

"An agreement between two persons in which one offers the other money or a benefit, which the other accepts, in order to perform or abstain from performing an act."ⁱⁱⁱ

Second: Distinguishing the Crime of Bribery from Similar Offences

The Algerian legislator has identified several corruption-related offences that share specific characteristics with the crime of bribery, such as the status of the public official. However, each offence nonetheless retains elements that distinguish it from the others.

These offences include:

- The crime of influence peddling (Article 32)
- The offence of abuse of office (Article 33)
- The offence of illicit enrichment (Article 34)

These three offences were not previously included in the Penal Code but were introduced through Law No. 06/01.

The following section will address each of these offences individually, highlighting their respective similarities and differences in the crime of bribery.

1) The Crime of Influence Peddling

This offence is codified in Article 32(2) of Law No. 06/01, which stipulates:

"Any public official or other person who, directly or indirectly, solicits or accepts any undue advantage for themselves or for another person in order for that public official or person to exploit their actual or supposed influence with an administration or public authority to obtain undue advantages." ⁱⁱⁱ

From this article, the following observations can be made:

The Algerian legislator does not require the perpetrator of this offence to hold a specific status; the offender may be a public official or any other person, unlike the crime of bribery, which expressly necessitates that the offender be a public official.

This offence entails the perpetrator requesting or accepting, from an interested party, a gift, a promise thereof, a donation, or any form of benefit similar to the crime of bribery.

A key condition in this offence is that the perpetrator must invoke their actual or presumed influence in requesting or accepting the advantage to fulfil the interest of the party offering it.

The distinction between bribery and influence peddling lies in the act: bribery involves trading official duties, whereas influence peddling concerns exploiting the offender's actual or perceived influence over the person responsible for doing official duties.

The offence also requires that the perpetrator abuse the influence granted by their position or status. An example would be a high-ranking police official who intervenes with an officer to suppress an official report documenting a crime.

This offence aims to obtain the desired benefits from an administrative body or public authority, namely, advantages to which the beneficiary is not lawfully entitled. Therefore, the offence is not constituted if the decision sought by the offender is legitimate. For instance, if the offender intervenes with an investigating judge to release a detainee after the legal period of detention has expired, the act would not constitute the offence in question.^{iv}

2) The Offence of Abuse of Office

This offence is set out in Article 33 of Law No. 06/01, which states:

"Any public official who abuses their functions or position to perform or refrain from performing an act within the scope of their official duties, in violation of laws and regulations, with the aim of obtaining undue advantages for themselves or for another person or en-

tity, shall be punished by imprisonment for a term of two to ten years."

From this provision, it is evident that for the offence to be constituted, the public official must engage in either:

- a positive act performing an act prohibited by law or in contravention of regulations; or
- a hostile act of failing to perform an act mandated by law or regulations while executing their duties.

In contrast, bribery may be committed by a national or foreign public official or even a private-sector individual.

Another requirement for this offence is that the official's conduct must aim to secure undue benefits. It is irrelevant whether such benefits accrue to the official or another, whether a natural or legal person.

This offence differs from bribery in that it does not require the offender to have requested or accepted any benefit. The offence is constituted merely by performing or refraining from performing a duty in a manner that breaches laws or regulations. Otherwise, if such a benefit is solicited or accepted, the matter may fall within the scope of bribery.^v

3) The Offence of Illicit Enrichment

Illicit enrichment constitutes a newly introduced form of corruption-related offence not previously criminalised under the Penal Code but established under Law No. 06/01 and codified in Article 37. For this offence to be constituted, the following elements must be present:

Firstly, the offender must be a public official, as is also required in the offence of bribery. Secondly, there must be a substantial increase in the official's financial assets disproportionate to their lawful income. This increase is typically reflected in the offender's lifestyle and behaviour, such as purchasing a villa or luxury vehicle, or it may manifest as a

significant rise in their bank balance or the acquisition of real estate, even if registered in the name of another person.

A key element of this offence is the inability to justify such an increase in wealth. In particular, the legislator has placed the burden of proof on the accused, such that suspicion alone suffices to warrant accountability. The suspect must then provide evidence to rebut that suspicion, in contrast to the general legal principle that the accused is presumed innocent until proven guilty.^{vi}

1. Institutions Established under Law No. 06/01 on the Prevention and Fight Against Corruption

In response to the United Nations Convention Against Corruption's call for the establishment of national bodies dedicated to the prevention and combat of corruption, the Algerian legislator took the initiative to implement this directive by creating a specialised national authority under Law No. 06/01, dated 20 February 2006, concerning the prevention and fight against corruption.

Article 6, paragraph 1, of the aforementioned Convention stipulates the following:

"Each State Party shall, in accordance with the fundamental principles of its legal system, ensure the existence of a body or bodies, as appropriate, that prevent corruption."

The Algerian legislator's intervention was not limited to establishing this authority alone; it also included creating a Central Office for the Repression of Corruption under the Ministry of Finance, as provided by Ordinance No. 10/05 dated 26 August 2010, which serves as a supplement to Law No. 06/01. A third chapter of the law is dedicated to this office, containing Articles 24 bis and 24 bis 1, which assign it the responsibility of investigating and inquiring into corrup-

tion cases in coordination with the competent judicial authorities.

We shall examine Algeria's institutional framework for combating corruption in this context. The first subsection will address the National Body for the Prevention and Fight Against Corruption. In contrast, the second subsection will analyse the structure and role of the Central Office for the Repression of Corruption.

1.1. The National Body for the Prevention and Fight Against Corruption

The Algerian legislator entrusted the National Body for the Prevention and Fight Against Corruption with developing a national anti-corruption strategy. The body must have all necessary legal, material, and human resources to carry out its duties optimally.^{vii}

1.1.1. Establishment of the National Body for the Prevention and Fight Against Corruption

The National Body for the Prevention and Fight Against Corruption was established under Law No. 06/01, which laid the legal foundation for its creation to implement the national anti-corruption strategy (Article 17 of Law No. 06/01).^{viii} Article 18 of the same law defines the body's legal nature, recognising it as an independent administrative authority endowed with legal personality and financial autonomy, operating under the authority of the President of the Republic.

To ensure the body's independence, the legislator prescribed a set of measures in Article 19 of Law No. 06/01,^{ix} Which include:

- Granting the members and staff of the body the authority to access personal and confidential infor-

mation, conditional upon their taking an oath prior to assuming their duties;

- Providing the body with adequate material, financial, and human resources;
- Ensuring high-level training for the body's personnel;
- Protecting the body's staff from all forms of pressure, intimidation, threats, insults, defamation, or physical aggression that they may face during or on account of the performance of their duties.^x

All these guarantees were afforded to the body to facilitate the effective execution of its mandate, as defined by the law. These functions, which combine both preventive and repressive dimensions, may be summarised as follows:

- **Preventing corruption** through the proposal of a comprehensive anti-corruption policy, notably by issuing guidance to public and private entities and coordinating cooperation with them and with international bodies. This also includes proposing legislative and regulatory measures related to corruption prevention.
- **Combating corruption** through practical fieldwork involves collecting and utilising information that may assist in uncovering corruption and bribery offences. This includes receiving periodic asset declarations from public officials, processing the information therein, and ensuring its safekeeping. Furthermore, the body is empowered to seek the assistance of the Public Prosecution Service to gather evidence and investigate corruption-related acts.^{xi}

Second: Functions of the National Body for the Prevention and Fight Against Corruption

The National Body for the Prevention and Fight Against Corruption, which operates under the authority of the President of the Republic, is endowed with broad powers. It is responsible for implementing the national strategy for combating corruption. The Algerian legislator outlined the functions of this body in Article 20 of the Anti-Corruption Law, which specifies the advisory and administrative roles assigned to its predominantly preventive functions. These tasks include the following:

1) **Vigilance and Evaluation Council:**

Its members are selected from among independent national figures representing civil society, known for their integrity and competence. The council's primary role is to provide opinions on the body's work programme, the conditions and methods for its implementation, and the contribution of each sector of activity in the fight against corruption. It also issues opinions, reports, and recommendations regarding the body's operations, its budget, files involving criminal offences that are forwarded to the Minister of Justice, and the annual report submitted to the President of the Republic.^{xii}

This is precisely what is exhaustively stipulated in **Article 11 of Executive Decree No. 06/413**, which outlines the following responsibilities:

- The work programme of the body, along with the conditions and methods for its implementation;
- The body's reports, opinions, and recommendations;
- The budget of the body;
- The annual report addressed to the President of the Republic, prepared by the President of the body;

- The referral of files containing facts that may constitute criminal offences to the Minister of Justice;
- The annual performance review of the body.^{xiii}

2) Directorate of Prevention and Awareness

This directorate is responsible for formulating appropriate proposals within the framework of the corruption prevention programme. These proposals are followed by guidance addressed to individuals and public and private bodies, along with all relevant measures and legislation. The directorate also promotes professional ethics and raises public awareness about the harmful consequences of corruption.

The centre has the right to investigate information that may help uncover the factors leading to corruption. It is also tasked with examining legislative and regulatory texts, administrative procedures, and practices to identify corruption-related factors and work towards eliminating them. Moreover, it conducts periodic assessments of legal instruments and administrative measures in corruption prevention and identifies any avoidable risks.^{xiv}

This is expressly stated in **Article 12 of Executive Decree No. 06-413**, which provides the following functions:

- Proposing a work programme for the prevention of corruption;
- Issuing guidance related to corruption prevention to any person or any public or private entity;
- Proposing preventive measures, particularly of a legislative and regulatory nature;
- Assisting relevant public and private sectors in developing codes of professional ethics;

- Preparing programmes aimed at educating and raising public awareness about the harmful effects of corruption;
- Collecting, centralising, and utilising all information that may contribute to the detection of corruption;
- Examining legislation, regulations, and administrative practices to identify and eliminate factors that encourage corrupt practices;
- Conducting periodic evaluations of legal instruments and administrative measures in corruption prevention.^{xv}

3) Directorate of Analysis and Investigations

The director of this unit is appointed by presidential decree and is responsible for overseeing the receipt, examination, and use of periodic declarations and information related to the tangible and movable assets of state agents, namely public officials and their minor children, both within and outside the country. These declarations must be submitted in duplicate and signed by the declarant and the authority to which they are submitted.

The directorate is also tasked with investigating and gathering evidence related to corruption. It may call upon specialised bodies, such as experts and advisers, to assist in its duties where necessary.

Besides, the directorate monitors all field activities and operations based on proposals and periodic reports supported by statistical data submitted by various sectors and stakeholders.^{xvi}

These powers granted to the **Directorate of Analysis and Investigations**, as outlined in **Article 13 of Executive Decree No. 06/413**, are listed by example rather than limitation.

They are characterised as operational and field-oriented tasks and are defined as follows:

- Receiving periodic asset declarations from state agents;
- Examining and utilising the information contained in the asset declarations and ensuring its safekeeping;
- Collecting evidence and conducting investigations into corruption-related incidents with the assistance of specialised bodies;
- Ensuring coordination and on-site monitoring of activities and operations based on regular and periodic reports supported by statistics and analyses related to corruption prevention, as received from various sectors.^{xvii}

Third: Evaluation of the Role of the Body in Combating Corruption

There is no doubt that the establishment of this body has played a significant role in advancing the fight against corruption, following its inclusion in the Anti-Corruption Law. This was subsequently reinforced by the issuance of the decree defining the composition and functioning of the body (Presidential Decree No. 06/413, Official Gazette No. 74). However, the actual installation of the body did not occur until 2011, which was relatively delayed. This delay undermined the goodwill and determination expressed by the competent authorities in addressing corruption and bribery in Algeria.

The body's efforts and role in combating corruption in Algeria are regarded as independent administrative authorities and enjoy a degree of autonomy. Such independence is one of the fundamental guarantees enabling the body to operate freely and without pressure or influence from any par-

ty to prevent and uncover instances of corruption and bribery.

Nevertheless, it would be preferable for the body's members to be appointed in consultation with the Supreme Judicial Council and relevant civil society organisations active in this field. Currently, appointments are made by the executive authority through a presidential decree, which somewhat compromises the body's actual independence.

Moreover, Law No. 06/01 empowers the body to seek the assistance of the Public Prosecution Service in gathering evidence and conducting investigations into acts related to corruption, which is one of the strengths of this legislation. However, granting its members the status of judicial police officers would have been more effective. When faced with facts that qualify as criminal offences, this would allow the body to directly refer the case to the Public Prosecutor to initiate public proceedings rather than passing through the Minister of Justice, as required under Law No. 06/01.

This, in brief, encapsulates the assessment of the body's role in preventing and combating bribery-related offences. While certain shortcomings may affect its performance, the body nonetheless plays a significant and undeniable role, which could be further strengthened if the identified deficiencies are addressed.^{xviii}

1.2. The Central Office for the Repression of Corruption

Algeria's accession to international conventions on combating corruption necessitated establishing effective mechanisms to prevent and address this phenomenon. In this context, the legislator provided for creating the Central Office for the Repression of Corruption as a practical and operational body intended to reinforce and complement the role

of the National Body for the Prevention and Fight Against Corruption.

1.2.1. Establishment of the Central Office for the Repression of Corruption

The Algerian legislator stipulated the creation of this office within the provisions of Ordinance No. 10/05, which amends and supplements the provisions of Law No. 06/01 on the prevention and fight against corruption. Article 24 bis of this law states:

"A Central Office for the Repression of Corruption shall be established and shall be responsible for the investigation and inquiry into corruption offences." ^{xix}

Article 2 of the same decree provides:

"The Central Office for the Repression of Corruption shall be placed under the authority of the Minister in charge of Finance and shall enjoy independence in its operations and functioning." ^{xx}

These two articles reveal that the Algerian legislator has explicitly designated the office as an independent entity entrusted with judicial police functions in anti-corruption. This designation reflects the significant role and elevated status granted to the office, highlighting its importance as a specialised body tasked with uncovering corruption offences through a dedicated institutional framework. ^{xxi}

1.2.2. Composition of the Central Office for the Repression of Corruption

The Central Office for the Repression of Corruption is composed of the following:

- Officers and agents of the judicial police affiliated with the Ministry of National Defence;

- Officers and agents of the judicial police affiliated with the Ministry of the Interior and Local Authorities;
- Public officials with proven expertise in the field of combating corruption.

Where necessary, the office may also draw upon officers of the judicial police from other judicial police departments. The decree further stipulates that the judicial police officers and agents assigned to duties within the office remain subject to the legislative, regulatory, and statutory provisions applicable to them. Their number is determined by a joint decision of the Minister of Finance and the relevant minister referring here to either the Minister of Defence or the Minister of the Interior, as the case may be.

These provisions establish that the Central Office for the Repression of Corruption functions as a specialised division of the judicial police, excluding technical and administrative support staff or public officials who possess specific qualifications enabling them to serve as members of this office.

This structure reflects the high degree of trust vested in the judicial police in the domain of anti-corruption enforcement. Trust can only be earned through concerted efforts and concrete results achieved in combating criminal activity. This trust ultimately justifies the establishment of a specialised office exclusively dedicated to corruption-related offences.^{xxii}

1.2.3. Functions of the Central Office for the Repression of Corruption

The legislator has entrusted the office with investigative powers concerning corruption offences. Article 24 bis of Ordinance No. 10/05, dated 26 August 2010, which supplements Law No. 06/01 on the Prevention and Fight Against

Corruption, states that a Central Office for the Repression of Corruption shall be established and assigned the task of investigating and inquiring into corruption offences.

Furthermore, Article 5 of Presidential Decree No. 11/426 defines the office's responsibilities as follows by the legislative framework in force:

- The office is tasked with investigating and inquiring into corruption offences. It is an operational body, not an advisory one, and is responsible for combating corruption by conducting investigations and identifying offences by the Code of Criminal Procedure;
- Collecting and centralising all information that may help uncover and combat acts of corruption, exploiting this information, and referring the perpetrators to the competent judicial authorities;
- Gather evidence and conduct investigations into specific acts of corruption, enhance cooperation and support with anti-corruption bodies, exchange information during ongoing investigations, and propose measures that may preserve the integrity of ongoing inquiries. It also promotes, develops, and coordinates the work of police and gendarmerie units in the field of major economic and financial crime;
- Preparing studies and participating, alongside various public and private bodies and international organisations, in designing preventive and repressive strategies and tools to confront criminal activity. This is explicitly provided for in Article 14, paragraph 4, of Presidential Decree No. 11/426.
- **Conducting follow-up investigations** related to corruption offences, combating fraud and money laundering, and preparing procedural case files to detect

crimes and propose solutions to the growing incidence of corruption. This includes addressing entrenched corruption within various economic sectors and its detrimental impact on numerous public projects.

From the above, it is clear that the tasks of investigation and inquiry are entrusted to the **Directorate of Investigations**, whose mandate involves explicitly conducting searches and investigations to combat corruption-related offences.^{xxiii}

2. Preventive Measures in Recruitment and Transparency in the Administration's Dealings with the Public

In addition to official institutions, Algeria has also relied on unofficial bodies to curb corruption. These non-governmental organisations have taken the form of two key institutions dedicated to the prevention and fight against corruption. Accordingly, this section will address the role of civil society in the first subsection, the role of the media in the second, and the third, the professional ethics obligations imposed by the Algerian legislature on public employees to ensure the proper functioning of institutions.

2.1. The Role of Civil Society in Combating Corruption

Civil society refers to the various voluntary organisations and entities established through the free will of their members to protect and defend their interests. These include, for example, non-governmental organisations (NGOs), political parties, and cultural associations.

Today, civil society is considered one of the fundamental pillars of any democratic society. It is also regarded as one of the most important national mechanisms for protecting public funds. Civil society plays a key role by actively contrib-

uting to development and advancing progress through mobilising its resources to serve society as a whole, particularly in a manner that targets financial and administrative corruption.^{xxiv}

2.1.1. The Current State of Civil Society in Combating and Confronting Corruption

Civil society is accountable before the state, and both parties must apply its reference bodies and any comprehensive accountability system. This is considered one of the key foundations of genuine democracy, good governance, and the strengthening of anti-corruption efforts. To illustrate this reality, we will address two primary levels: the performance of political parties and the associative movement in combating corruption.^{xxv}

1) The Performance of Political Parties in Combating Corruption:

- The discussion on political parties' performance in addressing corruption directly leads us to consider their various functions. Political parties carry out a range of public functions that are standard to all parties, regardless of whether they are in power or opposition. These functions include political recruitment, organising opposition, political socialisation, interest aggregation, mobilisation, and assuming governance responsibilities. Each role allows the party to engage in anti-corruption efforts, particularly by organising opposition and uncovering potential corruption within state institutions, provided the opposition is strong and effective.^{xxvi}

2) The Performance of Community Movements in Combating Corruption:

- Trade union institutions represent a genuine transformation of grassroots administration, given their close alignment with citizens' concerns and aspirations. Their central importance is particularly evident in remote regions, where state institutions and political parties often fail to provide adequate representation or organisation. Consequently, associations become the primary space for citizens to raise their issues and concerns.^{xxvii}

3) The Role of Civil Society in Combating Corruption

Leaving the responsibility for fighting corruption solely in the hands of the state is ineffective. Therefore, the involvement and contribution of civil society is essential. Researchers emphasise that civil society constitutes one of the most important global, regional, and local levels of mechanisms for combating corruption. This is achieved by developing a suitable framework that facilitates the engagement of civil society movements in anti-corruption efforts. Such a framework should include legal measures and financial incentives to activate the role of institutions in fighting corruption.

Several key elements contribute to the activation of this role, including:

- Building a comprehensive and diverse information base on corruption and its various risks;
- Contributing positively to the development of an appropriate legal system that enables trade union activities to operate freely and without pressure from the ruling elite;

- Advocating for governments to disclose information on corruption cases, thereby contributing to public awareness of corruption issues;
- Proposing reform measures to governments, taking the initiative and exerting pressure to implement reform programmes;
- Exposing and denouncing corruption by monitoring and evaluating all activities of the country's public and private sectors and preparing reports to oversee the enforcement of national and international anti-corruption laws and agreements while identifying and exposing corrupt individuals.^{xxviii}

Corruption only breeds more corruption. Civil society, too, is called upon to reform itself by improving its operations and structures, and it aspires to achieve transparency in its management. Civil society institutions are subject to increasing public scrutiny, and pressures on such organisations will likely intensify as their involvement in political issues grows.

2.2. The Role of the Media in Combating Corruption

The media plays a fundamental role in confronting corruption and combating this phenomenon, which has become widespread in our societies. This is primarily through exposing what is hidden, as corruption generally occurs in secrecy. Media outlets, whether print, audio, or visual, are regarded as the fourth estate, serving as a popular authority that expresses the conscience of society and protects its local interests. Accordingly, it bears significant responsibility in the fight against corruption and in confronting this grave affliction.

The media possesses important social and economic power and plays a significant role in shaping public opinion. It must play a vital role in socially condemning corruption and corrupt individuals and spreading a culture of resistance to this phenomenon. The society holds a deterrent force if it employs appropriate means. The role of the media in preventing corruption is evident through the publication of news reports and opinion columns that discuss corruption cases, as well as through radio and television programmes that debate these issues. Such coverage disrupts the influence of influential figures responsible for abuses of power. In many cases, this pressure has led to the resignation of government officials or the withdrawal of candidates from electoral processes.^{xxix}

The role of the media in combating bribery is reflected in the following:

- Organising public awareness campaigns to support anti-corruption efforts;
- Highlighting obstacles to improving governmental performance and exposing legal loopholes exploited by those who engage in bribery;
- Publishing reports from seminars and conferences that address the issue of bribery;
- Conducting thorough and consistent follow-ups on bribery cases to reach definitive solutions;
- Promoting transparency by exposing suspicious administrative practices and giving the issue of bribery the utmost importance.^{xxx}

In addition, the media helps prevent bribery through the concerted efforts of media outlets, state institutions, and relevant authorities. This cooperation supports the media in exposing this scourge, aiming to defend the nation's princi-

ples, safeguard its structure, and confront anything threatening social security.

However, this cannot be achieved unless channels of constructive dialogue are opened to enable society members to understand the risks and harms of corruption in all its forms. It is equally essential to emphasise the principle of media awareness, which serves as a key strategy for eliminating this dangerous phenomenon. This must be accompanied by establishing legislative, regulatory, and oversight principles.^{xxxi}

2.3. Codes of Professional Ethics and Asset Declaration

Within the Law on the Prevention and Fight Against Corruption framework, the Algerian legislature incorporated codes of conduct for public officials and asset declaration requirements as part of the preventive measures in the public sector. Given the role each plays in combating the crime of bribery, this subsection will examine both components in turn.

2.3.1. Codes of Professional Ethics

Codes of ethics for public officials serve a role analogous to that of law within society. Within every profession, there exists what is known as a code of conduct intended to define the standards of proper professional behaviour expected of public employees to uphold integrity and honesty. Such codes significantly reduce the likelihood of bribery and unethical practices.

Article 7 of Law No. 06/01 affirms this principle by stating:

"The State, elected councils, local authorities, public institutions and bodies, as well as public enterprises engaged in economic

activities, shall work to promote integrity, honesty, and a sense of responsibility among their employees and elected representatives."

As a practical application of this provision, public officials must inform their superior authority in cases where a conflict arises between their private interests and the public interest or where such a conflict is likely to affect the expected performance of their duties. Failure to disclose such a conflict renders the employee liable to the sanctions outlined in Article 8 of Law No. 06/01.

Given that the judiciary is considered one of the most esteemed functions of the state and a fundamental pillar of government entrusted with upholding justice and the rule of law, the legislator, recognising the critical importance of integrity within this sector, went beyond the general provisions of Article 7. Article 12 of Law No. 06/01 emphasises the need to support the judiciary with a dedicated code of professional ethics.^{xxxii}

2.3.2. Asset Declaration

The Anti-Corruption Law requires all public officials to declare their assets. It also obliges every elected representative to disclose the property they own at the beginning of their electoral term. This obligation is outlined in paragraph one of Article 4 of Law No. 06/01, which states:

"In order to ensure transparency in political life and public affairs, protect public property, and uphold the integrity of persons entrusted with public service, every public official shall be required to declare their assets."

1) Content of the Asset Declaration

The asset declaration is a binding obligation imposed on any individual exercising public authority to disclose all assets and investments in their possession to the relevant au-

thorities. This entails submitting a comprehensive statement of their financial status to identify any illicit gains added to their wealth. The declaration serves as a tool to hold them accountable for any income received unlawfully, whether for themselves or others, as well as for any increase in their wealth or that of their spouse or minor children disproportionate to their legitimate financial resources.^{xxxiii}

The Algerian legislator has adopted a broad definition of **assets in paragraph (w) of Article 2 of Law No. 06/01**, which states:

"Assets are all types of property, whether tangible or intangible, movable or immovable, material or immaterial, as well as documents or legal instruments evidencing ownership of such property or rights related thereto."^{xxxiv}

2) Authorities Receiving Asset Declarations and Legal Deadlines

According to Article 6 of Law No. 06/01 on the Prevention and Fight Against Corruption:

"Asset declarations by the President of the Republic, members of Parliament, the President and members of the Constitutional Council, the Prime Minister and government members, the President of the Court of Auditors, the Governor of the Bank of Algeria, ambassadors, consuls, and governors shall be submitted to the First President of the Supreme Court and published in the Official Gazette of the People's Democratic Republic of Algeria within two months following the date of their election or assumption of office."

"Declarations by presidents and members of elected local popular councils shall be submitted to the designated authority and made public by being posted on the notice board of the relevant municipality or wilaya within one month."

"Judges shall submit their asset declarations to the First President of the Supreme Court. The procedures for asset declarations by other public officials shall be determined by regulation."^{xxxv}

3) Breach of the Asset Declaration Obligation

A breach of the obligation to declare assets may take two forms:

- Complete failure to submit a declaration, or
- Partial or incomplete declaration of assets.

Any individual who commits such a breach is liable to be punished for the offence of non-declaration or false declaration of assets by the provisions of Article 36 of Law No. 06/01 on the Prevention and Fight Against Corruption.^{xxxvi}

Conclusion

Through this article, we have analysed the various preventive mechanisms for combating the crime of bribery as outlined in Law No. 06/01 on the Prevention and Fight Against Corruption and arrived at the following conclusions:

- Asset declarations should not be limited to the public official concerned but must also extend to their spouse and adult children.
- The obligation to declare assets should be periodic at fixed intervals rather than triggered solely by increases in financial holdings.
- The role of the National Body for the Prevention and Fight Against Corruption must be activated effectively, ensuring its complete independence from the ex-

ecutive authority and reinforcing its real and practical impact.

- A specialised judiciary with high levels of integrity and competence in corruption-related offences should be capable of issuing well-founded verdicts based on understanding the increasingly sophisticated methods used in financial crimes.

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An Examination into the Phenomenon of Socio-Cultural Alienation under the Influences of Globalization

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Abstract:

This study sheds light on the phenomenon of socio-cultural alienation as one of the most prominent sociological consequences resulting from globalization, It seeks to understand how global transformations particularly those related to cultural diffusion through media and technology contribute to the destabilization of individuals' and local communities' systems of values and identity, The study is grounded in a central research question: Is globalization a major factor in the emergence and exacerbation of socio-cultural alienation?

The theoretical framework of the study draws on several intellectual approaches that interpret alienation from a sociological perspective, It examines the dimensions of socio-cultural alienation including feelings of powerlessness psychological estrangement, normlessness (anomie) and social isolation, The findings reveal that the groups most vulnerable to such alienation are those with weak cultural resilience or a loss of collective belonging.

This study aims to analyze both the theoretical and practical dimensions of socio-cultural alienation and to understand its implications for identity and belonging within societies, It concludes that globalization as a dominant cultural force has deepened the manifestations of alienation turning it into a collective phenomenon closely tied to the structural transformations of the contemporary world, The study therefore emphasizes the urgent need to adopt cultural policies that strengthen identity balance openness with heritage and reconstruct cultural selfhood in the face of the accelerating pressures of globalization.

Keywords: Alienation, Social Alienation, Cultural Alienation, Globalization, Theoretical Approaches Explaining the Phenomenon of Alienation, Dimensions of Social and Cultural Alienation.

Une étude du phénomène d'aliénation socioculturelle sous l'influence de la mondialisation

Résumé :

Cette étude met en lumière le phénomène d'aliénation socioculturelle comme l'une des conséquences sociologiques les plus marquantes de la mondialisation. Elle cherche à comprendre comment les transformations mondiales, en particulier celles liées à la diffusion culturelle par les médias et la technologie, contribuent à la déstabilisation des systèmes de valeurs et d'identité des individus et des communautés locales. L'étude s'articule autour d'une question centrale : la mondialisation est-elle un facteur majeur dans l'émergence et l'exacerbation de l'aliénation socioculturelle ?

Le cadre théorique de l'étude s'appuie sur plusieurs approches intellectuelles qui interprètent l'aliénation d'un point de vue sociologique. Il examine les dimensions de l'aliénation socioculturelle, notamment le sentiment d'impuissance, l'éloignement psychologique, l'anomie et l'isolement social. Les résultats révèlent que les groupes les plus vulnérables à cette aliénation sont ceux qui ont une faible résilience culturelle ou qui ont perdu leur sentiment d'appartenance collective.

Cette étude vise à analyser les dimensions théoriques et pratiques de l'aliénation socioculturelle et à comprendre ses implications pour l'identité et l'appartenance au sein des sociétés. Elle conclut que la mondialisation, en tant que force culturelle dominante, a accentué les manifestations de l'aliénation, la transformant en un phénomène collectif étroitement lié aux transformations structurelles du monde contemporain. L'étude souligne donc la nécessité urgente d'adopter des politiques culturelles qui renforcent l'équilibre identitaire, l'ouverture au patrimoine et la reconstruction de l'identité culturelle face aux pressions croissantes de la mondialisation.

Mots clés : *aliénation, aliénation sociale, aliénation culturelle, mondialisation, approches théoriques expliquant le phénomène d'aliénation, dimensions de l'aliénation sociale et culturelle.*

Introduction

In light of the rapid global transformations imposed by the forces of globalization, societies particularly those with a traditional character have entered a phase of value overlap and cultural confrontation. Individuals no longer live within closed or fixed cultural contexts instead they now belong to open and interconnected social spaces in which systems of values and meanings clash and multiple patterns of transnational identities and cultures intersect, This excessive openness has led to a form of destabilization of the symbolic constants that previously served as the reference framework for individuals' behavior and sense of belonging.

Within this context the phenomenon of socio-cultural alienation has emerged as one of the complex sociological phenomena that reflects the tension between traditional culture which dominates local environments and the global cultural values and symbols imposed by globalization through digital media consumerist models and Western lifestyles that have infiltrated individuals' everyday lives especially those of the youth, This alienation is manifested in individuals' sense of detachment from the group marginalization from active social roles and a loss of identity and self-confidence leading to a symbolic estrangement from their surrounding social and cultural environment.

From a sociological perspective this phenomenon can be understood as a reflection of the conflict between original cultural structures based on traditions belonging and collective cohesion and imported cultural structures that promote individualism value-neutrality and the reconstruction of identity on consumerist and media-based foundations, It can also be interpreted in light of theories of social change and

cultural conflict particularly those that view globalization as a process of cultural penetration that reshapes power and dominance relations within the cultural field and leads to the marginalization of local and subcultural identities in favor of the globally dominant culture.

Hence the problem lies in the fact that socio-cultural alienation is not merely a transient psychological state or an individual feeling of isolation but rather a complex social structure generated by the tense interaction between local contexts and global factors, This interaction results in profound transformations in the concepts of identity belonging and social integration, It raises critical questions about the ability of societies to adapt without disintegration and to maintain their value equilibrium in the face of ongoing cultural hybridization.

Is globalization a major contributing factor to the emergence of socio-cultural alienation?

Based on the stated research problem the following subsidiary questions can be formulated:

- What are the main dimensions of social and cultural alienation?
- What are the most prominent manifestations of this alienation and its effects on identity and belonging?
- To what extent does globalization influence the increase of social and cultural alienation feelings among individuals?

Study Hypotheses:

- **First hypothesis:** Social and cultural alienation manifests in multiple dimensions: including powerlessness and loss of control, psychological alienation, normlessness and social isolation.
- **Second hypothesis:** Social and cultural alienation leads to a decline in the sense of belonging and the

emergence of a hybrid or fragmented identity resulting from the clash between local cultures and global values imposed through globalization.

- **Third hypothesis:** Globalization through media and transcontinental cultural content contributes to intensifying feelings of social and cultural alienation among individuals.

Study Objectives:

This study aims to provide an analytical reading of the phenomenon of social and cultural alienation within the context of global transformations imposed by globalization, through:

- Identifying the main dimensions of social and cultural alienation as manifested in the contemporary experiences of individuals and societies.
- Analyzing the manifestations of social and cultural alienation and their reflections on individual and collective identity as well as patterns of belonging within the local community.
- Exploring the relationship between globalization and the growth of alienation feelings particularly through the imposition of Western cultural values and practices via media and digital technologies.
- Highlighting the groups most vulnerable to social and cultural alienation and understanding the mechanisms through which they are affected by globalization.
- Contributing to enriching the sociological discourse on the impact of globalization on the cultural and social fabric of local communities.

Significance of the Study:

This study derives its significance from its endeavor to shed light on one of the growing social and cultural phenomena in contemporary societies namely the phenomenon of social and cultural alienation under the influences of globalization, It contributes to revealing the extent to which globalization penetrates the components of cultural identity and threatens social cohesion.

The importance of this study also lies in its timeliness considering the rapid influx of global cultural values and symbols through digital media and social networking platforms which pose serious challenges to individuals in preserving their cultural and social belonging.

Moreover, this study provides a knowledge base that can be utilized in formulating cultural and educational policies aimed at reinforcing identity and belonging and at reducing feelings of alienation that threaten the social fabric amid a changing world.

1. Conceptual and Theoretical Framework of the Study:

1.1. Previous Study:

A study by Asmaa Rabhi Al-Arab and Alaa Zuheir Abdul Jawad Al-Rawashdeh entitled "Social Alienation among Jordanian Youth in the Era of Globalization", published in the *Jordanian Journal of Social Sciences*, Volume 09, Issue 02, 2016, pp. 221-244:

This study aims to identify the main causes of social alienation among Jordanian youth under the influences of globalization and to explore its various manifestations, In addition it examines the relationship between certain social variables such as gender, educational level and specialization and the youth's feeling of social alienation, To achieve these objectives a social survey methodology was adopted

targeting all students at Mutah University, Due to the large size of this population a purposive sample of 200 male and female students from various faculties specializations and academic levels was selected Data were collected using a questionnaire tool.

Among the most notable findings of the study is that the media contributes to encouraging youth to imitate lifestyle patterns in Western societies, Furthermore official bodies do not exert sufficient effort to help youth discover their academic potentials, The results also showed no statistically significant differences in the level of social alienation according to the gender variable while statistically significant differences were found according to specialization, These differences favored students in humanities disciplines indicating their greater susceptibility to manifestations of alienation under globalization.

▪ **Study by Nasri Mohamed Al-Sharif entitled "Alienation and Its Relationship with Attitudes Towards Globalization and Cultural Identity among Physical Education and Sports Students – A Field Study on a Sample of Students from Institutes of Physical Activity and Sports Sciences in Algeria (Batna, Annaba, Souk Ahras) ", a doctoral dissertation submitted for the requirements of a PhD degree in Theory and Methodology of Physical Education and Sports, University of Algiers 3 – Institute of Physical Education and Sports, 2015-2016:**

This study aimed to explore the nature of the relationship between alienation attitudes towards globalization and cultural identity among physical education and sports students by analyzing the extent to which they are affected by the phenomena of globalization and alienation and their adherence to their cultural identity, To achieve this the descriptive

correlational method was adopted with a stratified random sample consisting of 234 students from the institutes of physical education and sports at the universities of Batna, Souk Ahras and Annaba, The study employed the alienation scale prepared by Mohamed Abdel Latif Khalifa (2005) alongside questionnaires designed by the researcher to measure attitudes towards globalization and the level of cultural identity.

The results indicated a weak positive correlation between alienation and attitudes towards globalization a below-average negative correlation between alienation and cultural identity as well as a weak negative correlation between attitudes towards globalization and cultural identity, The study also revealed an inverse relationship between cultural identity and both alienation and attitudes towards globalization, Furthermore it was found that physical education and sports students experience a moderate sense of alienation moderate attitudes towards globalization alongside a strong adherence to their cultural identity.

▪ **Study by Nahat Saliha Zarouh and Abd al-Qader Fatiha Chakrawi entitled "The Relationship between Social Alienation and Self-Esteem among High-Achieving Secondary School Students (A Field Study on a Sample of High-Achieving Secondary Students in the City of Sidi Bel Abbas) ", published in Ab'ad Journal, Volume 11, Issue 2, 2024, pp. 223-238:**

This study aimed to identify the nature of the phenomenon of social alienation and its relationship with self-esteem among high-achieving secondary school students in addition to exploring possible differences in both social alienation and self-esteem according to the gender variable, To achieve these objectives the study adopted a descriptive-analytical approach and utilized two measurement tools: a

social alienation scale and a self-esteem scale, which were applied to a sample of 88 high-achieving secondary students.

The results revealed a strong negative correlation between social alienation and self-esteem indicating that higher levels of self-esteem are associated with lower levels of social alienation and vice versa, The findings also showed no statistically significant differences in either social alienation or self-esteem attributable to gender suggesting that male and female high-achieving students do not differ in their levels of social alienation or self-esteem.

1.2. Study Concepts:

1.2.1-Alienation:

Alienation is "a social phenomenon in which a young person feels loneliness, isolation and detachment from oneself one's emotions, actions, and performance accompanied by a sense that what they do lacks value and will not impact their external environment, This is in addition to a lack of security which reflects on their social interaction, Alienation can occur on an individual or collective level and manifests in the youth's political, social, cultural, psychological and economic experiences within their own country". (Al-Rawashdeh & Al-Arab, 2009, p. 60)

Alienation is also defined as" a set of symptoms through which an individual appears as if a stranger to the society in which they live, It is the feeling of relative detachment from the self or society or both a disconnection from one's emotions, desires, beliefs and potentials meaning a loss of the sense of effective existence and the power of self-determination in one's personal life". (Rajab, 1988, p. 48)

-Operational Definition of Alienation:

Alienation is "the psychological and social condition experienced by an individual when they feel a lack of belonging to their place or surrounding group whether on a cultural intellectual or emotional level which places them in a constant state of inner conflict between the self and the environment".

1.2.1 *Social Alienation:*

Social alienation refers to "alienation from others it is the individual's feeling of a lack of interaction between the self and others a deficiency in affection and intimacy with others scarcity of empathy and mutual participation and a weakening of love bonds and social ties". (Dabla, 2015, p. 100)

It is also defined as "a psychological and social state that can be described as a sense of isolation and detachment from society and the surrounding social environment, This state may arise when an individual feels rejected or unequal in the eyes of others within the society in which they live". (Zariouh & Shukrawi, 2024, p. 226)

1.2.3-*Operational Definition of Social Alienation:*

Social alienation is "an individual's feeling of isolation or disconnection from their society due to a lack of mutual understanding or acceptance which leads to weakened social relationships a diminished sense of belonging and the absence of an active role for the individual within the group they live in".

1.2.4-*Cultural Alienation:*

Cultural alienation is defined as "the individual's detachment from and rejection of their society's culture accompanied by aversion to it and fascination with everything foreign or alien particularly elements of culture such as life-

styles and social systems favoring them over local traditions, Examples of cultural alienation include the use of foreign languages in education at the expense of Arabic and the adoption of foreign names for tourist towns, production institutions, products, markets and commercial stores". (Miloud, 2015, p. 67)

It is also described as "the relinquishment of one's natural right to possess a free and evolving culture done to appease oneself and satisfy societal expectations". (Al-Arab & Al-Rawashdeh, 2016, p. 227)

1.2.5-Operational Definition of Cultural Alienation:

Cultural alienation is "an individual's feeling of disconnection or estrangement from the prevailing values, customs and traditions of the society in which they live whether due to differing cultural backgrounds or a lack of harmony with modern cultural changes resulting in confusion rejection or hesitation in adopting or engaging with those values".

1.2.6-Globalization:

Globalization has been defined as "a tendency or orientation driven by capitalism that aims to universalize the patterns of relationships and interactions in the international community encompassing its political, economic, social, cultural, media, financial, human and commercial aspects, It seeks to enhance interconnection, interaction and mutual dependence across the globe through the exchange of goods and services, media, free competition, behaviors and social norms". (Al-Arab & Al-Rawashdeh, 2016, p. 228)

It is also described as "a new global system based on electronic intelligence and the information revolution, grounded in limitless innovation and technology without regard for

prevailing civilizations, values, cultures, customs or geopolitical boundaries". (Nattourieh, 2001, p. 10)

1.2.7-Operational Definition of Globalization:

Globalization is "a rapid process of interaction and integration among societies and nations across economic, cultural and technological domains leading to the transcendence of geographical borders and local particularities and the creation of an inter connected world where ideas, goods, values and standards are interwoven".

1.3. Sociological Approaches Explaining the Phenomenon of Social and Cultural Alienation:

1.3.1-Alienation According to Karl Marx:

The concept of alienation is one of the most prominent ideas redefined by Karl Marx (1818-1883) as he shifted it from Hegel's abstract philosophical framework to a sociological and economic context that reflects the realities of social relations under capitalism, Influenced by Hegel and Feuerbach Marx believed that under the capitalist mode of production the individual experiences a state of alienation manifested in the loss of self and the transformation of the product of labor into an external force that dominates the worker, Labor which is supposed to be a means of self-realization becomes a tool of estrangement it is imposed on the worker rather than stemming from their will and its value is reduced to that of a mere commodity, The more the worker produces and the greater the capitalist's profit the more alienated the worker becomes, Marx highlighted this form of alienation through his analysis of specialization and the division of labor as two essential features of the capitalist system. (Barakat, 2006, p. 39)

This situation leads to the disintegration of social and moral values which are replaced by materialistic values centered around profit and utility, As a result, the moral dimension becomes detached from the economic dimension and alienation deepens through four main levels: (Barakat, 2006, p. 40)

-Alienation from the Produced Commodity: This refers to the worker's loss of connection with the product of their labor, The worker neither owns what they produce nor directs production toward satisfying their own needs, Instead they work for someone else the bourgeoisie who owns the means of production and determines the purpose of the products, The bourgeois not only owns the factory but also holds the social and legal power to hire workers and control the outcomes of their labor for profit, The worker on the other hand, possesses only their labor power and becomes merely a tool serving the material interests of others.

-Alienation from the Nature of Work: The worker is not only alienated from the final product but also from the very essence of their work, They find no space for creativity or personal development in it nor do they derive any sense of fulfillment or satisfaction, This strips the worker of their organic connection to the production process reducing them to a mere executor.

-Alienation from Nature: At this level, the worker becomes estranged from nature which they are inherently a part of, Nature is reduced to a material means for meeting physical needs, Under capitalism nature once the source of creativity and human existence is transformed into an exploitable resource, Interaction with it becomes a means of biological survival rather than a conscious human experience.

-Alienation from Others: After becoming alienated from the self, labor and nature the worker also becomes alienated from others, This is not only due to isolation and long working hours but also because their relationship with others is based on exploitation and submission to the capitalist's interests, The worker does not labor for themselves but for someone else who exercises control over them leading to the emergence of social relations built on oppression and domination.

-Alienation According to Max Weber: Alienation, as conceptualized by Max Weber (1864–1920), is not a notion he addressed directly or independently however implicit references to the concept are present throughout many of his works especially in his analysis of rationalization accompanying the development of modern bureaucracy, Weber viewed rationalization as a systematic process that poses a direct threat to human creativity and freedom as it undermines individuals' capacity for free thought and limits their epistemological autonomy, According to Weber the feeling of powerlessness and loss of control is not confined to the realm of work rather it extends to the entirety of social relations, The individual is constantly confronted with large-scale institutions foremost among them the state which exert authority over him even within democratic systems. As a result, individuals are unable to control the course of their lives and become subject to external forces that dictate their behavior and objectives, Modern bureaucracy in Weber's view represents a fully developed model of this complex rationalizing tendency, It is a rational system that subjects individuals to rigid organizational frameworks serving the objectives of the collective society or the state rather than emerging from their individual needs or personal aspirations. (Al-Otaibi, 2018, pp. 54 -55)

In this context, alienation is manifested in the sharp distinction between the relationships and behaviors an individual performs within the scope of their job and their personal relationships and intrinsic capabilities, Bureaucracy separates work from domestic life reinforces role division and delineates tasks in a manner that diminishes the sense of personal identity within organizational structures, The manifestations of alienation in the modern bureaucratic system are evident on two primary levels: (Al-Qarinawi & al, 2023, p. 430)

-First Aspect: Loss of Freedom and Separation Individuals find themselves subject to a rigid legal system represented by "soft technology" meaning the rules and regulations that organize and improve performance, However these same rules also subject the worker to external values and standards leading to a diminished sense of independence and personal freedom.

-Second Aspect: Loss of Control This is reflected in the worker's detachment from administrative tools as well as the disconnection of those tools from private ownership, As a result administration becomes a power independent of the worker who is reduced to an executor within a strict rational system over which they have no control ultimately resulting in a persistent sense of powerlessness and alienation.

These bureaucratic constraints imposed on individuals reduce their personal freedom and spontaneity at work, They also narrow their horizons and limit their ability to understand their roles within the broader organization, Consequently work becomes a mechanical function disconnected from the individual's subjective meaning or creativity instead placing them within a rational framework that leans toward abstraction and strict discipline.

-Alienation According to Durkheim and Robert Merton:

Amid the major transformations accompanying the Industrial Revolution and the rise of capitalist values at the expense of traditional norms the concept of "anomie" emerged in the thought of Émile Durkheim. He viewed it as an expression of social disintegration resulting from the collapse of the system of normative and value-based regulation. Durkheim argued that the absence of social norms leads to behavioral disorder due to a loss of guidance with "anomie" representing a state of moral vacuum and chaos. He emphasized that social stability is contingent upon the existence of a coherent normative structure based on collective consensus. Moreover the gap between individuals' goals and the means available to achieve them leads to alienation. Durkheim defined "anomie" as a lack of commonly agreed-upon norms to guide individuals toward culturally defined goals which renders human happiness dependent on the harmony between personal needs and the resources available within society. (Messaadia, 2013, p. 32)

Durkheim indicates that this state of normative breakdown is clearly manifested in modern societies that are undergoing rapid modernization and industrialization. This process leads to the erosion of traditional value systems and causes society to lose its cohesive character in favor of individualism and self-interest. From Durkheim's perspective one of the defining features of modernity is the collapse of established contexts with the acceleration of industrial growth serving as a central factor in generating feelings of alienation among individuals. According to him modern industrial society experiences a form of moral disintegration reflected in the absence of a collective meaning of life. This in turn leads to a condition akin to the Hobbesian state which he describes as a "war of all against all" whereby soci-

ety becomes an open arena of conflict. (Brishi & Al-Zaqai Youb, 2015, p. 203)

Within the same theoretical framework, Robert Merton offers his interpretation of the concept of alienation building upon Durkheim's thesis and expanding it by introducing a new dimension the conflict between societal values and social norms, Merton argued that "anomie" is not limited to the mere absence of norms but also manifests in the structural contradiction between the dominant cultural goals of society and the legitimate available means for achieving those goals, According to Merton alienation arises when individuals are confronted with societal goals that cannot be attained through recognized and legitimate means, This situation often compels certain individuals particularly those from marginalized groups to resort to illegitimate methods as an alternative strategy for integration and achieving success, Thus for Merton alienation reflects a crisis in the structural balance between social aspirations and the actual capacity to realize them contributing to the emergence of deviant behavioral patterns that signal the failure of the value system to establish the necessary harmony between individuals and society. (Al-Otaibi, 2018, p. 50)

1.4. Causes of Alienation:

- Psychological Causes of Alienation :

The psychological factors leading to feelings of alienation are diverse and the most prominent among them include: (Jadidi, 2012, p. 355)

- Alienation may arise from internal conflicts between conflicting drives and desires particularly when basic psychological needs cannot be fulfilled in a balanced manner, This is evident in cases of

parental deprivation which often result in emotional tension, anxiety and personality disorders.

- This occurs especially when individuals are deprived of familial care and emotional support leading to a loss of security and belonging and reinforcing feelings of isolation and alienation.
- Alienation can stem from the obstruction of an individual's essential desires, motives or personal interests, Such frustration often results in feelings of failure, disappointment, helplessness and in some cases a deep sense of oppression and self-deprecation.
- Exposure to traumatic events such as wars disasters or severe economic crises can leave profound psychological impacts, These experiences often activate other alienation-related factors and intensify feelings of disconnection and estrangement from society.

- Social Causes of Alienation:

Social causes of alienation are rooted in structural and cultural variables that influence the individual's relationship with society, These include: **(Hamed, 2004, p. 107)**

- Individuals may struggle to adapt to social challenges or fail to overcome them resulting in feelings of marginalization and exclusion.
- In environments where negative values dominate and where meaninglessness and social fragmentation prevail over constructive values alienation becomes more likely.
- When social and cultural changes occur rapidly without effective mechanisms for adaptation, individuals may experience a rift in their connection to

their surroundings, thereby increasing feelings of estrangement.

- Dysfunction in key social institutions such as the family and the school weakens the individual's integration into society and enhances the likelihood of alienation.
- Individuals belonging to marginalized groups or minorities often face reduced social interaction and negative societal attitudes, which lead to feelings of rejection and alienation.
- In some societies occupational choices are made randomly or due to circumstantial factors rather than based on abilities or preferences, Coupled with low wages, this results in job dissatisfaction and a greater sense of marginalization.
- When individuals struggle to meet their basic needs due to poor economic circumstances this fosters a sense of helplessness and alienation within their community.
- Conflicting values between generations and the absence of shared moral standards contribute to a disruption in social identity and a loss of direction and meaning among individuals.
- The decline of moral principles and the weakening of religious commitment play a major role in the loss of value systems thereby deepening individuals' sense of disorientation and alienation from themselves and their societies.

1.5. Dimensions of Social and Cultural Alienation:

Alienation is a complex human phenomenon with multiple dimensions Psychologists and sociologists agree that it

constitutes a psychological and behavioral state experienced by individuals when they lose their sense of belonging, control or meaning in their social lives, Theoretical perspectives on the dimensions of this phenomenon vary with some researchers identifying a set of core components including: anomie, loss of trust, powerlessness, reification, loss of meaning, rebellion, absence of purpose, self-alienation and identity crisis, While some scholars have reduced these dimensions others have expanded upon them based on their theoretical backgrounds and analytical approaches.

- Powerlessness:

Robert Blauner views powerlessness as one of the essential components of alienation manifested in the individual's sense of losing control over the processes they engage in particularly in workplace settings, Alienation becomes evident when the individual especially the worker feels unable to control what they produce or how it is produced, leading to the perception that work is no longer an expression of the self but rather a coercive activity, Seeman on the other hand considers powerlessness a condition in which an individual anticipates that their behavior will not lead to the desired outcomes that is there is a disconnection between personal effort and expected results, This powerlessness also manifests when individuals are subjected to external forces such as institutional systems or bureaucracies that strip them of the ability to determine their own fate or control the course of their lives. (Al-Taj & Al-Mawajdeh, 2020, p. 390)

-Meaninglessness:

This dimension refers to the absence of a sense of meaning or purpose in life, It reflects a state of cognitive confusion in which the individual loses the ability to determine what values and principles they should believe in or adhere to, According to Seeman this condition is associated with

high levels of alienation and emerges when cognitive clarity is lacking and intellectual standards essential for decision-making and orienting one's actions are weakened. Such existential ambiguity may lead the individual to seek external forces to guide their behavior and provide a false sense of control which ultimately deepens the experience of powerlessness and loss of agency. (Nasseri, 2015–2016, p. 66)

- Normlessness:

Normlessness refers to the loss of commitment to social norms and rules it becomes evident when these norms are no longer effective in regulating or guiding individual behavior, In such cases the individual feels that legitimate means of achieving goals are no longer effective which may lead them to resort to alternative means often socially unacceptable in an effort to assert themselves, Seeman defines this dimension as the heightened expectation that illegitimate or socially unrewarded behavior is necessary for achieving one's goals, This results in the individual rebelling against the moral and value system of society and experiencing a sense of disconnection from the norms and standards that govern the behavior of others. (Al-Taj & Al-Mawajdeh, 2020, p. 391)

-Social Isolation:

Social isolation is considered one of the most prominent manifestations of alienation, It is characterized by feelings of loneliness psychological emptiness a lack of security and the absence of warm social relationships, The isolated individual often experiences a sense of disconnection from others even when physically present among them as social bonds remain weak or entirely absent, This isolation may also be accompanied by a sense of social rejection and detachment from the cultural goals of society leading to a gap between the

individual's aspirations and the values and norms of their community, The term "social isolation" is often used in discussions of alienation particularly when analyzing the condition of intellectuals or thinkers who tend to experience an unconscious detachment from prevailing popular norms and values, They may live in a state of self-withdrawal and lack of psychological and cultural integration with their social environment, This type of isolation is viewed as a form of socio-cultural alienation that does not necessarily stem from a lack of direct social adaptation or communication but rather from a cognitive or value-based gap between the intellectual and society resulting in a persistent feeling of estrangement and disconnection from the social and cultural milieu. (Khalifa, 2003, pp. 17- 18)

- Self-Alienation:

This dimension refers to the feeling of estrangement from the self where the individual is no longer able to engage in activities that provide personal satisfaction or express their true identity, This feeling represents an internal split between the "true self" and the "imposed self" generating a sense that the self has become a tool or means to achieve goals that do not reflect the individual's authentic desires, This leads to a conflict between personal goals and culturally or socially imposed goals resulting in a state of internal detachment and psychological turmoil. (Al-Taj & Al-Mawajdeh, 2020, p. 391)

-Aimlessness:

Aimlessness refers to a state in which an individual suffers from a lack of clarity regarding the purpose of their existence, The person feels that their life is proceeding without a defined goal or genuine meaning leading to an absence of direction in daily actions and behaviors, This is manifested in the loss of motivation toward work or achievement and a

diminished sense of the value of continuity in life, Aimlessness is closely linked to the feeling of meaninglessness wherein the individual perceives their existence as devoid of purpose, This negatively affects their psychological balance and lifestyle and often results in disordered behavior and personal orientation. (Nasseri, 2015–2016, p. 65)

-Rebelliousness:

Rebelliousness refers to a psychological and behavioral state in which an individual experiences a sense of disconnection from the prevailing reality prompting them to reject the dominant social patterns and deviate from conventional norms and traditions, This behavior is expressed through non-compliance with social values and standards and is often accompanied by feelings of hostility and resentment toward the surrounding environment whether represented by society or its institutions and systems, Rebellion is not limited to outward rejection it may also turn inward manifesting as internal conflict with one's own psychological or moral frameworks or it may extend to general issues and ideas through which the individual expresses a profound rejection of reality. (Khalifa, 2003, p. 20)

5.6. Risks of Social and Cultural Alienation:

The grave danger of alienation lies in the fact that the feelings experienced by the alienated individual themselves serve as a fertile ground for falling into a pathological socio-psychological pattern, These risks are manifested as follows: (Dabla, 2015, pp. 112- 113)

-Alienation and Marginality:

Regarding the relationship between alienation and marginality it has been found that marginalized individuals are those who suffer from feelings of powerlessness and alienation due to their inability to change their reality and their

exclusion from social, political and cultural participation as they feel estranged from their own society, Parker's 1977 study revealed a statistically significant positive correlation between marginality and alienation as reflected in feelings of powerlessness, meaninglessness and social isolation. Jalal Maawad concluded that the culture of marginality can be described as a culture of alienation, This alienation does not primarily result from the society's inability to integrate these individuals into its social, economic and political fabric, Rather most studies indicate that alienation with its components of meaninglessness, powerlessness, isolation, normlessness, self-alienation lack of belonging and indifference is among the most distinctive features of the marginalized individual.

- Alienation and Terrorism and Violence:

Ali Watfa addressed the relationship between alienation and violence explaining that alienation is not only an outcome but also a cause, The practice of violence and terrorism is itself an expression of alienation, In this sense alienation lies at the root of violence and violence is embedded in the essence of alienation, The two phenomena intertwine in a unified existential condition. Consequently the alienated personality tends to be repressive and the repressive personality in turn tends to be alienated.

-Alienation and Drug Abuse:

Alienation can be seen as a climate conducive to various social disorders most notably drug abuse, A number of studies have revealed a connection between alienation and drug use, Drug abuse represents a behavioral response to the alienated individual's personal experience marked by feelings of powerlessness, meaninglessness and estrangement, The increasing use of drugs has become a key indicator of rising

alienation levels as substance abuse is often a coping mechanism for individuals experiencing alienation.

2. Cultural Identity in the Era of Globalization: A Dialectical Reading of Its Sociological Effects

Globalization is considered one of the most prominent phenomena that have shaken traditional cultural entities and contributed to reshaping the collective consciousness of individuals and groups, In this context Al-Rawashdeh highlights a set of negative effects that globalization has had on cultural identity. These effects can be examined sociologically within a dialectical framework that reveals the conflictual relationship between local culture and the globalized universal system: (Al-Rawashdeh A. , 2008, p. 86)

-Globalization has led to the widespread prevalence of consumer culture which glorifies consumption and presents it as an existential goal and a measure of social success, Individual desires have become key drivers of identity by directing passions toward ownership and acquisition which has distorted traditional structures of local customs and norms, This shift has fostered the emergence of a hybrid identity measured by material possessions rather than values, Consumer culture has thus been used as a powerful tool for reshaping lifestyles devoid of any civilizational or moral depth.

-Globalization has contributed to alienating individuals from themselves and their communities by detaching them from their fundamental concerns and daily struggles and by weakening their attachment to their cultural and religious roots, This phenomenon has caused a rupture in the structure of consciousness resulting in doubt toward deeply held beliefs and identity references, The outcome is a state of in-

tellectual fluidity and symbolic disorientation where the individual becomes merely a consumer of ideas and images that do not reflect their reality.

-Globalization has facilitated the dissemination of deviant cultural forms such as erotic literature and the culture of violence leading to the rise of generations that perceive violence and moral deviance as natural aspects of everyday life, As a result vice becomes normalized and violence becomes widespread not as exceptional cases but as consumable and imitable models, This contributes to the increase in crime and deviant behavior within societies draining youthful energy into practices that benefit neither the self nor the community.

-Globalization has led to the dominance of American popular culture as the supreme model of global taste through the pervasive spread of cultural products such as cinema, music and television programs, Names like Michael Jackson, Rambo and Dallas have become transnational cultural references that reshape tastes and create a false cultural uniformity that marginalizes local identities, In this context the English language particularly in its American accent emerges as the new global tongue further weakening the symbolic presence of non-English-speaking cultures.

-Globalization contributes to the erasure of cultural identity by universalizing American consumer symbols including fashion and consumer goods that flood markets and impose themselves on the daily lives of peoples, These products become indicators of "global" integration at the expense of authenticity and belonging.

In this sense, globalization constitutes a violent dialectical force that reproduces cultural dependency in symbolic form and deepens the identity crisis among non-Western societies especially Arab ones, The threats are no longer merely mate-

rial but also symbolic and moral targeting the very structure of consciousness and the civilizational existence of nations.

3. The Relationship Between Globalization and Social and Cultural Alienation:

Modern individuals experience a state of social and cultural alienation resulting from the rapid transformations that have affected various dimensions of life especially in the technological and economic spheres, These changes have led to profound shifts at the social, cultural and intellectual levels while culture represents the symbolic and immaterial dimension of civilization the disparity in the pace of change between the material and immaterial aspects of life has produced a form of cultural reification, Material products have come to dominate human life turning into a hegemonic force that directs individuals and determines their choices while their symbolic culture struggles to keep pace with this momentum, Consequently individuals end up in a state of alienation and a loss of meaning where the human self is reduced to a mere consumer of what the machine produces. (Fetash, 2021, p. 513)

In light of the accelerated transformations witnessed by the contemporary world due to globalization national cultures are undergoing fundamental challenges that affect their symbolic and value-based structures, This results in the emergence of "social and cultural alienation" among various segments of society, The forced integration into a global cultural system unipolar in nature and driven by the global capitalist order since the 1990s has generated a symbolic disconnect between individuals and their cultural and social environments, This has led to the emergence of what may be termed an "alienated consciousness" wherein individuals

lose their sense of belonging to their original culture and find themselves suspended between two contradictory identities. **(Al-Rawashdeh & Al-Arab, 2009, p. 68)**

In the era of globalization, the world is witnessing a wide-ranging social and cultural penetration aimed at dismantling the cultural systems of peoples and reshaping them according to the Western model, which is based on values of consumerism, commodification and reification, Globalization is not merely an economic or technological phenomenon it is also an aggressive symbolic act carried out in the name of modernity and progress leading to a systematic cultural violation through which peoples are stripped of their cultural symbols and civilizational identities, This alienation manifests in the crushing of the human self under the dominance of machines the subjugation to the hegemony of capital and the erosion of moral and human values in favor of the logic of profit individualism and survival of the strongest all of which are propagated through the mechanisms of the market information technologies and instruments of cultural invasion. **(Fetash, 2021, p. 513)**

Numerous field studies have demonstrated the impact of globalization tools especially modern media and communication technologies on the cultural structure of Arab societies, A study by the Arab States Broadcasting Union on the Social and Cultural Implications of Direct Television Broadcasting in Tunisia, Jordan and Egypt revealed a noticeable decline in individuals' engagement with local programming in favor of foreign channels that offer more exciting and entertaining content even if such content diverges from the Arab cultural reality, From a sociological perspective this phenomenon can be interpreted as a form of "symbolic displacement" which reveals the extent of cultural hegemony that globalization exerts over developing societies not only

by disseminating Western culture but also by undermining the legitimacy of national cultures. **(Al-Rawashdeh & Al-Arab, 2009, p. 68)**

What the West aspires to achieve through this project is not merely the dissemination of its cultural model but rather the destabilization of the confidence that peoples with ancient civilizations have in their own cultures, selves and histories. It seeks to estrange individuals from their identities, beliefs and indigenous modes of thought and education. The Arab individual stands among the most prominent victims of these transformations finding themselves today within a turbulent cultural space where the local and the global are deeply entangled. The cultural and media openness to the Other has led to a clear breach in the privacy and specificity of Arab society placing the individual in a state of fragmentation between their original cultural referent and the demands of the globalized culture. The result is an inability to fully preserve their cultural identity while also being incapable of fully integrating into Western culture. This produces a "double alienation" where the individual is torn between two divergent cultures without finding a balance that ensures psychological harmony and cultural belonging. **(Fetash, 2021, p. 515)**

An analysis of globalist discourse particularly in the theorizing of Francis Fukuyama on "The End of History" and Samuel Huntington on "The Clash of Civilizations" reveals that the cultural project of globalization cannot be separated from the logic of imperial domination. The discourse of the "global village" is nothing more than an ideological façade used to promote the culture of the center (specifically the Anglo-Saxon model) as a global reference at the expense of peripheral cultures. In this sense globalization in its current

form represents an assimilationist project that seeks to empty local cultures of their content and replace them with globalized cultures that disregard national specificities and social contexts, The disintegration of national identities and the fragmentation of national cultures into sectarian, doctrinal and local loyalties that we are witnessing today is not a historical coincidence but rather a direct consequence of the cultural logic of globalization which employs its symbolic and technological tools to penetrate the cultural sovereignty of states and weaken their ability to manage their social and cultural security, In the context of globalization, cultural security is no longer measured merely by a state's ability to preserve its symbolic heritage or national language but also by its capacity to confront the challenges of cross-border broadcasting symbolic domination by the center and the consumerist lifestyle imposed by the global system. **(Al-Rawashdeh & Al-Arab, 2009, p. 69)**

Based on this premise, it can be said that globalization does not stop at imposing a dominant global economic model but goes further to enforce a "unified cultural paradigm" that denies cultural pluralism and seeks to reshape national identities along consumerist and individualistic lines, This reinforces the concept of " social and cultural alienation" which is not only reflected in the loss of individuals' connection to their original culture but is also evident in the disintegration of social relations the disruption of value systems and the erosion of the "symbolic capital" of societies.

4. Discussion of the Results in Light of the Study's Research Questions:

- Discussion of the Main Question: Is globalization a major factor in the emergence of socio-cultural alienation?

The findings of the study indicate that globalization indeed constitutes one of the fundamental factors contributing to the emergence of socio-cultural alienation, This is particularly evident in the way globalization imposes global cultural models that encroach upon local specificities thereby disrupting the balance of values and identity, Globalization especially through its media and communication dimensions has reinforced the dominance of the Western cultural model and implicitly positioned it as a normative reference, As a result many individuals experience a sense of detachment from their original culture and a loss of belonging, Therefore while globalization is not the sole cause it serves as a strong and direct catalyst for reinforcing manifestations of socio-cultural alienation particularly in culturally unprotected environments.

-Discussion of the First Sub-question: What are the main dimensions of socio-cultural alienation?

The study reveals that socio-cultural alienation is not a superficial or one-dimensional phenomenon but rather a complex and multifaceted one, The literature identifies several prominent dimensions: A sense of powerlessness where individuals feel incapable of influencing their surrounding cultural and social environment ,Psychological alienation which manifests as a sense of self-isolation and a lack of harmony with oneself or society, Normlessness (anomie) resulting from the clash between traditional values and incoming ones leading to confusion in moral and behavioral standards, Social isolation which reflects an individual's

withdrawal from interaction with their surroundings due to feelings of estrangement and lack of acceptance ,The analysis shows that these dimensions are interconnected and lead to an emotional and behavioral state that reflects a profound disruption in the individual's relationship with their original culture.

- Discussion of the Second Sub-question: What are the main manifestations of this alienation and its impact on identity and belonging?

The results of the study reveal that socio-cultural alienation has clear implications for identity formation and the sense of belonging, This alienation often manifests in the emergence of a hybrid or confused identity as individuals attempt to reconcile their local culture with the foreign cultural values imposed by globalization without being able to create true harmony between them, Consequently this situation leads to the erosion of social and cultural belonging as individuals lose their emotional and normative ties to their cultural environment which negatively affects their psychological and social stability, The theoretical literature indicates that such manifestations are clearly evident in behaviors such as fascination with foreign cultures, unconscious imitation of those cultures withdrawal from public life and a sense of meaninglessness, Thus alienation in this context represents a threat to identity stability and the health of collective belonging.

- Discussion of the Third Sub-question: To what extent does globalization influence the intensification of socio-cultural alienation among individuals?

The study clarifies that globalization plays a pivotal role in fueling the sense of socio-cultural alienation, This influence is manifested through the wide dissemination of transnational media and cultural content which reshapes patterns

of thinking and behavior according to global cultural models that may conflict with local specificities ,As a result individuals often feel as if they are living between two or more cultures without finding a clear place in any of them leading to a disconnection between the individual and their cultural community, The study further asserts that globalization is not merely an external context but an active factor in the formation and deepening of socio-cultural alienation at both individual and group levels.

9. Discussion of the Results in Light of the Study's Hypotheses:

- First Hypothesis: Socio-cultural alienation manifests in multiple dimensions including: powerlessness and lack of control, psychological alienation, normlessness (anomie) and social isolation.

The results of the study confirm the validity of this hypothesis as they reveal that individuals increasingly experience feelings of powerlessness and lack of control over their socio-cultural realities particularly in light of the rapid transformations imposed by globalization on lifestyles and societal values, The phenomenon of psychological alienation was evident in the individuals' sense of incongruity between their cultural past and the evolving present, Furthermore the findings highlight the presence of normlessness (anomie) as seen in the disruption of social standards and the absence of stable values which has led to social isolation and detachment from traditional environments including family and the local community, These findings affirm that alienation is no longer a mere theoretical construct but has become a tangible lived experience for a wide segment of individuals.

- Second Hypothesis: Socio-cultural alienation leads to a decline in the sense of belonging and the emergence of a

hybrid or unstable identity due to the clash between local cultures and the global values imposed by globalization.

The study's findings underscore a noticeable decline in individuals' sense of belonging to their local culture or community attributed to the tension between their original identity and the new cultural patterns imposed by globalization. Literature and reviewed studies reveal that many individuals adopt behaviors and values that are disconnected from their native culture resulting in the formation of hybrid and unstable identities lacking rootedness and stability. The study further indicates that identity confusion intensifies with increased exposure to foreign cultural influences thereby confirming the hypothesis that globalization contributes to the destabilization of cultural identity structures. This supports the causal relationship between alienation and the gradual erosion of traditional cultural identity.

- Third Hypothesis: Globalization, through media and transcontinental cultural content contributes to the deepening of socio-cultural alienation among individuals.

The results strongly support this hypothesis showing that media and cultural content play a central role in transmitting and promoting transcontinental cultures that often do not align with local culture thereby widening the gap in cultural awareness and belonging. The findings indicate that extensive use of such media has contributed to the formation of stereotypical perceptions of native culture as backward or outdated while global cultural models are portrayed as modern and superior. This contrast has reinforced feelings of detachment from collective identity and deepened the sense of alienation especially given the weakness of local alternatives capable of competing in the symbolic and cultural arena. Additionally intensive digital interaction has

weakened direct social bonds further amplifying manifestations of social isolation and self-withdrawal.

5. General Findings of the Study:

-The study revealed that globalization with its trans-boundary cultural patterns is among the most prominent factors contributing to the emergence and exacerbation of socio-cultural alienation, This occurs through the dismantling of traditional cultural frameworks and the imposition of new values and behavioral norms that often contradict the specificities of local communities.

-The results indicated that alienation is not confined to a single dimension rather it manifests through several interrelated aspects including feelings of powerlessness, normlessness (anomie), social isolation and psychological distress, These manifestations reflect the profound impact of globalized cultural transformations on individuals.

-The study found that individuals' exposure to the pressures of global values has led to the emergence of hybrid or confused identities and a decline in the sense of belonging to the local group or culture indicating a deep state of identity fragmentation.

-The study confirmed that alienation is no longer an isolated individual or psychological condition but has become a growing collective phenomenon linked to the social and cultural structure of contemporary societies thereby necessitating balanced institutional and cultural interventions.

-The findings emphasized the importance of adopting flexible cultural policies aimed at achieving a balance between openness to the modern world and the preservation of cultural specificity and local identity in order to mitigate the effects of alienation and enhance social cohesion.

Conclusion:

This study highlights how socio-cultural alienation has become one of the most profound challenges facing contemporary societies particularly in light of the accelerating impact of globalization and its dominance over local cultural systems, Theoretical and analytical findings revealed that globalization with its consumerist patterns, media orientations and individualistic values has contributed to reshaping social and cultural structures resulting in symbolic disconnection and moral estrangement between individuals and their original communities.

It has become evident that alienation is not limited to a single dimension. Rather, it is reflected in the deterioration of affiliation with authentic value systems the distortion of cultural identity and the disruption of social interaction often leading to feelings of isolation, withdrawal or even the adoption of behavioral patterns foreign to the local social fabric.

Addressing the phenomenon of alienation requires a nuanced understanding of its complex causes and a conscious effort to restore balance between openness to the world and immersion in cultural specificity, Strengthening local identity and activating educational and social frameworks that promote values of belonging and dialogue represent pivotal steps toward mitigating the identity fragmentation that increasingly threatens the social fabric in many contexts.

In conclusion, while this study does not claim to provide an exhaustive account of the phenomenon it aims to serve as an entry point for understanding its complex dimensions and as an initial contribution toward constructing a scholarly discourse that reasserts cultural identity as a form of resistance within the process of globalization.

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Educational Institutions and Their Role in Raising Awareness of the Dangers of Drugs and Preventing Them: An Analytical Sociological Perspective

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Abstract:

This research paper aims to uncover the role of educational institutions in disseminating awareness about the dangers of drugs and limiting their use and spread. This is done through a detailed examination of the nature of this role and its mechanisms of implementation, in addition to the means of prevention and combatting drug use within the school environment. It seeks to understand the role of educational institutions, which is no less important than socialisation institutions in education and contributes to disseminating awareness. Therefore, it is essential to highlight the role of educational institutions in preventive and educational capacities to address the phenomenon of drug use in the school environment and the methods of preventing it.

Keywords: Educational institutions, drugs, substance abuse, awareness, dangers of drugs, prevention.

Les établissements d'enseignement et leur rôle dans la sensibilisation aux dangers des drogues et leur prévention : une perspective sociologique analytique

Résumé :

Cet article de recherche vise à mettre en lumière le rôle des établissements d'enseignement dans la sensibilisation aux dangers des drogues et dans la limitation de leur consommation et de leur propagation. Pour ce faire, il examine en détail la nature de ce rôle et ses mécanismes de mise en œuvre, ainsi que les moyens de prévention et de lutte contre la consommation de drogues dans le milieu scolaire. Il cherche à comprendre le rôle des établissements d'enseignement, qui n'est pas moins important que celui des institutions de socialisation dans l'éducation et qui contribue à la sensibilisation. Il est donc essentiel de souligner le rôle des établissements d'enseignement en matière de prévention et d'éducation pour lutter contre le phénomène de la consommation de drogues dans le milieu scolaire et les méthodes permettant de la prévenir.

Mots clés : *Établissements d'enseignement, drogues, toxicomanie, sensibilisation, dangers des drogues, prévention.*

Introduction

The issue of drug abuse is considered one of the most serious social problems affecting both the structure of society and its individuals. It carries significant social, economic, psychological, and health-related consequences for the individual and the community. The severity of this problem is evident through various indicators, including, as noted by Al-Sa'ati, the substantial financial expenditures incurred in treating addicts, the crimes committed by habitual and dependent drug users in pursuit of narcotics, and offences carried out under the influence of drugs. Furthermore, it is regarded as a pathological social phenomenon driven by numerous factors, some related to the individual, others to the family, and others to the society's overall social structure and conditions (Al-Muhannadi, 2013, p. 9).

Addiction is a grave social problem with multidimensional aspects that have garnered the attention of societies worldwide. Numerous institutions and organisations have allocated significant human and material resources to combat it. Moreover, scientific conferences and symposia have been convened to examine the root causes of this problem and discuss its manifestations and various dimensions.

Regardless of the dangers, harms, and causes of the spread of drugs, whether acting independently or collectively, they all disrupt the social order, increase the likelihood of other social problems emerging, contribute to the disintegration and dissolution of families, and weaken their educational and supervisory role. This, in turn, highlights instances of failure, frustration, and deviant behaviours marked by deprivation (Mchnan, 2021, p. 97).

1. Theoretical Framework of the Study

1.1. Research Problem and Main Question

The phenomenon of drug abuse among youth, particularly those in education, is considered one of the most dangerous threats that has infiltrated various educational and vocational institutions as well as other youth gathering spaces. This necessitates careful educational follow-up, thorough research, and analysis to uncover its causes and associated risks. Furthermore, it is essential to propose appropriate academic, social, and moral solutions and treatments suited to young people's age, academic level, and cognitive development in their respective contexts (Boukabous, 2007, p. 75).

Although existing laws and regulations serve a deterrent function against drug use, the awareness-raising role played by educational institutions is potentially more effective in combating this phenomenon. From this perspective, the present study seeks to shed light on the educational role of schools in raising awareness about the dangers of drug addiction by addressing the following central research question: **What Role Do Educational Institutions Play in Raising Awareness of the Dangers of Drugs and Preventing Them?**

1.2. Objectives of the Study

This study aims to:

- Identify the nature of drug addiction, its types, and the most significant associated risks.
- Examine the role played by educational institutions in raising awareness of the dangers of drugs and reducing their spread.
- Explore preventive methods through awareness of the individual and societal consequences of drug use.

1.3. Significance of the Study

The significance of this study lies in the escalating and seemingly uncontrollable use of drugs, which poses a real threat to society by targeting one of its most vital components: youth. This trend is now encroaching upon other vulnerable groups, particularly children, thereby jeopardising societal stability and contributing to the spread of corruption and crime.

In this context, educational tools are among the most crucial mechanisms relied upon by socialisation institutions to mitigate the severity of social scourges. Educational institutions launch and support various awareness and sensitisation campaigns aimed at highlighting the dangers of negative social phenomena, foremost among them being drug addiction.

1.4. Study Concepts

1.4.1 Educational Institutions

The term “educational institution” is a compound expression comprising two words: “institution” and “educational.” This composite term does not have a fixed linguistic definition outside of the combined meaning of the two words.

Linguistically, the word "institution" derives from the verb *to establish*, which means to create, build, or lay a foundation, such as establishing a family, a people, or a factory. Thus, an educational institution is a learning entity that fulfils the functions assigned to it by society through the interaction of various material, human, pedagogical, and social components (Qasmi Sonia, 2021, p. 332).

1.4.2 Drugs

Linguistically: According to *Lisan al-Arab*, the word *khadr* refers to “a curtain used to shield a girl within a part of the house,” and it came to represent anything secluded within a space such as a room (Ibn Manzur, n.d., p. 230).

The term *mukhaddir* (drug) originates from *khadr*, which means concealment or veiling. For example, it is said, “Her family veiled the girl,” meaning they protected her from shame. A *mukhaddir* is, therefore, a substance that suppresses the nervous system, preventing it from performing its usual functions. Similarly, “the eye was numbed” indicates heaviness or sluggishness; *khadir* denotes lethargy or inactivity (Tijani Zalikha, 2023, p. 11).

Terminologically: There is no universally agreed definition among specialists for the term “narcotic substances.” Various definitions exist, including the following:

“They are any substances that lead to a loss of sensation of one's surroundings, or induce drowsiness or sleep due to their content of depressant, sedative, or stimulant compounds. When taken without medical supervision, these substances can cause physical, psychological, and social harm” (Ben Noui Aisha, 2020, p. 144).

The United Nations Commission on Narcotic Drugs defined narcotic substances as:

“Any raw or prepared substance containing stimulant or sedative elements which, when used for purposes other than legitimate medical or industrial applications, may lead to habituation or addiction, causing physical, psychological, and social harm to both the individual and society” (Hafidha Ben Mohamed & Reda Dagbhar, 2023, p. 19).

Medically, narcotics refer to natural or synthetic substances capable of altering mental activity, with both psy-

chological and physiological effects. They fall into two categories:

- **Permissible drugs** are generally pharmaceuticals available in pharmacies for therapeutic purposes.
- **Prohibited drugs**, which may be of natural origin, such as cannabis or Indian hemp, or synthetic, such as processed hashish. These are typically used for recreational purposes to induce changes in mental function (Ben Noui Aisha, 2020, p. 145).

Psychologically, a drug is defined as any natural or chemical substance that, when consumed or used by an individual, causes a change in personality, mental state, bodily functions, or behaviour (Hafidha Ben Mohamed, 2023, p. 16).

Socially, a narcotic drug is any substance that, when habitually used, affects an individual both socially and psychologically. It causes the user to experience a state filled with pain, anxiety, and tension when deprived of it or upon discontinuation, leading to social and health issues that may result in harm to the user and those around them.

Legally, it refers to any substance whose consumption exhausts the human body and severely affects the mind to the extent that it nearly obliterates rationality. Such substances are typically addictive and are prohibited by statutory laws (Hafidha Ben Mohamed & Reda Dagbhar, 2023, p. 13).

Based on the foregoing, narcotics can be defined as any natural, synthetic, or chemical substance that affects the central nervous system, inducing states of calmness and sleep or activity and hallucinations. These substances leave side effects immediately after their effect wears off and are considered deviant behaviours that violate legal, social, and religious norms.

1.4.3. Substance Use (Drug Abuse):

Substance use is "the consumption of what is impermissible and prohibited." It refers to taking and daring to engage with a substance derived from the verb "to take or consume." According to the Egyptian National Centre for Social and Criminological Research, it is:

"Using any narcotic drug in any of the known forms within a society to achieve a specific psychological or mental effect" (Hafidha Ben Mohamed & Reda Dagbhar, 2023, p. 20).

1.4.4. Awareness:

Awareness refers to the genuine perception of the nature of things. It denotes an individual's understanding and general readiness to respond to a specific subject and the associated positive or negative standards based on their attraction or aversion to it (Doaa Fikry, n.d., p. 103).

1.4.5. Risks of Drugs:

This term refers to the psychological, health, educational, and social effects resulting from drug abuse. These risks include the emergence of psychological disorders such as depression, anxiety, and suicidal tendencies, as well as the development of certain physical illnesses.

1.4.6. Drug Prevention:

Prevention entails all precautions to anticipate a potential problem or avoid specific complications arising from an existing issue. Consequently, various methods or strategies must be devised from different perspectives to prevent drug use.

2. Fundamentals of Drug Addiction

2.1 Classification of Drugs

Drugs encompass a variety of types (Ben Al-Noui, A., 2020, p. 144), which can be summarised as follows:

2.1.1. *Classification of Drugs According to Their Nature:*

- **Natural Drugs:** These are plant-based and refer to substances directly extracted from naturally occurring plants that contain narcotic compounds, whether wild or cultivated. Examples include cannabis (hashish), opium, coca, and khat.
- **Semi-synthetic Drugs:** These are derived from natural substances or plants but are more concentrated and harmful to humans. Examples include morphine (derived from opium) and heroin (derived from morphine).
- **Synthetic Drugs:** These are entirely chemically produced in laboratories using synthetic compounds without any involvement of natural drug sources. Examples include amphetamines, Captagon, and barbiturates.

2.1.2. *Classification of Drugs According to Colour:*

- **Black Drugs:** These are substances characterised by their dark, blackish appearance, such as hashish (cannabis plant) and opium (poppy plant).
- **White Drugs:** These are distinguished by their white colour, appearing in powdered or liquid forms consumed through injection or orally. Examples include heroin, cocaine, codeine, sleeping pills, tranquillisers, and stimulants (Baya Al-Barnawi, 2020, p. 24).

2.2. Causes Leading to Drug Use and Addiction

2.2.1. Causes Related to the Individual:

Several significant personal factors may lead an individual to use drugs. These can be summarised as follows:

- **Weak Religious Commitment:**

There is no doubt that the lack of religious adherence among some youths, especially those in adolescence who do not fully comply with the principles of Islam, such as following its commandments and avoiding its prohibitions, contributes to drug use. They may neglect the Book of Allah and the Sunnah of His Messenger (peace be upon him). As a result, Allah causes them to forget themselves, leading them away from the path of righteousness to that of corruption and misguidance. Allah Almighty says: *“And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.”*

- **Associating with Bad Company:**

Almost all psychological and sociological studies conducted on the causes of drug use, especially for first-time users, confirm that curiosity and peer pressure are among the primary motivations to experiment, often as a means of emotional solidarity with friends.

- **Travelling Abroad:**

There is no doubt that travelling abroad where all temptations are present, entertainment venues are accessible, and drug-using environments may be unmonitored, which can lead to an increased likelihood of drug use.

- **Feelings of Emptiness:**

Undoubtedly, the presence of boredom or idle time, combined with the lack of appropriate venues to channel the energy of young people (such as clubs, parks, and other recreational spaces), contributes to drug use and potentially to criminal behaviour.

- **Low Educational Attainment:**

There is no doubt that individuals with limited education may lack awareness of the severe harms associated with drug use, which can, in extreme cases, lead to certain death.

2.2.2. Family-Related Causes

The family is considered the foundational unit of society, from which the individual is introduced to the surrounding world through the upbringing, customs, and traditions acquired within the household. The family is primarily responsible for guiding children to distinguish between beneficial and harmful behaviours and good and bad conduct through kindness and supervision. It is a foundation for acquiring life experience, enabling individuals to rely on themselves under conscious and well-informed parental guidance.

Numerous sociological studies have shown that drug abuse is a fundamental factor contributing to instability within the family environment. This instability often manifests in reduced marital harmony, escalating conflicts that may lead to separation or divorce. Such circumstances usually leave the individual feeling neglected or uncared for by their parents (Al-Muhannadi, 2013, pp. 69–70).

2.2.3. Society-Related Causes

While the family represents the primary social environment in which a person grows up, various other social groups and affiliations comprise the secondary social environment. These groups may either reinforce or undermine the family's influence. In some cases, these groups compensate for emotional deprivation, lack of acceptance, or feelings of insecurity (Al-Muhannadi, 2013, p. 72).

According to Al-Mutairi and Badr Al-Ghudhoori (n.d., p. 11), the following societal factors contribute to drug abuse:

- The availability of addictive substances through smugglers and dealers.
- The existence of entertainment venues that encourage delinquency in specific communities.
- The presence of foreign labour.
- Economic liberalisation and openness.
- The limited role played by various media platforms.
- The absence of proper educational and moral guidance in schools.

3. The Harms and Effects of Drugs on the Individual and Society

The impact of drugs and drug addiction has been demonstrated in numerous health, psychological, and sociological studies. Experts across various disciplines have confirmed the grave dangers and destructive effects that drugs have on both individuals and society. Drug use and addiction lead to a range of psychological, neurological, cognitive, and physical damages, the most severe of which are the psychological and mental disorders that result from addiction.

Among the most notable effects are sensory disturbances, such as impairments in vision and hearing, distorted perceptions of time and space, and poor judgment in estimating distances and durations. Certain drugs may also cause memory loss and induce severe behavioural, cognitive, and emotional changes. These may include behavioural disinhibition, personality degradation, clinical depression, schizophrenia, anxiety, sleep disorders, psychosis, delusions of grandeur, emotional instability, hallucinations, and suffocation phobia (Amara, 2020, p. 386).

Moreover, drug abuse and addiction can lead to weakened immunity, inflammation of the urinary tracts and tubules, liver swelling and enlargement, and chronic and potentially fatal inflammations of the spleen and pancreas. Other common symptoms include persistent lethargy, memory loss, appetite suppression, and mood swings.

In addition to the psychological and physical health effects on the addict, drug abuse also has profound social and moral repercussions. These are manifested in various behaviours, such as repeated truancy from school, association with deviant peer groups and drug dealers, frequenting suspicious places, committing acts of vandalism, an increase in traffic accidents and suicide rates among users, as well as a rise in crime and homicide rates.

Furthermore, the consequences extend to the economic sphere, where bribery and financial corruption become rampant. Public funds are squandered and stolen by drug cartels that prioritise rapid profit over the nation's wealth and well-being. These criminal networks often infiltrate and manipulate various authorities, including political, security, military, customs, judicial, and economic institutions. This results in widespread tax evasion and the proliferation of diseases, ultimately burdening the national economy. Consequently, the state faces a profoundly difficult economic and public health situation (Ben Mohamed & Dagbhar, 2023, pp. 171-173).

4. The Role of Educational Institutions in Raising Awareness of the Dangers of Drugs and Preventing Their Use

Undoubtedly, the school is a social and educational institution that plays a pivotal role in raising and educating students in the desired manner. Its role is fundamentally educa-

tional and Islamic, nurturing the students' religious conscience and encouraging them to develop self-discipline. The school should work to instil Islamic faith in students' hearts and address problems resulting from youth imitating inappropriate behaviours. Here, the role of the guidance counselor is essential in preventing pupils from falling into drug addiction by making productive use of their leisure time to provide adequate information about the harms and effects of drugs on themselves and their surrounding environment. In addition, raising parental awareness about the risks of this serious scourge and building a link between school and home is vital for protecting children from falling into the grip of drugs. This includes encouraging students in their studies and directing them towards activities that keep them engaged and fulfil their needs, deterring them from this dangerous path (Attiyat, 2003, p. 215).

The influence of peers and the broader school community often becomes more powerful and effective than the guidance of parents. Hence, it is crucial to emphasise the role of educational institutions in shaping sound concepts and skills in students, enabling them to shield themselves from the grave dangers that surround them oftentimes unknowingly. These institutions must bear a significant responsibility: to protect our children, immunise them against the dangers of drugs, and raise their awareness of the nature of these threats and their consequences.

If we were to outline the most critical roles entrusted to educational institutions in combating drug abuse, we must highlight the following aspects:

- Educational institutions must instil the concepts of follow-up, guidance, and supervision in parents and teachers alike.

- Educational institutions should embed religious values in their students, as religious conscience is the best deterrent from engaging in immoral behaviour or even considering it.
- Educational institutions should continuously improve and update their knowledge of modern communication technologies to identify their strengths and weaknesses.
- Educational institutions, as well as parents at home, must take all precautionary measures that would form a substantial barrier to protecting children from the risk of falling into drug addiction.
- Educational institutions must promote the use of modern scientific methods and conduct research into mechanisms to combat the issue of drug use and addiction.

In the same context, Mansour bin Abdulrahman emphasised the necessity of activating the role of the family by reinforcing the importance of the teacher, the school textbook, and cooperation between home and school, focusing on rational approaches that are embodied in the following areas:

- The contribution of educational institutions to the process of socialisation.
- Educational institutions should continue the socialisation process to shape the students' personalities and ensure their awareness of their surroundings.
- Preparing the school as a miniature society to acquaint the students with the broader society and introduce them to its social functions, as learning is a human duty before being merely informational.
- Connecting students with society's prevailing culture and introducing them to their nation's heritage while

fostering a spirit of renewal, creativity, and excellence in response to contemporary developments and civilisational changes, provided these do not contradict Islamic principles and foundations.

- Training young people to develop discipline, appropriate behaviour, and the ability to understand frustrating circumstances and respond to them in a balanced manner.
- Linking educational and instructional activities with community efforts to foster a balanced and well-adjusted generation, surrounded by a framework of religious and moral values, in harmony with their social environment and contributing as active and participatory members of society (Mansour Abdulrahman bin Askar, 2008, p. 10).

Furthermore, the authorities must intensify efforts to employ social, educational, and psychological specialists in schools and official youth institutions to carry out their professional educational and awareness-raising roles in combating drugs and highlighting their dangers and harmful consequences.

Conclusion

The phenomenon of drug use and addiction is one of the most serious issues of our time, facing societies of all kinds, especially given the significant rise in addiction rates across both developed and developing countries. It has become clear that no country, regardless of its social, political, or economic system or its size and power, can completely prevent the emergence of drug-related problems. The issue of preventing the spread of drugs has thus become a priority

for all, as an urgent necessity driven by the dangers posed by the consumption of these toxic substances, particularly the risks they represent to students' psychological and physical health.

Under these circumstances, educational institutions, like other bodies, play an essential role in raising awareness about the dangers of drug use and working towards prevention. They aim to safeguard students' well-being and enhance their social, intellectual, and behavioural capacities. As a primary tool for social and educational matters, including drug use within school settings, these institutions must operate within a coordinated and integrated framework. This involves intensified cooperation between families, media outlets, and broader social institutions to resolve this widespread issue effectively.

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The Arranging of Verses and Surahs of the Holy Qur'an in the Modernist Reading: Mohamed Arkoun as a Sample – Presentation and Critique

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Abstract:

This study addresses a position of the modernist reading in its engagement with the Holy Qur'an and its sciences. It unveils the mechanisms and methodologies it employs to achieve its objectives and purposes. The study is conducted by presenting and discussing one of the most prominent figures of Arab modernist thought – Mohamed Arkoun – regarding his stance on the arrangement of the verses and surahs of the Qur'an, and his connection to the ideas and methods of Orientalists.

To accomplish this study, the following methodologies were employed: descriptive and analytical. The study combines the presentation of the suspicions raised by Mohamed Arkoun and the modernist reading, and the critique of his statements through the theoretical and foundational principles of the science of arranging verses and surahs as established by scholars of Qur'anic sciences.

Keywords: Arrangement of verses and surahs – Mohamed Arkoun – Modernist reading – Orientalism – Historical method – Philological method – Critique.

L'organisation des versets et des sourates du Saint Coran dans la lecture moderniste : Mohamed Arkoun comme exemple – Présentation et critique

Résumé :

Cette étude aborde la position de la lecture moderniste dans son approche du Saint Coran et de ses sciences. Elle dévoile les mécanismes et les méthodologies qu'elle utilise pour atteindre ses objectifs et ses buts. L'étude est menée en présentant et en discutant l'une des figures les plus éminentes de la pensée moderniste arabe, Mohamed Arkoun, concernant sa position sur l'agencement des versets et des sourates du Coran, et son lien avec les idées et les méthodes des orientalistes.

Pour mener à bien cette étude, les méthodologies suivantes ont été utilisées : descriptive et analytique. L'étude combine la présentation des soupçons soulevés par Mohamed Arkoun et la lecture moderniste, et la critique de ses déclarations à travers les principes théoriques et fondamentaux de la science de l'agencement des versets et des sourates tels qu'établis par les érudits des sciences coraniques.

Mots-clés : *Disposition des versets et des sourates – Mohamed Arkoun – Lecture moderniste – Orientalisme – Méthode historique – Méthode philologique – Critique.*

Introduction:

Praise be to Allah who revealed the Qur'an to His servant as revelation and clarification, and guided to its arrangement, recording, and compilation. May Allah's blessings and peace be upon Muhammad ibn Abdullah, the Master of the Messengers and the best of His creation, and upon his family and companions.

Writing and research in Qur'anic studies are among the most beneficial fields due to the nobility of their subject – the speech of Allah, the Glorious Qur'an. Among these studies are those defending the Qur'an and refuting doubts raised about it and its sciences, particularly by Orientalists and those influenced by them, as well as by their methodologies, schools, and Western doctrines, including Arab modernists under the title of the contemporary modernist reading of the Qur'an. This study, entitled **“The Arrangement of Verses and Surahs of the Qur'an in the Modernist Reading: Mohamed Arkoun as a Model – Presentation and Critique,”** aims to clarify and expose the doubts raised by modernist readings of the Qur'an regarding the arrangement of verses and surahs.

They call for reordering the Noble Qur'an not according to the agreed-upon Uthmanic codex arrangement, but rather according to the order of revelation or thematic arrangement. Their purpose, they claim, is to attempt to understand the Qur'an logically, easily, and sequentially. They also seek to understand the Prophet's (peace be upon him) biography by tracing and applying philological methods and chronological criteria for events. In this study, I will present one of these modernist models: the studies of Mohamed Arkoun,

his position on the arrangement of verses and surahs, and the method he chose to study this topic.

This study relies on Arkoun's statements, presenting and analyzing them, and linking them to the views of earlier Orientalists, highlighting the importance of the works and opinions of the scholars of the Ummah regarding the arrangement of the Qur'an's verses and surahs. These works displayed remarkable originality in theorizing and grounding this issue, which has been overlooked by modernists including Mohamed Arkoun, resulting in the neglect of Islamic narration and the dominance of Orientalist views.

It is clear to any researcher in the arrangement of the Qur'an's verses and surahs that this science is closely connected with other Qur'anic sciences, such as the science of the Qur'an's compilation. Discussions of the order of the surahs involve the collection by the Prophet (peace be upon him), then by Abu Bakr (may Allah be pleased with him), and finally by Uthman (may Allah be pleased with him). From the arrangement of verses and surahs developed the science of the coherence between verses and surahs.

On the other hand, Arkoun's position on the arrangement of verses and surahs cannot be understood except by understanding his project of "Islamic Applications."

This topic is divided into an introduction, four main sections, and a conclusion:

- **Section One:** Mohamed Arkoun's position on the arrangement of Qur'anic verses.
- **Section Two:** Mohamed Arkoun's position on the arrangement of Qur'anic surahs.
- **Section Three:** The impact of the arrangement of verses and surahs in the Uthmanic Mushaf from Arkoun's perspective.

- **Section Four:** Mohamed Arkoun's method for arranging Qur'anic verses and surahs.

As for my methodology in this research, I present Mohamed Arkoun's views, study and analyze them, discuss them with detailed presentation, and critique the content of his statements. Allah is the one whose help is sought, and on Him we rely.

1. Mohamed Arkoun's position on the arrangement of Qur'anic verses

Arkoun believes that the verses were not arranged according to a chronological standard; for example, Surah Al-Kahf contains verses that do not belong to it.⁽¹⁾ This claim contradicts the consensus of the Ummah. It is obvious that the Mushaf we have — the Uthmanic Mushaf — is not arranged according to the order of revelation. This consensus was settled after the time of Uthman ibn Affan (may Allah be pleased with him). Arkoun's position on the arrangement of verses can only be understood if we understand his conception and stance regarding the Qur'an and revelation. He believes the Qur'an is subject to historical influence. Therefore, he opposes separating the Qur'an from its historical, social, and linguistic context. This, as is known, strips the Qur'an of its sanctity and divinity. With this view, the Qur'an becomes like any other human product.

Mohamed Arkoun says:

"Furthermore, the revealed scripture is accessible to believers only through the written version of the books or sacred scriptures... This is the second aspect of the book, which is subject to all the constraints and limitations of historical and arbitrary characteristics."

(2)

Arkoun believes there is no alternative way to study the Qur'anic text or divine revelation except in connection with its historical context. It holds an equal status with other revealed scriptures that Orientalists have analyzed through historical criticism.(3)

The summary of this argument is that Arkoun transforms the Qur'an from an eternal text, unbound by time and place, suitable and beneficial for every era and location, into a human text subject to the surrounding historical circumstances, thus losing its sanctity.

Arkoun says:

"I never speak about the word of God or the revealed truth... I want to focus first on the linguistic space of the Qur'an." (4)

He tries to understand the Qur'an through language and historical and intellectual clues. By doing so, he does not distinguish between pagan and revealed religions. He studies the Qur'an critically, subjecting it to Western critical methods. He is heavily influenced by Orientalists and their methodologies, praising their efforts, writings, and studies. This admiration is justified since he is a graduate of the school of Orientalism and the Sorbonne. This influence is reflected in his ideas and opinions, especially regarding the Islamic heritage.

Arkoun states:

"The progress in Qur'anic studies was achieved thanks to the scholarly expertise of Orientalism since the nineteenth century." (1)

After this bias and justification, one wishes he had also praised the efforts of Islamic scholars and their contributions in their writings and methodologies in service of Islamic heritage and humanity in general. Instead, Orientalism is praised, and Islamic narratives are neglected or at best tim-

idly mentioned. On the contrary, whenever there was an opportunity to attack Muslim scholars and their methodologies, he took it, sometimes more harshly than the Orientalists themselves. He referred to their efforts as “classical Orthodox theological readings” and elsewhere said:

"Let us be humble at the same time and acknowledge the gains and achievements of Orientalist scholarship. Therefore, I wholeheartedly salute the efforts and achievements of the pioneers of Orientalism." (2)

After this praise, should we expect him to depart from the general framework of Orientalism, Western modernity, and its outcomes? As Arabs say, “Do not expect more than horse manure.” While he sometimes differed with Orientalists, he agreed with them in methods, approaches, and ways of thinking.

Regarding Mohamed Arkoun’s influence by and relationship with Orientalism, I limit myself to one opinion that summarizes this relationship, that of Abdel Razzaq Harnas, who says:

"Among the examples of students of Orientalists who advanced early in the West—France—and publish their works in French is Dr. Mohamed Arkoun. What concerns us here are those parts of his writings related to the divine origin of the Qur’an. Although this writer has rightly become bolder than his teachers in challenging God, His Book, the Sunnah of His Prophet (peace be upon him), and the Sharia of Islam, it is noticeable that in all he has written about the Qur’an, he remained loyal to the Orientalist heritage. We can hardly find any of the Orientalists’ critiques—old or modern—that he has not adopted and defended. His method is always the same: to obscure these critiques by claiming to benefit from

'contemporary epistemological methodologies' in understanding the Qur'an."

But this so-called benefit always leads to affirming and endorsing the various fabrications of the Orientalists. (1) This opinion summarizes Mohamed Arkoun's stance toward Orientalism as well as toward the Islamic narrative.

The essence of his position on the arrangement of the Qur'anic verses is the necessity of relying on the historical method. Mohamed Arkoun says:

"To establish an open and applied history of Islamic thought—I mean open to this thought and to all its products, which transcend the boundaries and cognitive barriers imposed by heretical and theological literatures—and equally open to the human and social sciences, their methods and inquiries, as has been practiced in the West for the past thirty years. It is also a practical applied history within the same research movement because it aims to meet the needs and hopes of Islamic thought and to fill its gaps since it was forced to face materialistic and intellectual modernity." (2)

Accordingly, Mohamed Arkoun judges the Qur'anic verses according to the historical circumstances surrounding them, including the issue of the arrangement of the Qur'anic verses. Now I will clarify the arrangement of the Qur'anic verses as established in the books of tafsir and Qur'anic sciences, which have been ignored by the modernist readings, foremost among them Mohamed Arkoun.

There is no dispute among the Muslim community that the arrangement of the verses was by divine instruction (tawqif) from the Prophet Muhammad (peace be upon him), as he recited it to the companions day and night, and none of them was heard to contradict the order of any verse. The following evidences testify to this:

□ The hadith of Zaid ibn Thabit (may Allah be pleased with him):

"I lost a verse from Surah Al-Ahzab when we were compiling the Mushaf. I used to hear the Messenger of Allah (peace be upon him) reciting it. So, we searched for it and found it with Khuzaymah ibn Thabit Al-Ansari:

- 'Among the believers are men who have been true to their covenant with Allah' [Al-Ahzab: 23]. We then included it in its surah in the Mushaf." (1)
- This is the story related to the compilation of the Uthmanic Mushaf.
- The hadith of Abdullah ibn Al-Zubair (may Allah be pleased with both of them):
- He said: "I said to Uthman ibn Affan: 'And those of you who die and leave wives behind' [Al-Baqarah: 240]. He said: 'The other verse abrogated it, so I did not write it (or: I left it out).' I said: 'O my uncle's son, did you change anything from its place?' He said: 'No.'" (2)
- The hadith of Ibn Abbas (may Allah be pleased with both of them):

He said: "I asked Uthman ibn Affan: 'What made you put (Al-Anfal), which is one of the Mushaat (repeated), and (Al-Bara'ah), which is one of the Mueen (surahs with a certain meter), together, and not write a line of 'Bismillah Al-Rahman Al-Rahim' between them, but put them together in the seven long surahs? What made you do that?'

Uthman replied: 'The Messenger of Allah (peace be upon him) used to receive revelations over time, and when a surah was revealed, he would call one of those who wrote for him and say: "Put this surah which mentions such and such." When verses were revealed, he would say: "Put these

verses in the surah which mentions such and such." When a single verse was revealed, he would say: "Put this verse in the surah which mentions such and such." (Al-Anfal) was among the first to be revealed in Medina, and (Al-Bara'ah) is one of the last in the Qur'an. Their stories were similar, but the Messenger of Allah passed away without clarifying that it was part of it, and I thought it was part of it. Therefore, I combined them and did not write a 'Bismillah' line between them."

"In the Name of Allah, the Most Merciful, the Most Compassionate," and placed it in the long surahs. These three authentic hadiths clearly state that the order of the verses in each surah was by the directive (tawqifi) of the Prophet (peace be upon him).

Another evidence is that if the arrangement of the verses had been by the companions' own reasoning (ijtihad), they would have placed the abrogating verse after the abrogated one, as in the case of the verses: 'Those among you who die and leave wives shall wait for four months and ten days' [Al-Baqarah: 234], and 'Those among you who die and leave wives, a bequest for their wives, a provision until one year passes without their being expelled' [Al-Baqarah: 240]. According to the majority, the latter verse abrogates the former, yet it comes after it in the verse order.

Since this arrangement was by the Prophet's directive (tawqifi), the miracle (i'jaz) lies in the coherence between the verses of each surah. It is also a challenge to produce a surah like it, as Allah says: 'And if you are in doubt about what We have sent down upon Our Servant, then produce a surah like it' [Al-Baqarah: 23].

Al-Suyuti (d. 911 AH) said: "...His (the Prophet's) recitation of it in front of the companions shows that the order of its verses was by tawqif, and the companions would not

have arranged it differently from what they heard the Prophet (peace be upon him) recite; this reached the level of mutawatir (mass transmission)." Thus, the issue of the order of the verses within a surah is agreed upon by the scholars of the Ummah.

Badr al-Din al-Zarkashi (d. 794 AH) said: "As for the arrangement of the verses in each surah and the placement of the basmala at its beginning, this arrangement is unquestionably tawqifi and there is no dispute about it, and thus it is not permissible to reverse it."

Scholars have unanimously agreed that the arrangement of the verses is by tawqif, and that ijtihad played no role in this order, because Gabriel would bring the verses to the Prophet (peace be upon him) and instruct him on their place in the surah or among the previously revealed verses, so the Prophet (peace be upon him) would command the scribes to write them in their designated place.

Since the order of the verses is by the Prophet's directive, there is no room to discuss the chronological criterion mentioned by Muhammad Arkoun. The time factor is relevant only in the reasons for revelation (asbab al-nuzul), which every tafsir (Qur'anic exegesis) book explains, including whether the verse is Meccan or Medinan. This claim belongs to the Orientalists, and Muhammad Arkoun is merely a transmitter and disciple of theirs, relaying what his teacher Louis Massignon approved.

2. Muhammad Arkoun's Position on the Arrangement of the Qur'anic Surahs

Arkoun believes that the Qur'an was not arranged according to chronological order. Evidence for this is shown, as indicated in Surah Al-Baqarah, which is the second surah by

the Qur'an's arrangement, not by chronological order. The ninth surah, At-Tawbah, is one of the latest revealed surahs, yet it holds the 115th position in the Qur'an's order. Surah Al-Hujurat is ranked 49th in the Qur'an, while it should be 114th chronologically.

This section will present Arkoun's position on the order of the Qur'anic surahs and the significant scholarly disagreement on this matter. The difference between the modernist (hadathi) reading and the traditional Islamic narrative regarding the order of the surahs is deep due to differing aims and purposes. I will also show the accepted arrangement of the Qur'anic surahs as established in the science of Qur'an and the records of tafsir.

The matter of surah arrangement is a subject of dispute: is it tawqifi (by prophetic directive) or ijthadi (a result of the companions' effort)? Both views have valid points and some weight.

First view: Tawqifi (by prophetic directive)

Its proponents cite evidence including:

1. Many hadiths mention the consecutive surahs according to the Mushaf's order, with only one hadith indicating otherwise, which does not contradict the idea that the arrangement is tawqifi. Among these hadiths is the one narrated by Muslim from Abu Umamah al-Bahili, where the Prophet (peace be upon him) said: "Recite the Qur'an, for it will come as an intercessor for its companions on the Day of Judgment. Recite the two bright ones: Al-Baqarah and Aal-Imran, for they will come on the Day of Judgment as if they were two clouds, or two shades, or two flocks of birds disputing on behalf of their companions. Recite Surah Al-

Baqarah, for taking it is a blessing, leaving it is a regret, and the devils cannot approach it."

2. From the companions, Ibn Mas'ud said: "Al-Isra'il, Al-Kahf, Maryam, Taha, and Al-Anbiya are among the 'free ones' (Al-Utaq al-Awwal), and they are among the ancient ones."
3. Abu Dawood Al-Tayalisi and others narrated from Abdullah ibn Aws ibn Hudhayfah that the Qur'an was divided into groups (ajzaa) of three, five, seven, nine, eleven, thirteen, and the final group (Hizb al-Mufasssal), as learned from the companions of the Prophet.
4. The division of the Qur'an into long, medium, short, and detailed surahs is transmitted from the companions by the Prophet's teaching, with many reports supporting this division.
5. Rational arguments include:
 - The groups of surahs like the 'Huwwamin' and 'Tawasin' do not follow the order of the 'Mushaat' or surahs starting with 'Alif Lam Mim', which are not successive.
 - The arrangement does not follow the order of revelation, as Meccan surahs do not always precede Medinan ones.

Second view: The arrangement of surahs is ijtihadi (companion's effort)

Evidence includes:

1. The hadith of Uthman ibn Affan, which explicitly states they had no prophetic directive on the arrangement of surahs, and thus he exerted effort re-

garding the arrangement of Surah At-Tawbah and Al-Anfal.

2. The hadith of Aisha, about the Iraqi man who asked her about compiling the Qur'an, indicating that the order was not fixed as it was revealed gradually.
3. It is established that the Prophet recited Surah An-Nisa before Aal-Imran in prayer, indicating that the order was flexible.
4. It is known that the companions' Mushafs differed in their order from Uthman's Mushaf (for example, Ibn Mas'ud's Mushaf's order was different from that of Ali and Abu Bakr ibn Abi Shaybah).

The disagreement between these two views is very strong. Most scholars support the second view, which Zarkashi called the view of the majority of scholars, explaining that the disagreement is mostly verbal, since those who say the arrangement was ijthadi mean the companions arranged it based on their knowledge of the reasons for revelation and the location of verses.

Ibn Atiyyah argued that many surahs' order was known during the Prophet's lifetime, such as the long surahs, 'Huwwamin,' and detailed surahs, but some were not ordered until after the compilation of the Mushaf.

Abu Ja'far ibn Al-Zubayr said: "The narrations testify more than Ibn Atiyyah stated, with only a few exceptions where disagreement might occur."

What appears regarding the Qur'an is that the original principle is transmission in all matters related to the Qur'an—its surah order, verses, names, and virtues. No one has discretion in these matters. Discretion only appeared later in aspects related to its writing, vocalization, decoration, naming surahs, numbering verses, adding pause

marks, and other scholarly innovations, which were accepted.

3. The Impact of the Arrangement of Verses and Surahs in the Uthmanic Mushaf from Muhammad Arkoun's Perspective

Arkun believes that the arrangement of the verses and chapters was not based on a rational or formal criterion. He says: "The Qur'an consists of scattered, fragmented texts disconnected from their original context, even if they are gathered within the covers of the mushaf or the official closed text." He also states elsewhere: "We are finally certain, with regard to ourselves as contemporaries, that the purely linguistic connection that links the official closed text (or the final completed text) with the Qur'anic discourse – understood as a collection of chapters that were uttered and accepted under specific initial conditions – has been lost forever and cannot be recovered. This loss of connection began with the death of the first generation of Companions who personally witnessed the emergence of the Qur'anic phenomenon."

This conclusion reached by Muhammad Arkun is based on a premise he assumes to be correct when he says: "I insist here on the oral character of the Qur'an initially because it was not written until later."

This stance on the arrangement of the verses and chapters of the Holy Qur'an, as well as other Qur'anic sciences, summarizes Muhammad Arkun's position on the Word of God Almighty in our hands, preserved in hearts and recorded in mushafs. He calls it: "the second Qur'an."

The terms "the official closed text," "the Qur'anic event," and each of these terms carry their own connotations and

effects, linking to a fundamental pillar of his project which he called applied Islamics: "historicization" or "historicism" — linking the revelation to social, political, cultural conditions, the desert environment, and others — to emphasize the humanity of this "cultural product," lifting its sanctity and treating it like other literary and human texts.

Consider his words as he describes the Noble Mushaf: "This physical volume that I touch and hold with my hand, transfer from place to place, read and interpret after performing ablution and purification; this is the book that was completed through the transition from an oral culture to a written culture."

What Arkun declares here, distinguishing between the recited Qur'an and the written Qur'an — or as he calls it, the "oral discourse" and the "official closed text" — echoes Plato's thought, who distinguished between speech and writing, and also echoes Spinoza's thought who differentiated between the written and printed revelation. Ferdinand de Saussure also devoted a chapter to this distinction. Originally, this differentiation was a method of other philosophers, and Arkun repeated and confirmed this method.

He also states explicitly: "The transition from the stage of oral discourse to the stage of the official closed written text was not achieved except after many deletions, selections, and linguistic manipulations that always occur in such cases. Not all oral discourse is recorded; rather, some things are lost along the way. This is because the compilation took place under intense political struggle over power and legitimacy."

Researchers must carefully study Muhammad Arkun's methodology in his writings, interviews, recordings, and his overall stance on Islamic heritage in order to understand these details.

If we understand his stance on the Qur'an and his vision of it through the "modern reading of the Qur'an," we can grasp his aim in rearranging the mushaf according to chronological order of revelation, which does not differ from what Orientalists before him have established. Hashim Saleh, translator of Arkun's works, says in the introduction to the translation of Arkun's book "Issues in Critique of Religious Reason": "What Arkun does to Islamic heritage closely resembles what European scholars and thinkers have done regarding Christianity." It is not hidden to researchers that these Western projections on Qur'anic verses have methodological and scientific defects, which will be discussed in the fourth chapter.

Based on these premises regarding Arkun's stance on the non-chronological order of verses and chapters, he concludes that there are hardly any cohesive textual units in the Qur'an except rarely. Rather, the formation mostly happened in three ways:

1. A kind of overlapping between verses somewhat related or unrelated in their chronology.
2. Concerning the circumstances of the discourse when it was first uttered.
3. Concerning the content or its expressive formulation.

One who studies Muhammad Arkun's statements will find many contradictions, confusion, and lack of clarity on many issues included in his books and articles. This inconsistency results from his distancing from the Islamic narrative and not consulting original sources. For example, regarding the arrangement of verses and chapters, there is no reference to Islamic sources and references, which are rich in this field. Much of his interaction with Islamic heritage and transmission was mediated by Orientalists, not directly. This

clearly shows weakness, lack of editing and verification in clear matters known to anyone who reads the Qur'an.

When browsing the Noble Mushaf, one finds for each chapter its number, whether it is Meccan or Medinan. Anyone familiar with exegesis books finds references to reasons for revelation and the order of verses and chapters. The second cause of contradiction is "lack of mastery of Arabic." Arkun did not exert effort or time to master the Arabic language, its secrets, and the evidence of its miraculousness. How then could he understand the Word of God, which reached the highest levels of eloquence and is the most articulate language? Most of his writings were in French and translated into Arabic, as if his audience were not Arabic readers but Western elites — which is very strange.

He denies the existence of cohesive textual units in the Qur'an except rarely. If this were true, those opposed to the Islamic call among the polytheists of Quraysh would have been the first to respond. If they found an entry or a door to attack from this doubt, they would have done so, and they were masters of rhetoric, poetry, and eloquence. Their ultimate attack on the Prophet was that he was a sorcerer, poet, or madman, out of their inability, as the Qur'an challenged them to produce anything like it — it is the miraculous Word of God Almighty.

Then Muhammad Arkun says: "Yes, this does not negate the possibility of finding a central idea even in a long chapter like Al-Baqarah." Despite admitting the lack of textual sequence in the Qur'an, he describes this sequencing as astonishing to the mind but hiding a deep semiotic order. This reveals his confusion and lack of deep, clear study of exegesis books. Had he done so, he would not have reached these conclusions, which are, at best, weak and contradictory.

For example, Arkun praises the exegesis of Fakhr al-Din al-Razi (d. 606 AH), titled "Al-Tafsir al-Kabir (Mafatih al-Ghayb)," saying: "It awaits to be scientifically exploited," and also: "It is distinguished by fertility." However, he overlooks that al-Razi's tafsir is one of the most detailed works that focused on the science of coherence (al-munasaba), examining the relation between verses and chapters. How then can he say there are no cohesive textual units? Jalal al-Din al-Suyuti (d. 911 AH) and Burhan al-Din al-Biqā'i (d. 885 AH) also excelled in this field in works such as "Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar."

Whoever contemplates the Qur'an finds harmony among its verses and chapters. Despite differences in length, short chapters usually have a unified theme, and their names indicate their topic, as in the chapters of Juz' Amma. Long chapters may have one topic presented in various contexts or multiple topics.

Some contemporary scholars have studied this under the term "thematic unity" or, following earlier scholars, "the purpose of the chapter." Investigating thematic unity or chapter purposes is a fascinating subject if those involved avoid artificiality in examining coherence.

One cannot understand thematic unity or uncover chapter purposes without considering the following elements:

- The name of the chapter
- The chapter's topics
- The general interpretation of the chapter

This indicates how deeply related the arrangement of verses and chapters is to other Qur'anic sciences.

What is the consequence of not knowing the chronological order of verses and chapters? The modern reading of the Qur'an, especially by Muhammad Arkun, leads to harms

such as losing track of the development of the meaning of words in the Qur'an, exemplified by concepts like "disbelievers" and "believers."

These harms imagined by Arkun stem from his belief in the Qur'an and his division between oral and written as previously mentioned. What he asserts here leads to removing the barrier of sanctity and the belief that the Qur'an came with fixed and eternal rulings. To remove this barrier, the modern reading resorts to what is called "historicization," linking the Qur'anic verses to their environmental circumstances, times, and varying contexts.

We can summarize the methodology of the historical reading of Qur'anic verses by connecting them to temporal and spatial frameworks as follows:

1. Employing reasons for revelation, abrogation (naskh), clear (muhkam) and ambiguous (mutashabih) verses, Meccan and Medinan classifications to establish the legitimacy of historicism and to surpass limits and controls respected by interpreters and jurists.
2. It is impossible to derive legislative rulings from verses according to their view because rulings may vary between general and specific, abrogating and abrogated.
3. Modernists believe that verses of rulings represent only a limited portion of the total verses, affected by the special conditions and stops where they were revealed.
4. Modernists believe Qur'anic verses do not carry fixed or absolute meanings; they impose relativity on rulings verses.
5. The doctrines in these verses depend on the level of knowledge at the time of revelation.

Muhammad Arkoun links the arrangement of the Quranic verses and chapters to the compilation carried out by Uthman ibn Affan (may God be pleased with him) and the circumstances surrounding it. He believes that in this compilation, the copies of the companions of the Prophet, which they had written by their own hands, were lost. This led to the loss of an important aspect that affected the recording of the Quran. He exemplifies this by the Mushaf (written copy) of Abdullah ibn Mas'ud (may God be pleased with him). Based on this, a "chaos" arose in the arrangement, and "randomness" in the selection of the positions of chapters and verses. Arkoun says: "We know that the system of ordering chapters and verses in the Mushaf does not follow any real chronological order, nor any rational or logical criterion. For our modern minds, accustomed to a certain methodology of composition, construction, and presentation based on logical argumentation, the text of the Mushaf and its method of arrangement surprise us with their chaos." He strives to rearrange the verses and chapters of the Quran and thus describes it as "chaotic." He calls for a historical study to know the correct chronological order of verses and chapters.

He sees that a historical reading of the Quran, including arranging verses and chapters in chronological order, helps in understanding the real circumstances faced by the Prophet's contemporaries. Therefore, he praised the efforts of orientalists in reordering the Quranic chapters chronologically, saying: "... after the formation of the official closed text with its arbitrary arrangement of chapters and verses." Arkoun calls for a new reading of the Quran and a new ordering of its chapters based on a chronological reading of the Quran, arranging verses and chapters in chronological order, stat-

ing: "This critical edition specifically includes a chronological classification of chapters and verses in order to discover the earliest linguistic events of the oral text."

You may consider the harshness of this description: "chaos," repeated in more than one place.

4. Muhammad Arkoun's Method for Arranging Quranic Verses and Chapters

Muhammad Arkoun believes that the method that can be relied upon to understand the chronological order is the philological reading and chronological studies, as they are capable of conceiving a solution for the chronological sequence of chapters and verses, as well as the arrangement and organization of the totality of the phrases and texts of the revelation.

To apply this reading or methodology, Muhammad Arkoun refers to the critical examination of the history of the Quranic text as represented in the orientalist project, foremost among them the German orientalist Noldeke (d. 1930) in his "History of the Quran," first published in 1860, followed by Schwally, Bergsträsser, Brätzl, and then the attempt of Régis Blachère. Arkoun views these attempts as incomplete and capable of being surpassed, yet despite his attempts at renewal and criticism of orientalists' works, he did not surpass Noldeke's work, which served as the lens through which he viewed the Quran.

Regarding chronological studies, Arkoun presents examples of orientalists who examined the order of Quranic chapters, including the English orientalist Robinson, German orientalists Noldeke and Schwally, and the orientalist Bell. As for the importance of chronological sequence for Arkoun: he sees that working with the chronological order of Quranic verses allows us to historically understand, with precision,

the repeated debates with many opponents and the social and political positions of the social groups active on the scene.

Arkoun believes that if this chronological sequence were applied, it would result in "a less simplistic and more historical theology." However, he notes that Muslims oppose the possibility of adopting and applying chronological sequencing to the Quran.

What is evident from Arkoun's statements is his deep alienation to all Western intellectual productions, especially orientalist works. His approach to the Quran follows the orientalist method and introduces the idea of differentiating between the oral and written Quran, siding with the oral, seeing writing as the cause for freezing the oral Quran. This is not his own innovation but borrowed from the French philosopher Jacques Derrida, employing statements from philosophers ranging from Plato to Jean-Jacques Rousseau and others.

Rejecting any of the critical methodologies Arkoun used in critiquing Islamic heritage—philological, linguistic, anthropological, historical, and others—would inevitably lead to failure, disorder, and distance from methodological and scientific rigor. Thus, the epistemological and methodological defects of the modernist reading can be summarized as its attempts to impose Western methodologies on the Quranic verses, as noted by Taha Abdurrahman in his critique of the modernist method:

- Those who do not transition from Islamic tradition and narrative and fail to master its tools and methods will inevitably lose the ability to critique.
- The proponents of this reading insisted on ignoring Muslim sources and references, accusing their oppo-

nents of traditionalism and rigidity, which led them to fatal scientific errors showing ignorance of the Arabic language and Islamic criticism methods such as hadith and usul scholars.

- The modernist reading is characterized by exaggerating the results obtained, as seen in the issue of ordering Quranic verses and chapters. Examining these results alongside abundant Western sources shows they fall into one of three possibilities: either repetition of orientalist conclusions, repetition of Islamic scholars' conclusions, or mixed merchandise not reaching the conclusions of either.

The modernist reading also involves:

- Reversing the order of facts and accepted truths related to the Quran by spreading reports and opinions mentioned by early commentators as if they were aberrant ideas and false doubts that should be discarded. The modernist reading, led by Arkoun, turns these into essential facts and builds on them judgments full of corruption because what is built on falsehood is false. This confirms the "selective" approach that orientalism and the modernist Arabic reading followed.
- Mechanically applying skepticism at all levels of the Quran, from the revelation to all related sciences, claiming doubt is the path to discovery. This skepticism applied to the Quranic text and its sanctity has led their studies and analyses to confusion, ambiguity of judgments, and contradictory results.

Therefore, the methodology proposed by Muhammad Arkoun is a clear imitation of what Western culture and modernity produced. The claim that Arkoun applied methodologies and theories never before applied to the Quran is

invalid because what he did was nothing but mechanical imposition, which is neither innovation nor renewal.

Consequently, the results Arkoun reached by applying the philological method and the chronological standard in arranging Quranic verses and chapters lacked objectivity and logical conditions that every scientific research must include. This is because the method is borrowed from Western epistemological fields different from the field it was imposed on without reviewing its procedural characteristics and without considering the logical specificities of this field. Also, this method and others severed the connection with the Islamic narrative, resulting in a distorted perception, disconnected from its roots, and far from the depth of Islamic civilization and its culture centered on revelation and its sciences.

Hashim Saleh, commenting on Arkoun's choice of this method based on the historical ordering of chapters, states: "The German philological school (i.e., the school of Noldeke and his students) revealed that the order of chapters in the Quran does not observe chronological sequence... This school tried through precise philological analysis to arrange the Quran in a historically correct order as much as documents and data allow." Arkoun gave an example showing the order he adopted for the Quranic chapters, relying on philologists and ignoring the efforts of ancient and modern scholars of tafsir and Quran who studied this matter carefully. He says, explaining the difference between the order of Surat Al-Hujurat in the Mushaf and the order chosen by philologists: "It appears that Al-Hujurat, which is arranged as number 49 in the Quran, actually represents order number 114. This was revealed by modern philological historians

who arranged the chapters and verses of the Quran in a real chronological order."

Note how Arkoun describes this chronological order as "real," while this approach is relative and subject to debate and dispute. How could a reasonable person abandon the Islamic narrative, which is a consensus after Uthman ibn Affan (may God be pleased with him), where the work was stabilized based on the Uthmanic Mushaf arrangement, and turn to an order full of criticism and refutation? Perhaps Arkoun's strong inclination toward secularism and scientific approaches made him treat these as absolute truths and central principles in all his positions on Islamic heritage issues.

The example he gave regarding Surat Al-Hujurat, placing it as number 114 in chronological order, means it is the last chapter revealed to the Prophet (peace be upon him), unless Arkoun considers the number of chapters 115 or more since he mentioned Surat At-Tawbah as one of the last chapters revealed, which might occupy number 115.

Jalal al-Din al-Suyuti (d. 911 AH) said: "The chapters are one hundred and fourteen by the consensus of those deemed reliable. It is said thirteen, considering the merging of Al-Anfal and Bara'ah as one chapter."

From a scientific and methodological perspective, the arrangement of Quranic chapters according to their revelation order is not without problems, and it is impossible to determine the exact correct order for all chapters, contrary to Arkoun's claim. Moreover, no arrangement escapes scientific and objective criticism or is supported by strong and reliable chains of narration. Those who look into al-Suyuti's encyclopedic work on Quranic sciences "Al-Itqan fi 'Ulum al-Quran" find various orders attributed to Jabir ibn Zaid, Al-Husayn, Ikrimah, Ibn Abbas, and a fourth order without a known source.

Therefore, the researcher wonders where Arkoun got this from. Looking at tafsir books that arranged the Quran according to revelation order, there have been ten attempts, the most famous by Muhammad 'Izzat Darwaza, who relied on the order in the Mushaf of calligrapher Qadrougli, printed under the supervision of a special committee of scholars, placing Surat Al-Hujurat at number 106. Thus, there remained differences in ordering concerning precedence and delay, and whether the chapter is Meccan or Medinan. How then could Arkoun judge his chronological order method as "correct" and "real"?

Regarding Arkoun's surprise at the opposition of Muslims to rearranging the Mushaf according to chronological order, the answer is brief: Muslims have known the greatness of God's Book in its words, meanings, and arrangement. Despite the legitimate scholarly disagreement over whether the order of chapters is divinely mandated or subject to interpretation, both sides agree that the secrets and wisdom in the Quran's arrangement indicate that it is the word of the Lord of the Worlds.

Al-Jahiz (d. 255 AH), the orator of the Mu'tazilites, whom the modernist reading praised for their creativity and intellect, said: "God named His Book a name different from what the Arabs call their speech, in terms of structure and detail. He named its whole 'Quran,' as they named a 'diwan'; some parts are called 'surah,' some 'ayah,' like a line, and its end is a separator like a rhyme."

Abu Bakr al-Anbari (d. 328 AH) said: "Whoever acts to abandon consensus and arranges the chapters according to their locations in Mecca and Medina does not know where Al-Fatiha falls due to disagreement over its place of revelation and is forced to delay the verse at the beginning of 235

(of Al-Baqarah) to the beginning of 240. Whoever corrupts the arrangement of the Quran has disbelieved in it, and the words of the Prophet (peace be upon him) concerning the quarter revealed are true."

Therefore, the claim to reorder the Quran according to chronological order and describing the Uthmanic Mushaf's arrangement as "chaos" is nonsense aimed at undermining the sanctity of God's words. The greatness of the Quran remains in its collection and arrangement, verse by verse, chapter by chapter, a profound greatness and wisdom because it is from the Wise, the Acquainted.

Conclusion:

By following the verses and statements of Muhammad Arkoun regarding the arrangement of the verses and chapters of the Qur'an, we arrive at the following conclusions: The researcher concluded that Arkoun built his view of the Qur'an and the arrangement of its chapters and verses on three foundations:

The first foundation: the distinction between the oral text and the written text.

The second foundation: the historicity of the Qur'anic text.

The third foundation: the chaotic arrangement of verses and chapters.

Muhammad Arkoun relied in his stance on the arrangement of verses and chapters on the historicity of revelation.

He employed the philological method and the chronological criterion in arranging the verses and chapters, in his project aimed at rearranging and reading the Qur'an in a new way.

The study concluded that Muhammad Arkoun was influ-

enced by and praised the orientalist's regarding the issue of the Qur'an's arrangement, while completely neglecting Islamic sources and references.

The study affirmed the fixed (divinely mandated) nature of the arrangement of the Qur'anic verses, the existing disagreement regarding the arrangement of its chapters, and that the fruit of this disagreement differs entirely from the goals and objectives of modernist readings.

- And our last prayer is that all praise is due to Allah, Lord of the Worlds -

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The impact of artificial intelligence on the learning of written expression in french as a foreign language. study with master's (m1) students, university of M'sila

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Abstract:

This research explores the impact of artificial intelligence on improving written production through tools such as ChatGPT and Language Tool. An experiment was conducted with first-year Master's students in French as a Foreign Language (FLE) at the University of M'sila. The results reveal a significant improvement in the quality of written work, particularly in terms of grammatical correction and lexical enrichment. The study thus highlights the need to combine technology with human guidance to foster student autonomy.

Keywords : French as a Foreign Language, written expression, artificial intelligence, learning, students

L'impact de l'intelligence artificielle sur l'apprentissage de l'expression écrite en français langue étrangère. Étude menée auprès d'étudiants en master 1 (M1) à l'université de M'sila.

Résumé :

Cette recherche explore l'impact de l'intelligence artificielle sur l'amélioration de la production écrite à l'aide d'outils tels que ChatGPT et Language Tool. Une expérience a été menée auprès d'étudiants en première année de master en français langue étrangère (FLE) à l'université de M'sila. Les résultats révèlent une amélioration significative de la qualité des travaux écrits, notamment en termes

de correction grammaticale et d'enrichissement lexical. L'étude souligne ainsi la nécessité d'associer la technologie à l'accompagnement humain pour favoriser l'autonomie des étudiants.

Mots-clés : *français langue étrangère, expression écrite, intelligence artificielle, apprentissage, étudiants*

Introduction:

Current teaching methods have undergone a radical transformation due to recent technological advances, particularly in the field of foreign languages. Among these innovations, artificial intelligence now holds a significant place, offering teachers and learners increasingly intuitive and interactive tools. Far from being limited to simple automatic correctors, these advanced systems serve as true educational assistants, capable of reformulating, correcting, and even providing stylistic advice tailored to the learner's level.

These technologies open up exciting possibilities, especially for improving written expression in the context of French as a foreign language—an advanced skill that involves vocabulary, grammar, and discursive coherence. The growing use of platforms like ChatGPT and Language Tool by learners raises crucial questions: Do these tools truly improve the quality of written production? Do they help learners better master language rules? Or do they risk creating a dependence on instant corrections?

This reflection leads us to formulate our central research question: under what conditions can AI serve as a lever for progress in written expression? Based on this question, we propose the following hypothesis: a guided use of these tools, combined with a critical analysis of the suggestions provided, would enable students to improve their written production.

To test this hypothesis, our study will focus on a sample of first-year Master's students in French as a Foreign Language at the University of M'sila, examining two key aspects:

- The correction of grammatical and lexical errors;

- Vocabulary enrichment.

The objective of this study is to demonstrate the impact of artificial intelligence tools on improving writing skills among first-year Master's students in the French as a Foreign Language department at the University of M'sila.

1- Theoretical Framework:

The use of artificial intelligence (AI) in the teaching of French as a Foreign Language (FLE) is generating growing interest, particularly in the field of written production. AI—especially natural language processing technologies such as ChatGPT—enables advanced linguistic interactivity, paving the way for virtual immersion and individual appropriation of the target language. These technologies go beyond simple text generation; they analyze, correct, and offer suggestions for improvement, which are integrated into a personalized learning approach.

Many recent studies have highlighted the contribution of AI to improving learners' written expression. Eleni (Mavropoulou, 2023, pp. 63-70), for example, examines the use of ChatGPT in teaching French as a Foreign Language (FLE) for specific purposes. It shows that this tool allows for the creation of tailored didactic content and meets learners' needs in terms of grammatical correction and lexical enrichment. Furthermore, Camélia (Bechiri, 2024, pp. 139-148), (Mavropoulou, 2023, pp. 63-70) emphasizes that AI serves as a complementary tool to the teacher's work, providing immediate feedback on students' written productions, which promotes constructive self-revision.

Among the most widely used tools, ChatGPT stands out for its ability to generate text in a fluid and contextual manner, thus facilitating writing, reformulation, and the synthesis of ideas. Language Tool, on the other hand, is a multilin-

gual grammar checker that offers targeted recommendations regarding textual coherence, syntax, and style. These tools contribute not only to the technical improvement of written work but also to learner autonomy, encouraging students to reflect on their mistakes and progress independently.

However, the integration of AI into the teaching of French as a Foreign Language should be approached with caution. The teacher plays a central role in guidance and assessment, as the machine cannot replace pedagogical expertise or human sensitivity in correcting or interpreting a text. The use of artificial intelligence should therefore be seen as an additional pedagogical tool—one that can enhance motivation and progress, but that requires thoughtful support. (UNESCO, 2021)also emphasizes the importance of preserving fundamental values such as fairness, transparency, and human responsibility in the use of educational technologies.

In short, AI offers considerable potential to enrich the teaching of written expression in FLE. When used as a complement to traditional teaching, it allows learning to be tailored to the specific needs of learners while promoting their autonomy and engagement in the writing process.

2. Methodological Framework:

Our research was conducted within the French Department at the University of M'sila, involving 40 first-year Master's students, with the aim of analyzing the impact of artificial intelligence on the improvement of written production. The study group consisted of 37 women and 3 men, aged between 22 and 30.

To ensure the objectivity of the results, the students were randomly divided into two equal groups:

- a control group, which received no intervention, and

- an experimental group of 20 students who received support through the use of artificial intelligence.

The experiment was carried out over four sessions, each lasting 1 hour and 30 minutes.

- **Session 1:** Write a formal letter of complaint (200 words)

Session 2: Write an argumentative text on a societal topic (250 words)

Session 3: Write an autobiographical narrative using the passé composé and the imparfait correctly (300 words)

Session 4: Rewrite a text with lexical enrichment and syntactic correction

The written productions were evaluated using a common assessment grid, including:

- Grammatical accuracy (10 points)
- Lexical richness (5 points)
- Coherence and structure (5 points)

Questionnaire

At the end of the experiment, students from both groups completed an anonymous questionnaire aimed at assessing:

- Their perception of learning written expression
- Their level of motivation
- And for the experimental group:
- Their experience with using AI in writing

Table 1. Comparison of Results

Evaluated Criteria	Experimental Group	Control Group
Grammatical Correction	8.4/10	6.5/10
Lexical Richness	4.2/5	3.1/5
Coherence and Structure	4.6/5	3.9/5
Average Total	17.2/20	13.5/20

Questionnaire Results

- 90% found AI useful for correcting mistakes.
- 70% believe that AI helped them improve their vocabulary.
- 40% admit to having “copy-pasted” sentences suggested by AI without always understanding them.
- 60% wish to receive specific training on the pedagogical use of AI.

3. Analysis and Presentation of Results

- The table No. 1 above presents a comparison between the results of the experimental group that used artificial intelligence tools and those of the control group. The evaluation criteria in this test are: grammatical correctness, lexical richness, coherence, and structuring.

Grammatical correctness: The experimental group achieved an average of 8.4/10 compared to 6.5/10 for the control group.

- The use of tools such as ChatGPT or Language Tool allowed students to better identify and correct errors,

thanks to the automatic suggestions generated by these technologies.

Lexical richness: The average for the experimental group is 4.2/5, while the control group had an average of 3.1/5.

- The use of AI helped enrich the vocabulary of the experimental group by proposing synonyms or reformulations.

Coherence and structuring: The outputs were evaluated at 4.6/5 for the experimental group and 3.9/5 for the control group.

- Students in the first group used AI to rewrite, which helped them better organize their ideas.

Overall average: The experimental group obtained an overall average of 17.2/20, higher than that of the control group, 13.5/20.

- These results confirm the impact of AI on the quality of written productions.
- The questionnaire helped to better understand the perception of students in the experimental group.

90% of respondents find that AI is useful for correcting mistakes, which reflects a high level of satisfaction. 70% consider that AI helped them enrich their vocabulary, confirming its positive impact on lexical enrichment. 40% admit to having copy-pasted without understanding, highlighting a risk of dependency in the use of AI. 60% of the students express a desire to receive training on how to use these tools. This shows they need guidance that allows them to use AI autonomously.

4. Discussion:

The results obtained reveal a gap between the two groups (experimental and control), particularly in terms of grammatical correction, lexical richness, and textual coherence.

a) **Grammatical correction:** Students who used artificial intelligence tools such as Language Tool or ChatGPT achieved better grammar results, with an average of 8.4/10 compared to 6.5/10 for the control group. Thanks to automatic correction accompanied by contextualized explanations, students were able to identify and understand their errors more quickly. Several also noted in the questionnaire that these tools helped them assimilate some complex grammatical rules, such as past participle agreement or the choice between subjunctive and indicative moods.

b) **Lexical richness:** Artificial intelligence also had a positive impact on vocabulary enrichment. The experimental group obtained an average of 4.2/5 compared to 3.1/5 for the control group. The tools used served as genuine lexical aids, suggesting synonyms and varied reformulations. This allowed students to diversify their lexical fields, especially in demanding text types such as arguments or narratives.

c) **Structuring and coherence of discourse:** The productions of the experimental group stood out by better organization of ideas, with an average of 4.6/5 compared to 3.9/5 for the control group. Students often used AI for critical proofreading, requesting suggestions to reorganize their paragraphs or improve the flow of their reasoning. This resulted in texts that were better structured and more coherent, particularly in longer formats such as formal letters or argumentative essays.

Despite the observed advances, the qualitative analysis of the questionnaire responses highlights several points of caution:

- ✓ Nearly 40% of the students admitted to copy-pasting the suggestions from artificial intelligence without reflection, raising questions about the actual degree of appropriation of the proposed content.
- ✓ Some students expressed reservations about the relevance of the automatic corrections, especially when it came to nuanced formulations, literary style, or complex argumentation, where artificial intelligence sometimes seemed to lack subtlety.
- ✓ Others mentioned feeling guilty or even dependent on the tool, stating that they no longer dared to write independently without its assistance.
- ✓ These elements show that the educational impact of artificial intelligence strongly depends on how it is integrated into learning practices. When used in a guided, critical approach accompanied by the teacher, artificial intelligence can represent a powerful lever for the development of language skills. Conversely, passive or systematic use, disconnected from any reflection, can significantly limit its benefits or even harm students' autonomy.

Conclusion

Artificial intelligence can play a decisive role in teaching French as a foreign language when integrated in a supervised and thoughtful manner, especially for the development of writing skills. The study conducted with Master 1 students revealed appreciable progress, particularly regard-

ing grammatical error correction, lexical enrichment, and the organization of ideas in written productions. These results are all the more meaningful given that students who benefited from AI did not merely use it as a simple copy-paste tool or automatic replacement for writing work. The obtained results highlight certain pedagogical limitations: several students passively accepted the suggestions offered by the tool without engaging in personal reflection or analytical effort, which could compromise the learning process by limiting their cognitive engagement.

This underscores the importance of training teachers in the thoughtful didactic use of artificial intelligence to promote learner autonomy, encourage metalinguistic reflection, and foster the acquisition of sustainable skills. In this ever-evolving digital context, the teacher's role remains fundamental. The teacher acts as an indispensable mediator, guiding AI use towards genuine linguistic and intellectual appropriation. Far from replacing the educator, artificial intelligence constitutes a full-fledged pedagogical lever, provided it is integrated within a critical, creative, and deeply humanistic approach. In the digital age, the teacher remains an essential mediator to guide AI usage towards true linguistic and cognitive appropriation. AI does not replace the educator but enriches their action as long as it is part of a critical, creative, and humanistic approach.

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Application of Clinical Ergonomics in Centres for People with Special Needs from the Perspective of Psychologists

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Abstract

The present study aimed to determine whether there are statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists, attributable to the nature of the institution. A descriptive methodology was employed. The study sample consisted of 62 clinical psychologists working in various governmental sectors, selected through convenience sampling. The researchers developed a scale to measure the application of clinical ergonomics dimensions in

centres for people with special needs, which was validated psychometrically prior to use. Following statistical analysis of the data using SPSS version 22, the study reached the following results: the application of clinical ergonomics dimensions in centres for people with special needs is available from the perspective of clinical psychologists, particularly in the dimensions of physical conditions and the design and organisation of the workplace. Furthermore, there are no statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution.

Keywords: clinical ergonomics, people with special needs, clinical psychologist

Application de l'ergonomie clinique dans les centres pour personnes ayant des besoins spéciaux du point de vue des psychologues

Résumé

La présente étude visait à déterminer s'il existe des différences statistiquement significatives dans l'application des dimensions de l'ergonomie clinique dans les centres pour personnes ayant des besoins spéciaux du point de vue des psychologues cliniciens, attribuables à la nature de l'institution. Une méthodologie descriptive a été employée. L'échantillon de l'étude était composé de 62 psychologues cliniciens travaillant dans divers secteurs gouvernementaux, sélectionnés par échantillonnage de commodité. Les chercheurs ont mis au point une échelle pour mesurer l'application des dimensions de l'ergonomie clinique dans les centres pour personnes ayant des besoins spéciaux, qui a été validée psychométriquement avant d'être utilisée. Après analyse statistique des données à l'aide du logiciel SPSS version 22, l'étude a abouti aux résultats suivants : l'application des dimensions de l'ergonomie clinique dans les centres pour personnes ayant des besoins spéciaux est possible du point de vue des psychologues cliniciens, en particulier dans les dimensions des conditions physiques et de la conception et de l'organisation du lieu de travail. En outre, il n'existe pas de différences statistiquement significatives dans l'application des dimensions de l'ergonomie clinique dans les centres pour personnes ayant des besoins spéciaux du point de vue des psychologues cliniciens, attribuables à la nature de l'institution.

Mots-clés : ergonomie clinique, personnes ayant des besoins spéciaux, psychologue clinicien

Introduction

The care and integration of individuals with special needs represent a significant indicator of societal progress and the advancement of psychological, health, and social services (Sakina &Wahda, 2022). Globally, over 500 million people live with disabilities, with a majority residing in developing countries (United Nations, 2002). In Algeria, the prevalence of conditions such as autism spectrum disorder has notably increased in recent years (Hartani & Benhalilem, 2025). Addressing this population's needs requires medical and social support and a conducive environment that facilitates psychological rehabilitation and social integration (Ahmed, 2016; Ben Dar, 2022). Clinical psychologists play a critical role in this process by providing targeted psychological care aimed at mitigating the emotional and behavioural challenges associated with disabilities (Imran & Imran, 2023). To enhance the efficacy of such care, the application of clinical ergonomicswhich involves optimizing physical and psychological work conditions and the design of workplaceshas gained importance (Bouhara &El Ouadi, n.d.; Saadi, 2011). Despite the growing recognition of ergonomics in institutions serving people with special needs, challenges remain in fully implementing standards that support practitioners and clients (Al-Hajj, 2015; Hassan et al., 2003). This study investigates how clinical ergonomics dimensions are applied in centres for people with special needs from the perspective of clinical psychologists, thereby improving the quality of psychological services and work environments in these institutions.

Problem Statement

The care for individuals with special needs in contemporary societies is considered a key indicator of societal progress and a clear reflection of advancements in psychological, health, and social care. This focus has arisen due to the increasing number of individuals with disabilities. According to United Nations statistics from 2002, there are more than 500 million people with disabilities worldwide, with 85% residing in developing countries. Furthermore, United Nations data from 2007 revealed that mentally disabled individuals alone constitute 10% of the total global population (Sakina &Wahda, 2022, p. 461). At the Arab regional level, the number of persons with disabilities reached 29.2 million of the total population (Hawas, 2019, p. 167).

The number of children diagnosed with autism spectrum disorder alone in Algeria was 39,000 in 2009, rising to 65,000 in 2010 and reaching 80,000 cases by 2013 (Hartani & Benhalilem, 2025, p. 59).

The issue of disability has become one of rights and duties, as prescribed by religions, endorsed by international organisations, and enshrined in national constitutions. Attention is not limited to the services provided to this group. However, it extends to their integration and addressing their humanitarian needs, psychological, health, social, educational, and cultural challenges, as well as how to harness their potential (Ahmed, 2016). It involves utilising their skills without viewing them through the lens of deficiency and providing opportunities to enjoy the available prospects in society (Ben Dar, 2022). Therefore, social policy has aimed at qualitative care by establishing specialised institutions (psycho-pedagogical centres) and providing the necessary educational resources to rehabilitate them according to a scientific methodology that responds to the requirements of the

child with disabilities through continuous follow-up. Early educational care must be ensured for them regardless of the duration of schooling or age, as long as the condition of the person with a disability justifies it (Berhail & Atiq, 2022).

This can only be achieved through the supervision of a specialised team, in which the clinical psychologist plays a fundamental and pivotal role in psychological care that aims to reduce the severity of psychological, emotional, and behavioural disorders resulting from their disability (such as depression, pathological fears, feelings of sadness, mood swings, feelings of helplessness and low self-worth, loneliness and dependency, distorted self-image, self-directed and other-directed aggression, stubbornness, temper tantrums, social withdrawal, stereotypical and maladaptive behaviours). Moreover, psychological care seeks to enable individuals with disabilities to become self-aware, capable of communicating with others, independent, and possess cognitive, motor, and emotional abilities that allow social integration. Psychological care has been defined as “a corrective function that seeks to modify behaviour according to standards; it is a process of understanding the individual’s potentials and preparedness and utilising them to solve their problems, developing life plans through an understanding of their reality and present circumstances, and assisting them in achieving the greatest possible happiness and competence, as well as self-actualisation leading to a state of harmony” (Imran & Imran, 2023, p. 373).

However, the process of psychological care and rehabilitation, in particular, requires institutions and centres that meet structural, health, aesthetic, design, and equipment standards, which facilitate the work of the clinical psychologist by creating a suitable environment imbued with practi-

cal and aesthetic values that correspond to the psychological needs of the individual (Abdelmonem, 2020). Not to be overlooked is the role played by the institutional environment in shaping the personality of the child with disabilities and fostering their development to adapt to the social milieu (Rahis, 2024).

This concept is referred to as **ergonomics (Ergonomie)**, originally a Greek term with ancient historical roots; however, the term only emerged in the mid-20th century. With the establishment of the Society for Ergonomics Research in Britain in 1949, ergonomics or human engineering became an independent scientific discipline. Based on the goals of this society, ergonomics can be defined as the scientific study of the relationship between humans and their work environment. The work environment encompasses the individual's conditions, including the machines and tools used, work methods, and organisation, whether collective or individual. All these factors relate to human nature, capabilities, inclinations, and preparedness (Bouhara & El Ouadi, n.d., p. 149).

The International Ergonomics Association (IEA) defines ergonomics as "taking into account all the physiological and systemic characteristics of humans for the design and modification of work tools and their environment, or for the adjustment of the work itself" (Saadi, 2011, p. 1). Although the field of people with special needs is among the most prominent areas in which ergonomics studies have emerged, due to the urgent need to adapt environments to the specificities of individuals with special needs, as demonstrated in the presentation by researcher Jamila (2014) on the role of ergonomics in improving the home environment for persons with motor disabilities (Jamila, 2014).

Moreover, the study by Hassan et al. (2003) aimed to assess the adequacy of the facilities in buildings of schools for persons with disabilities in achieving the objectives of special education in Egypt. The study found that only 38.2% of the schools met the requirements for size and organisation, with art rooms, physical education rooms, and physiotherapy rooms present in only 12%. Furthermore, 46% of the schools had a school theatre, but where available, most of the equipment was lacking. The study also highlighted deficiencies in resource rooms and unique resource rooms for the visually impaired and intellectually disabled (Hassan et al., 2003).

Despite the efforts to improve the level of services provided to this group, they remain insufficient. This was evidenced by the results of Al-Hajj's (2015) study, which found that people with special needs in Algeria hold negative attitudes towards ergonomics applications designed for them, negatively affecting their psychological security and willingness to participate in daily life across different environments (Al-Hajj, 2015).

The present study seeks to determine the extent of the application of clinical ergonomics in centres for people with special needs from the perspective of clinical psychologists, who represent a fundamental element in the psychological care process for this group. Within the researchers' scope, this is addressed by answering the following research questions:

- To what extent are the dimensions of clinical ergonomics applied in centres for people with special needs from the perspective of clinical psychologists?
- Are there statistically significant differences in the application of clinical ergonomics dimensions in cen-

tres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution?

Study Hypotheses

- From the perspective of clinical psychologists, there are statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs, which are attributable to the institution's nature.

3. Study Objectives

- To determine whether there are statistically significant differences between the theoretical and the assumed mean in applying clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists.
- To identify whether there are statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution.

Significance of the Study

The significance of the population complements the importance of this topic studied people with special needs a group with distinct characteristics and requirements in society. Therefore, it is fundamental to determine whether these needs are met by standards agreed upon by those responsible for their care. This is especially relevant to the clinical psychologist, who plays an important role in rehabilitation and psychological care, aiming to help individuals adapt to their surroundings, increase their self-awareness, and achieve relative stability. It also involves utilising their intel-

lectual, motor, and emotional abilities to enable their integration into society.

1. Operational Definitions of Study Concepts:

- **Clinical Ergonomics:** A type of ergonomics achieved through the availability of physical conditions, psychological work characteristics, and the design and organisation of the workplace. The present study is represented by the total scores obtained from the questionnaire measuring the application of clinical ergonomics developed by the researchers.
- **Centres for People with Special Needs:** Institutions of an administrative and service nature, where medical, psychological, and social care is provided to individuals with special needs by a specialised team aiming to achieve their social and professional integration.

2. Field Research Procedures

2.1 Research Methodology:

The researchers employed the descriptive method due to its suitability for the study.

2.2 Study Instrument:

After reviewing previous studies related to the topic and within the scope of their knowledge, the researchers found no existing instrument precisely measuring the application of clinical ergonomics in centres for persons with disabilities. This prompted them to design a tool to quantify this variable, following several steps:

1. Reviewing psychological literature, including works by Bouter (2023), Bouzourane Farida (2022), Amer

(2022), Kawja (2022), Azri (2021), Saib (2021), Rahwani (2019), Lamari (2021), Slimani (2017), Tembout (2016), Al-Hajj (2015), Slimani (2014), and Bouhara and Elmin (n.d.).

2. Benefiting from the researchers' field and teaching experience, as well as the internship of psychology and educational sciences students in institutions affiliated with the Directorate of Social Activity.

- **First Dimension: Availability of Physical Conditions at Work**

- Items: 1, 4, 11, 16

- **Second Dimension: Design and Organisation of the Workplace**

- Items: 2, 3, 10, 14, 15, 17, 18

- **Third Dimension: Availability of Psychological Work Characteristics**

Items: 5, 6, 7, 8, 9, 12, 13

2.2.1 Scoring Method:

The responses of the research sample are converted into scores distributed across their answers to the questionnaire items. The scale scores range from a minimum of 18, a mid-point of 36, to a maximum of 54. The respondent answers each item using a self-assessment approach, and the examiner assigns scores as follows:

- For the answer "Agree/Yes," assign a score of 3.
- For the answer "Neutral/Sometimes," assign a score of 2.
- For the answer "Disagree/No," assign a score of 1.

Finally, all item scores are summed to obtain the total score for the scale.

2.2.2 *Psychometric Properties of the Clinical Ergonomics Application Questionnaire:*

The researchers tested the validity and reliability of the questionnaire using established scientific methods, as detailed below:

A. **Validity:**

A.1 **Content Validity:**

The clinical ergonomics application questionnaire, consisting of 18 items, was presented to five expert professors from Sidi Bel Abbes, El Bayadh, and Oran universities. The majority agreed that the items were appropriate for the scale.

A.2 **Internal Consistency Validity:**

Table 1: Correlation Coefficients Between Each Item and Its Corresponding Dimension and Between Each Item and the Total Score of the Clinical Ergonomics Application Questionnaire

Item	Corre- lation with Dimen- sion	Cor- rela- tion with Total Score	Item	Cor- rela- tion with Di- men- sion	Correla- tion with Total Score	Ite m	Corre- lation with Dimen- sion	Corre- lation with Total Score
1	0.71**	0.69**	2	0.58**	0.61**	5	0.44**	0.39**
4	0.59**	0.58**	3	0.57**	0.56**	6	0.68**	0.80**
11	0.56**	0.36**	10	0.60**	0.59**	7	0.26	0.29*
16	0.67**	0.48**	14	0.39**	0.28*	8	0.75**	0.67**
			15	0.42**	0.30*	9	0.72**	0.69**
			17	0.64**	0.71**	12	0.57**	0.52*
			18	0.76**	0.52**	13	0.66**	0.61**

Table 1 shows that all correlation coefficients, calculated using Pearson's correlation between each item and its corresponding dimension, were statistically significant, ranging from 0.39 to 0.80 at the 0.01 significance level. The exception was item 7 in the second dimension, which was retained due to its practical significance despite lacking statistical significance.

Besides, all correlation coefficients between each item and the total questionnaire score were significant, ranging from 0.28 to 0.52 at the 0.05 significance level and from 0.36 to 0.69 at the 0.01 significance level.

Furthermore, the correlation coefficients between the dimensions and the total score of the Clinical Ergonomics Application Questionnaire were calculated, with the results presented in the table below.

Table 2 : Correlation Coefficients Between Dimensions and the Overall Questionnaire Score

Dimension	Correlation Coefficient with Overall Questionnaire	Significance Level
Availability of Physical Conditions in the Workplace	0.91	0.01
Design and Organisation of the Workplace	0.58	0.01
Availability of Psychological Work Characteristics	0.71	0.01

The above table shows that all dimensions are consistent with the overall questionnaire, with correlation coefficients ranging from 0.58 to 0.91 at the 0.01 significance level. This indicates that the scale possesses strong validity coefficients.

B. Reliability:

For greater precision and to further confirm the instrument's suitability, the researchers calculated reliability coefficients using internal consistency (Cronbach's alpha) and split-half methods. The results are as follows:

Table 3: Reliability Coefficients for the Clinical Ergonomics Application Questionnaire

Variables	Cronbach's Alpha Coefficient	Split-Half Correlation Coefficient	Spearman-Brown Correction
Questionnaire	0.85	0.65	0.78

The results of the above table indicate that the questionnaire's reliability coefficients ranged from moderate to good. The split-half correlation coefficient was 0.65, and the Spearman-Brown corrected correlation coefficient was 0.78. Meanwhile, Cronbach's alpha coefficient was estimated at 0.85.

2.2. Study Sample:

Given the limited number of clinical psychologists in specialised centres for people with special needs, it was decided to collect data from all psychologists involved in providing psychological services across other sectors. The primary study sample comprised 62 clinical psychologists working in various governmental sectors. The following table illustrates the characteristics of the primary study sample according to the nature of the institution.

Table 4: Characteristics of the Main Study Sample

Variable	Number	Percentage
Nature of Institution		
- Public Hospital Institutions	26	41.93 %
- Social Activity and Solidarity Institutions	18	29.03 %
- Other Institutions	18	29.03 %
Total	62	100 %

The table shows that most of the research sample consisted of clinical psychologists affiliated with public hospital institutions, numbering 26 individuals, representing 41.93%. This was followed by psychologists working in the social activity and solidarity sector and other institutions, each comprising 18 specialists, representing 29.03%.

2.3. Statistical Methods

To achieve the study objectives and answer its questions, various statistical methods were employed using the Statistical Package for the Social Sciences (SPSS), version 23, as follows:

- Frequencies and percentages
- Arithmetic mean and standard deviation
- Pearson's correlation coefficient to assess the degree of correlation between scores
- Cronbach's alpha equation to assess the internal consistency of the scale dimensions
- Kruskal-Wallis test to identify differences between means

3. Presentation and Discussion of Study Results

To determine the appropriate tests for each variable (parametric or non-parametric), the researchers used the Kolmo-

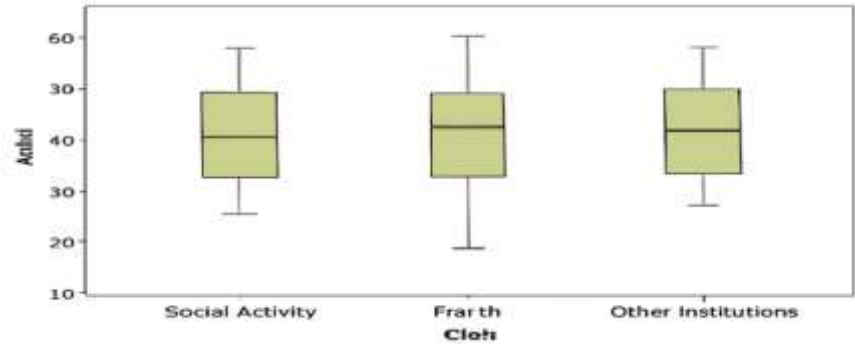
gorov-Smirnov test to assess whether the data obtained from the sample respondents follow a normal distribution. Parametric tests are used when the normal distribution and the significance level (Sig) are more significant than 0.05. In contrast, non-parametric tests are applied when the distribution is non-normal, and the significance level (Sig) is equal to or less than 0.05. The following table illustrates this:

Table 5: Normality Test (One-Sample Kolmogorov-Smirnov Test)

Variable	Number of Items	Z Value	Significance Level (Sig)
Application of Clinical Ergonomics	18	0.11	0.05

It is clear from the above table that the significance level (Sig) for the Clinical Ergonomics Application Questionnaire reached 0.05, which is equal to the significance threshold of 0.05. Therefore, not all data are typically distributed. This is further illustrated in the following figure:

Figure 1: Distribution of the Main Study Sample



3.1. Presentation and Discussion of the Results of the First Research Question

The first research question asks: To what extent are the dimensions of clinical ergonomics applied in centres for people with special needs from the perspective of clinical psychologists?

To answer this question, the mean scores of the sample members on the dimensions of the Clinical Ergonomics Questionnaire for centres for people with special needs were calculated. The following table presents these results:

Table 6: Mean Scores of the Sample on the Dimensions of the Clinical Ergonomics Questionnaire

Questionnaire Dimension	Sample Size	Mean Score	Dimension Score Range	Level
Availability of Physical Conditions in the Workplace	62	9.29	4-12	High
Design and Organisation of the Workplace	62	15.11	7-21	High
Availability of Psychological Work Characteristics	62	13.92	7-21	Low

It is evident from the above table that the dimension of availability of physical conditions in the workplace recorded a mean score of 9.29, which is high relative to the reference range for this dimension (4-12). Meanwhile, the sample obtained a score of 15.11 in the dimension of design and organisation of the workplace, which is also high compared to the

threshold for this dimension (7–21). However, the dimension of availability of psychological work characteristics in the workplace recorded a value of 13.92, which is considered low relative to the reference range for this dimension (7–21).

This result aligns with the findings of Mansouri (2016), Debraso (2010), and Taroulet (2010), which concluded that among the psychological obstacles faced by clinical psychologists, primarily related to the workplace, are the work environment itself and the limited resources available for their work, such as the use of alternative tools to standardised measures (Sidi Abed, 2022).

These results can be attributed to Algeria, like other countries, giving importance to clinical psychologists in its various sectors, particularly the health sector. This was reflected in the first fundamental law establishing psychological services, published in the Official Gazette as part of Executive Decree No. 69-73 dated 16 April 1973. This decree defined the role and conditions of employment of clinical psychologists in Article One, stating that clinical psychologists affiliated with public health primarily perform the functions of clinical psychologists, including therapy and rehabilitation, mainly within medical-social teams (Official Gazette No. 34, dated 27 April 1973, p. 522).

Due to the importance of this service, the Algerian legislator issued a new executive decree No. 91-111 dated 27 April 1991, which contained the fundamental law regarding clinical psychologists. Later, a third executive decree No. 09-240 dated 22 July 2009 was issued to specify their roles (Zohar & Terzolt, 2015, p. 102).

In the same context, a new fundamental law was published in the Official Gazette dated 29 December 2024, clarifying the integration and transitional provisions for the rank

of clinical psychologist, starting from Article 30 (Official Gazette, 29 December 2024, pp. 33–35).

However, despite this series of ministerial decrees affirming the importance and role of clinical psychologists as a professional category requiring employment and promotion, they do not explicitly address the requirements and specificities of this group, which play a role in improving the quality of psychological services.

3.2. Presentation and Discussion of the Results for the First Hypothesis

The first hypothesis states: There are statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution.

To test this hypothesis, differences between the means of the sample members were calculated using the Kruskal-Wallis test. The results are presented in the following table:

Table 7: Results of the Kruskal-Wallis Test for Differences in Mean Scores of Clinical Ergonomics Dimensions in Centres for People with Special Needs from the Perspective of Clinical Psychologists, Attributed to the Nature of the Institution

Dimension	Institution Type	Sample Size	Mean Score	Degrees of Freedom	Chi-Square (χ^2)	Significance Level (Sig)
Availability of Physical Conditions in the Workplace	Public Hospital Institutions	18	31.81	2	1.35	0.50
	Social Activity Institutions	26	28.81			

Dimension	Institution Type	Sample Size	Mean Score	Degrees of Freedom	Chi-Square (χ^2)	Significance Level (Sig)
	Other Institutions	18	35.08			
Design and Organisation of the Workplace	Public Hospital Institutions	18	31.50	2	0.01	0.99
	Social Activity Institutions	26	31.70			
	Other Institutions	18	31.08			
Availability of Psychological Work Characteristics	Public Hospital Institutions	18	25.50	2	3.04	0.21
	Social Activity Institutions	26	32.98			
	Other Institutions	18	35.36			
Overall Scale	Public Hospital Institutions	18	28.72	2	0.89	0.64
	Social Activity Institutions	26	31.42			
	Other Institutions	18	34.39			

Table 7 presents the chi-square (χ^2) values and significance levels for the three dimensions and the overall score of

the Clinical Ergonomics Application Questionnaire in centres for people with special needs. The calculated value for the dimension of availability of physical conditions in the workplace is 1.25, which is not statistically significant. Similarly, the calculated value for the dimension of design and organisation of the workplace is 0.34, which does not reach statistical significance. For the dimension of the availability of psychological work characteristics in the workplace, the calculated value is 0.92, which is also not statistically significant.

Regarding the overall Clinical Ergonomics Application Questionnaire for centres for people with special needs, the calculated value indicates that there are no statistically significant differences in the application of clinical ergonomics dimensions from the perspective of clinical psychologists attributable to the nature of the institution.

This can be explained by the fact that all ministerial decrees published in the Official Gazette do not differentiate between sectors in terms of their need for clinical psychologists; hence, the situation regarding the application of clinical ergonomics is similar across all institutions, regardless of variations in the perceived importance of clinical psychologists. Therefore, the results showed no statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution.

Conclusion

Despite the importance and role played by clinical psychologists in most sectors, the complete and comprehensive availability of clinical ergonomics in their work, especially the requirements of their profession, has not yet been fully realised. The present study indicated a high level of application of clinical ergonomics in centres for people with disabilities from the perspective of clinical psychologists, specifically in the dimensions of availability of physical conditions and design and organisation of the workplace, which both scored highly. However, the results revealed that applying clinical ergonomics in these centres does not adequately respect the specificities of psychological work in the workplace, as this dimension scored low. Furthermore, the study found no statistically significant differences in the application of clinical ergonomics dimensions in centres for people with special needs from the perspective of clinical psychologists attributable to the nature of the institution. This was reflected across institutions affiliated with the Directorate of Health, the Directorate of Social Activity, and other institutions.

Recommendations:

Based on the results obtained in this study, the researchers propose a set of suggestions and recommendations directed at decision-makers and directors of centres for people with disabilities. These aim to achieve satisfactory outcomes regarding the application of clinical ergonomics in these institutions, which will positively impact the care of this group. The recommendations include:

- Involve clinical psychologists in decision-making concerning the environmental design of their workplace, as this contributes to their psychological well-being and is a strategy likely to yield valuable results in their work.
- Provide sufficient flexibility for clinical psychologists to organise their workplace.
- Ensure institutions supply clinical psychologists with all necessary tools and materials for their speciality.
- Enact regulations specifying the environmental design of the clinical psychologist's office and all essential requirements to achieve positive work outcomes.
- Further studies in this field should be conducted to grant clinical psychologists and individuals with disabilities their due rights.

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The nature of the text from the perspective of the western critical approach

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Abstract:

Structuralism holds a central place in modern literary analysis, having helped establish a more dynamic textual theory than that of tradition. Despite criticisms declaring it obsolete, it remains a foundational pillar for contemporary approaches such as semiotics and deconstruction, which focus on the internal mechanisms of the text. Its method, predicated on the notion of close reading, thus continues to be pertinent. In the Arab world structuralism has often been conventionally adopted etc., often conveying a more ambiguous stance toward western modernity. Moreover, modern linguistics has also contributed to the scientific status of the analysis of literature to further legitimize the epistemological status of structuralism as a method within the human sciences.

Keyword: Structuralism – Literary analysis – Modern linguistics – Textual theory – Western modernity

La nature du texte du point de vue de l'approche critique occidentale

Resumé:

Le structuralisme occupe une place centrale dans l'analyse littéraire moderne, ayant permis de fonder une théorie textuelle plus dynamique que celle de la tradition. Malgré les critiques affirmant son obsolescence, il demeure un socle important pour des approches contemporaines comme la sémiotique et la déconstruction, centrées sur les mécanismes internes du texte. Sa méthode, reposant sur une lecture attentive, conserve ainsi sa pertinence. Dans le monde arabe, la réception du structuralisme a été marquée par une adoption souvent superficielle.

cielle, révélant une attitude ambivalente envers la modernité occidentale. Par ailleurs, la contribution de la linguistique moderne a renforcé la scientificité de l'analyse littéraire, consolidant l'épistémologie du structuralisme en tant que méthode rigoureuse dans les sciences humaines.

Mots-clés : *Structuralisme – Analyse littéraire – Linguistique moderne – Théorie textuelle – Modernité occidentale.*

Introduction

The issue of producing scientific knowledge about the text – which is the ultimate aim of modern critical approaches open to a set of rules and principles governing the functioning of the linguistic model – is in fact a natural outcome of what structuralism, in its various branches, and especially structuralist linguistics, have established in terms of frameworks that grant scientific legitimacy to the study of literary phenomena. This renders structuralism a scientific approach to literary analysis, one that seeks to comprehend the mechanisms of how the literary text operates and to lay the foundation for a modern textual theory that fundamentally differs from the boundaries set by traditional text theory. The latter has, in a way, wronged the literary text by restricting it to the act of writing and the conditions of its birth, without extending beyond these aspects to the various manifestations the text may take in its remarkable journey – from the point of formation to the receiving reader.

1. Structuralism on Trial

As for the extreme descriptions that diminish the importance of structuralism – such as claims of its decline in its place of origin, its failure to provide a comprehensive reading of all levels of the text, or the idea that it is a method outdated by events – these preconceived notions and judgments that attempt to overlook the role of structuralism in laying the foundational theoretical principles for the scientific study of literary texts may in fact signal a flaw in the way we connect the developments in structuralist thought with the logic of scientific evolution. On one hand, this reflects a breakdown in the mechanism of linking these devel-

opments with a coherent scientific framework. On the other, it may point to a lack of clarity among the critics regarding the depth of epistemological transformation that has characterized Western theories, which are fundamentally based on cumulative knowledge and the principle of positional exchange.

There is no theory that stands isolated or completely disconnected from its predecessor, for the intellectual foundation of most of these theories lies in how they reformulate the question in a new way—one that aligns with the demands of modernity and contemporary challenges. The ultimate goal envisioned by these theories is to continue building the edifice of knowledge in order to fulfill humanity's hopes of finding answers to its pressing questions. Therefore, there is no real contradiction in purpose between modernity (*modernité*) and postmodernity (*post-modernité*), nor between structuralism (*structuralisme*) and post-structuralism (*post-structuralisme*). The difference lies rather in the method of implementation, the pace of epistemological movement, and the way the question is reintroduced and reformulated. Ultimately, it is a matter of exchanging positions among the founding concepts of modern and post-modern thought, as well as a reordering of priorities.

2. The Arab Reader's Stance on the Achievements of Western Thought

Modern critical studies have witnessed a shift in how concepts are approached, particularly regarding the precedence of exchange. For a long time, the notion of *content* dominated the field of literary studies. However, it was eventually replaced by the notion of the *text*, which has become—up to the present day—the central and dominant

concept in critical studies that aim to analyze texts based on logical principles.

While the concept of the text was previously regarded, within the structuralist perspective, as a *closed structure*—a fixed and unquestioned assumption in literary analysis and the guiding principle for most related approaches—it eventually gave way to the notions of *anti-structure* and *non-text*. These became the defining features of the deconstruction project (*Déconstruction*) and its foundational principle in shaping a new method of reading and interpreting the text—one that centers on the openness of the text to infinite meanings and multiple readings as its main path in the pursuit of meaning.

2.1. Modernity in Practice, from This Perspective

Modernity, in this perspective, practically means a continuous re-evaluation of our knowledge of nature in order to control it, deepen that knowledge, and improve it progressively. Revolutionarily, modernity signifies the emergence of new movements, institutions, and systems that lead to the disappearance of traditional social structures and the rise of new ones. Artistically, modernity involves a fundamental questioning that explores and investigates poetic language, opens new experimental horizons in writing practices, and invents modes of expression that are on par with this questioning. All of this must stem from a unique personal vision of the human being and the universe. (Mohamed, 2002, pp. 31-33)

Thus, human knowledge continues to grow and evolve along a coherent path, in which each subsequent contribution builds upon the one that came before—far removed from any epistemological rupture or gap that could disrupt

the course of Western intellectual development or obscure its clarity of vision.

2.2. As for the Arab Reception of This Western Import of Modern Methodologies, Procedural Tools, and New Philosophical Ideas that Establish a New Form of Knowledge:

It is, in many cases, marked by a tendency toward direct adoption and partial understanding of many of its issues. Perhaps this is what led Mahmoud Amin Al-Alam to state:

"The various trends in our modern and contemporary criticism are generally echoes of European literary critical movements, and therefore also echoes of the epistemological and ideological concepts underlying these movements.".(Mahmoud, pp. 75-100)

This is the same context in which Abdel Aziz Hammouda highlighted the flaw that characterized the Arab consciousness's encounter with Western culture, affirming that: "We adopted the final outcomes of Western modernity without having experienced its foundations (Abdel, 2001, p. 27)." This position aligns with the stance of Adonis regarding the reception of the Western import. In the same context, he asserts:

"Modernity in Arab society is still something imported from outside. It is a modernity that adopts the modern product but does not adopt the mind and method that produced it. Modernity is a stance and a vision before it is a product."(Adonis, p. 84)

It is clear from these two positions that the borrowing of the Western import was not a comprehensive attempt that enabled the Arab intellectual to fully grasp the modern Western methodologies. Rather, it was a limited effort focused on direct appropriation, without extending to an understanding of the intellectual and methodological frame-

works within which these fundamental concepts of modernity had developed. According to Adonis, the Arab modernity project failed to comprehend the mechanisms of Western rationality, which renders it an inadequate endeavor—incapable of formulating a genuine modernist project that follows the model of Western modernity, draws from its core principles, and benefits from its structural foundations.

While there is indeed a fundamental difference in how the Arab approach to Western modernity is viewed in the two previous positions—those of Mahmoud Amin Al-Alam and Adonis—it lies in the fact that Mahmoud Amin Al-Alam appears convinced that the importation of Western modernity into the Arab cultural sphere necessarily entails the importation and adoption of the cultural frameworks that drive this modernity. This, in his view, poses a threat to identity due to the risk of assimilation into the culture of the other and detachment from the Arab-Islamic value system. In contrast, Adonis explicitly denies that the Arab mind has grasped the cultural and epistemological background from which this modernity emerged. This reveals a clear divergence in the understanding of the *mechanism* (*mécanisme*) of Arab reception of Western modernity—at least between these two thinkers—particularly in its various dimensions.

Many of the prevalent ideas in modern Arab discourse are marked by a poor understanding of the Western cultural context and by a hasty uprooting of that context from its original environment to transplant it into the Arab cultural sphere. This is often done with the aim of keeping pace with the West's progress and establishing (*mise en place*) new mechanisms for understanding the complex crises in the Arab reality. However, such attempts to adapt the Western import—whether cultural or intellectual—to the demands of

Arab cultural reality, along with the insistence on finding solutions to overcome various forms of disorientation, remain ineffective. This is because the act of benefiting from the West, if not grounded in a comprehensive understanding of its intellectual output—one that takes into account its partial components within the natural environment in which they were formed, and that embraces all the dimensions they might imply—will always fall short of achieving the intended goal.

Therefore, the extraction of achievements from the West—even at its best—remains a damaged extraction (*extraction endommagée*). This may be what has led to the Arab stance toward structuralism being one marked by ambiguity and misunderstanding, which can be attributed to many factors. However, it is also a reflection of a fundamental misapprehension of how the Western intellectual system operates, including the procedural tools it employs—tools that have found only unclear resonance in the Arab cultural environment. The absence of a comprehensive analytical view of Western accomplishments, along with the lack of intelligent application of these achievements and an understanding of the nature of conflict in all its forms and levels within our Arab reality, reduces the potential to benefit from the immense progress that contemporary approaches (*approche*) and understandings (*compréhension*) have achieved in today's world. It also hinders the possibility of proposing a modern Arab project—one that remains faithful to tradition as a genuine reference, while also being open to the Western contribution as a new opportunity for exchange and appropriation.

In the absence of the objective conditions necessary to achieve such a civilizational goal, the Arab researcher's perspective remains flawed, as is the case with the stereotyped

(*stéréotypée*) attitude toward structuralism in Arab criticism. Structuralism is considered by many as an outdated commodity whose validity period has expired, whereas, in a sense, it remains a primary material – an original source for ready-made products that appear novel and contemporary (*d'actualité*) on the surface, but in reality, they are nothing more than a reworking and reconfiguration of the original material, that is, the primary reference.

There is no doubt that a conscious understanding of the backgrounds of Western modernity and postmodernity, and the comprehension of the most important fundamental categories (*catégories fondamentales*) introduced by structuralism and its subsequent methodologies – ranging from literary semiotics to deconstruction and its methods of reading and aesthetics – along with all the accompanying attempts to codify the linguistic phenomenon, and through it the literary phenomenon as one that uses language as its tool, is what led one of the Arab critics and professor-researchers to acknowledge structuralism's contribution in establishing a foundation of scientific rigor in the field of human sciences. He says: "Structuralism was specifically established to recover the perspective called the 'emergent vision,' which is based on studying things in themselves before addressing their events and history (...) The concept of structure, ultimately, is nothing but a mental device or intellectual activity aimed at placing things within comprehensible, rational, clearly structured systems – clear in their functions, and precise in their relationships and connections." (Salah, 1985, p. 23)

3. The Role of Linguistics in the Field of Human Sciences

So as not to stray from the context of our research, which primarily revolves around the impact of structuralist thought in shaping the concept of the text and its extensions in modern critical and methodological studies, as well as its contributions to establishing modern critical currents such as literary semiotics and deconstruction, we must emphasize the prominent and functional role that modern linguistics has played in the field of human sciences in order to establish a comprehensive scientific perspective for studying the literary subject. "It is well known that linguistics has become an indisputable focal point in the field of human sciences. All these sciences now resort, in their research methodologies and in evaluating their scientific outcomes, to linguistics and the scientific assessments and methods of inference it produces. The reason behind all these phenomena is that the human sciences today strive earnestly to understand the objective position under the pressure of the scientific approach toward modern man." (Abdel, 1977, p. 10)

Linguistics forms the fundamental basis for attempting to build a theory concerned with the scientific study of language and the scientific study of the text. This strengthens the theses of the structuralist approach in this context, which calls for focusing on the internal system of the text and emphasizing the network of relationships existing between its elements. It directs research toward the issue of the units and functions that organize and arrange these relationships, taking into account the dual operation of the linguistic sign at every step taken in this direction; that is, benefiting from the limits of the relationship between the signifier and the signified. This means that the association of structuralism with the scientific approach in contemporary research, in its attempt to elevate the literary phenomenon to the status of

other scientific phenomena that accept scientific hypotheses and respond to universal laws, is a logic that imposes itself in current linguistic studies and takes its place within literary studies that tend toward scientific rigor and methodological precision.

We can summarize this structuralist influence on the development of the scientific perspective toward understanding the literary text with a concise statement by Abdullah Ibrahim, which clearly acknowledges the merit of structuralism in the subject of critical study, expressing that "structuralism is a response to a purely scientific desire." (Abdullah, 1985, p. 62)

4. The Literary Text from the Structuralist Approach Perspective:

The literary text represents the culmination of all theoretical and practical efforts, intellectual and philosophical. Yet, it remains elusive and difficult to define. Perhaps this is because it is a goal contested by various intellectual doctrines and critical approaches that differ in their premises and objectives. This has made the concept of the text multiple and flexible to the extent that we cannot precisely and definitively define its meaning. The multiplicity of concepts and terms related to the text, depending on the diversity of intellectual and cultural references contributing to the construction of these terms, applies both to the status of the text in Western culture and to the reality of the text in the Arab environment. The conceptual shifts (*Développement des notions*) affecting the text in the Arab critical space are akin to an infection transmitted under specific conditions to the Arab cultural conceptual system, causing the text to acquire multiple concepts derived from a cultural environment foreign

to it. This is a state of "fait accompli" (established fact), as Arab thought has not yet managed to enrich the space of Arab culture with new concepts capable of nourishing its social and cultural reality and adding to its knowledge hierarchy. Thus, the field of civilizational contribution and addition to the heritage of humanity is determined, and with it – for example – the concept of the text gains its Arab reference framework.

As long as this demand remains a kind of dream that finds its origin in the Arab unconscious without transcending into the realm of true consciousness, the concept of the text within the conceptual system it operates remains distinctly Western. What confirms this fact is that we fail to find a self-contained, independent concept with its own intellectual and literary characteristics linked to the Arab cultural and literary linguistic history. This is despite the fact that the Arab heritage has remained in constant contact with the "text" particularly in its foundational (usuliyyah) notions (referring to the science of principles). The Arab mind has relied heavily on the authority of the Qur'anic text and the authority of the Hadith text in all aspects of its thought. It should be noted, however, that the text within this foundational (canonical) cultural horizon differs entirely from the concept of the literary text that we seek in this research context, which is primarily associated with literature and criticism understood as a conscious and specialized reading of literature.

4.1. We have chosen to highlight some concepts related to the text within this context because of our conviction in two things:

First: That the issue of the concept in itself represents the ultimate goal of scientific knowledge pursued by modern

methodologies and currents, based on the premise that "to-day's knowledge is more about concepts than about things. Concepts appear organized in chains that sometimes connect and sometimes separate, and they seem to produce one another as if completely unaware of their surroundings, as if they exist in total independence from any authority except their own." (Omar, 1992, p. 16)

Second: The concept of the literary text is one of the fundamental issues that has undergone a qualitative transformation through three prominent stages in Arab critical practice, as it represents one of the channels through which Western critical culture has manifested itself in Arab criticism, considering that this Western culture serves as a reference for this critical practice. These prominent stages in the history of literary criticism are as follows:

First: The stage of referential criticism (*Critique référentielle*), which refers to criticism that links the text to its historical, social, ideological, or psychological reference.

Second: The stage of artistic criticism, which treats the text as a given of artistic experience (textual criticism – *Critique textuelle*, as it is commonly used in some Arab critical books, a term literally translated from the French language).

Third: Analytical criticism, or what is called deconstructive criticism (*Critique dé-constructive*), which is associated with the philosophy of Jacques Derrida and the related concepts concerning writing, meaning in the text, and reading – since every reading cancels out the previous readings, leading to the transformation of the text into a non-text (*la non-texte*), where the existing structure of the text is subverted and deconstructed.

What concerns us most in this context of the transformations of the concept of the text is the second stage, which

served as an intellectual and temporal framework for the emergence of structuralism as a textual approach aiming to reveal the determining relationships that build the text — which is nothing but a system of relationships characterized by a set of features, perhaps the most important being self-regulation. This makes the text take on the concept of a linguistic structure closed upon itself and operating by itself; that is, it is viewed as a set of organized procedures within a linguistic-textual composition that opens onto a network of internal relationships exchanged among its elements, while cutting off any connection with external elements that do not belong to its internal system. Thus, in this perspective, the text is “fixed and closed. It has a central structure or an underlying hidden system. The text’s literariness or its system is formed solely from textual/self/internal signs. Humans are governed by a set of fixed hidden systems; humans are synchronous/timeless beings, and the world has a structure or system — that is, it has a center (Europe). The world moves or is moved by a fixed system consisting of a set of relationships, and therefore the human (with a kasra on the yā’) is absent because relationships (in the text and the world) precede being/existence. The being of the text and the world comes later, as a mere embodiment or effect of these relationships.” (Shukri, 1997, pp. 17-18)

To delineate more precise features of the concept of the text within the structuralist perspective, we must gather as many concepts and conceptual approaches as possible regarding the nature of the literary text through various stages of the development of structuralist thought — starting with Ferdinand de Saussure’s early lectures in general linguistics given to his students, passing through the Russian Formalists movement and the Prague Circle, and finally reaching modern structuralism in its various branches, all in pursuit

of a comprehensive concept of the true nature of the literary text.

Saussure understood the text as a linguistic structure, which he defined through his statement: "Nothing is distinguished before the linguistic structure." (Mejan & Saad, 1995, p. 29) From this statement, we can infer that the linguistic structure is the only present and controllable reality. Therefore, from the Saussurean perspective, the text is language itself, along with its elements that are consistent with each other thanks to the reciprocal relationships between them, characterized by transformation within a closed system isolated from external changes.

A concept of the literary text can be inferred by examining some key points from the Russian Formalists in their definitions of the purpose of literary art. For Victor Shklovsky, "The purpose of art is to give us the sensation of the thing as it is seen... The act of perception in art is an end in itself... In art, our experience lies in the process of construction, not in the finished product." (Robert, 1984, p. 100)

This position points us to the most important feature in the concept of the text according to the Russian Formalist movement: that the text is an experience of formal construction and formulation. In this description, it reflects the skill of construction and the uniqueness of the tool employed in building the literary text. In this sense, it derives its truth from the nature of its construction; it does not reflect any image other than the image of the text itself. The text is the text itself.

This idea is defined with a certain focus on the reality of the events within the text, which, from the Formalist perspective, represent nothing but the functioning of the internal elements that constitute the linguistic structure—the

body and spirit of the text. As Boris Eikhenbaum states: "...The synergy of a set of new events within the framework of their specific interrelation strikes us as the discovery of those events, since their existence outside the system is, scientifically speaking, equivalent to their non-existence." (Robert, 1984, p. 96)

What can be understood from this statement is that the text is a system in which the meaning of things is determined through their positioning within mutual relationships imposed by the logic of the text's own system. This grants them existence within this system, which represents the true manifestation of the structure. The existence and being of these elements remain threatened with collapse if they assume a position outside this system. But what is the nature of this relationship that preserves the existence of these elements within the structural system of the literary work?

"The unity of the literary work is not a closed entity, but a dynamic integration. Its elements are not connected by relations of equality or addition, but by relations of dynamic coexistence and complementarity. Therefore, one must perceive the form of the literary work as a dynamic form." (Fakhr al-Din, 1984, p. 193)

As a result, the literary text is a continuous "dynamic" movement among the totality of its constituent elements within the structure, according to the requirements of the system that reflects their embodiment. This concept does not differ from the previous one as long as it moves within the circle of element, relation, and integration within the system.

As for Jakobson (one of the key figures of the Russian Formalists and the Prague Linguistic Circle), he crystallizes the previous concepts and draws from the Swiss linguist Saussure's understanding of the linguistic system and its associated functions, revealing the literary reality of the lit-

erary text when he says: “The subject of the literary work is not literature itself but literariness, that is, what makes the work a literary work.” (Yaqtin, 1989, p. 164)

Although Jakobson’s discussion focuses on the “literary work” (*Oeuvre littéraire*), we understand from the context that the concept applies to the text, based on the idea that a literary work can encompass a collection of texts. It is worth noting that there is an overlap in usage among the terms “literary text,” “literary work,” “corpus”, and “literary discourse” in Arab critical usage, each with its own particularities.

Despite some ambiguity in dealing with these terms in Arabic criticism, it seems that “corpus” is linked to the physical dimension of the text, regardless of its type, and relates to the accumulation of texts and works by a certain author in a given era. Meanwhile, “text” and “discourse” are connected to the conceptual structure that distinguishes them, differing in length and scope; discourse is broader than text. Discourse is defined as “a set of intellectual products intended to be conveyed to a receiver through written, spoken, or visual texts, which presents a comprehensive or partial stance on an existing or hypothetical issue or problem – in other words, the presentation of thought from a particular viewpoint on a certain subject.” (Mohamed, 1983, p. 5)

According to Jakobson’s concept of literariness, the literary text is the manner in which the structure is realized, embodying the specific mechanisms that govern the functioning of elements within the literary system. This underscores Jakobson’s emphasis on the form of the structure and the impact of the network of relationships underlying its elements in shaping his concept of the text.

It is worth recalling here the applied model Jakobson presented through his analysis of the poem "*The Cats*" by the French poet Baudelaire, in collaboration with Claude Lévi-Strauss. This analysis led to several conclusions, the most important of which is that poetic imagery, as rhetorical forms, results from the nature of the composition and its components. This allows us to understand that the method of construction or "technique" (Téchnique) employed in formulating the text is essentially the true generator of imagery and the text's metaphorical dimension. It also affirms that literariness is essentially the product of the engineering of the structure, which places each element in its natural position within the linguistic system—a system inherently characterized by transformation.

Lévi-Strauss believed in the results reached by Jakobson and benefited from his perspective on the literary work, which led him to acknowledge that the social fact does not differ from the linguistic fact, affirming that "meaning is given only by the combination: only by the structure." (Baraka, 1986, p. 73)

The connection of the concept of the literary text to the specificity of its structure is the very idea that led Jacques Derrida (one of the second generation structuralists) to present his understanding of the text, revealing its truth by saying: "There is nothing outside the text." (Christopher, 1981, p. 48) This implies that the text is the linguistic structure itself, which the text embodies along with its possibilities of reference. Delving into the text, according to Derrida's expression, means nothing but creating a hole in the text's structure to uncover the hidden and latent elements behind the physical existence of the text. This is likely what he meant by deconstruction, which targets the syntactic relationships in the text through the practice of fragmentation in

order to reconstruct the elements, achieving the discovery of the structure that previously existed in the work. It is as if the matter concerns the necessity of destruction in order to discover how the text is constructed.

As for Roland Barthes, he does not differ from the previous approach regarding the set of concepts that investigate the essence of the literary text. In his view, literature "is nothing but language, that is, a system of signs not located in its content but rather in this system." (Mundhir, 1987, p. 13)

It can be inferred from this concept, compared to the previous ones, that Roland Barthes introduced the element of the sign (the signifier). This is justified if we consider his effort to incorporate some principles of the linguistic sign in his attempt to establish a semiological literary criticism (Critique sémiologique). However, what should be emphasized—based on the previous concept—is that the literary text still retains the reality of being a system and a network of interrelated relations in some way. Moreover, Barthes' text is a text of signs in the structuralist sense, as these signs relate to a system rather than to content.

The concept of the text in Gérard Genette's perspective is defined through his focus on rhetorical forms as a means of access to the world of the literary text. His study of Proust's novel *In Search of Lost Time* (*À la recherche du temps perdu*), among other analytical studies of several narrative texts, points to the importance of investigating rhetorical forms in order to arrive at a concept of the text. For Genette, realism begins at the moment when one can search for and compare a word or sentence with another word or sentence that was used in its place or was not used, according to his expression. Undoubtedly, this concept, derived from rhetoric, im-

plicitly refers to the issue of the text's realization rhetorically or according to rhetorical realism. This is achieved through the ability to grasp the movement of a word or sentence within its use in the linguistic system. Consequently, the text takes on the characteristic of a "mechanism" within which the word is positioned in the linguistic discourse. Ultimately, this is a conception that aligns with the system within which linguistic elements interact according to the structuralist concept, reaffirming once again the continuity of the text's meaning according to the same concept, as we have seen with the aforementioned figures despite differences in perspective.

From another perspective, Halliday (M. Halliday) and Ruqayya Hassan see that the reality of the text is based on cohesion, which is the aspect reflected by the regularity of elements within the linguistic system. They consider that: "The text is a semantic unit, and sentences are only the means through which the text is realized... For any text to have textuality, it must rely on a set of linguistic means that create textuality, such that these means contribute to its overall unity." (Mohamed, p. 13)

From the previous statement, we can infer that the unity of the text is a fundamental aspect in achieving textuality. This unity reflects the operation of linguistic elements according to a strict systemic coherence, which reminds us of how the network of realized relations in the text forms a self-contained system, as discussed in previous concepts. This leads us to conclude that the position of Halliday and Ruqayya Hassan aligns with the developmental trajectory of the concept of the text amid the transformations witnessed in scientific criticism regarding the precision of concepts, especially those related to the essence of the literary text.

In the context of structural stylistics, the text is a stylistic phenomenon, and style is "the central function organizing discourse." Within this framework, the text derives its meaning through phonetic, morphological, and lexical phenomena that integrate to produce the style of the text or the linguistic structure of the text.(Abdel Salam, p. 119)

From the perspective of structural psychoanalysis, the text is linked to the author, who in their creation emanates from two main poles according to Freud's psychoanalysis: the unconscious and the conscious (conscience). The study of the unconscious as an implicit language allows the discovery of the set of laws governing the operation of the text as a reflection of unconscious data on the symbolic level of the text. The power of psychoanalysis lies in expanding the unconscious as a language with its founding laws, its system, and its distinctive network of relations governing the operation of the elements of the unconscious. All this is justified by the fact that, ultimately, the literary text is an image of the human psyche.

It appears that the awareness of the importance of the unconscious and its involvement in the production of the text, from the perspective of psychoanalysis, is what encouraged Jacques Lacan to develop a structuralist perspective aided by psychoanalytic data. His starting point is fundamentally that the unconscious is a language governed by a system. Understanding the mechanism of its operation and the reciprocal relationships between its elements is a crucial step in interrogating the unconscious and discovering its role in the formation of the creative text.

Jacques Lacan defined two basic rules to achieve this goal: the rule of metaphor and the rule of metonymy. These formed the basis of his analysis of the language of the un-

conscious, without neglecting the two poles of meaning introduced by Saussure (the signifier and the signified), which remained the referential framework for the operation of these two rules (metaphor and metonymy). He concluded that "metaphor" corresponds to "condensation" in Freud's theory, while "metonymy" corresponds to displacement or transfer.

In this same context, Julia Kristeva emphasizes the importance of the language of dreams, describing it as "a structure with its own syntax and logic." Based on this definition, the structuralist approach that draws on psychoanalysis does not differ from other structuralist attempts, as it considers the dream a language with specific rules governing its system. Understanding the reality of these elements and how they are positioned within the system to which they belong opens awareness to the true relationship between the two poles of the poet's psychic universe (consciousness and unconsciousness). This is a fundamental step in the path toward understanding the structure of the literary text within the framework of the psychoanalytically-informed approach.

It is worth recalling in this context that the attempt to integrate the various propositions brought by structuralism with the findings of Freud's research in psychoanalysis and his exploration of the unconscious was not limited only to what Jacques Lacan and Julia Kristeva pursued, as we have seen earlier. Rather, it also extended to the Gestalt school in psychoanalytic criticism through its contributions to enriching psychoanalysis by incorporating fundamental structural concepts that define the nature of the text's functioning.

Conclusion

It can be concluded from the above that the concept of the text, within the framework of the multi-faceted structuralist approach, is fundamentally linked to the linguistic structure in its phonetic, syntactic, morphological, lexical, and semantic dimensions. This structure is the result of the integration of various elements that constitute the material of the text into the text's own system according to a certain logic (a mental structure) and internal relationships that ensure the consistency of these elements with each other, enabling them to fulfill their roles within the text's structure as a self-sufficient entity that expresses itself through itself. It is also connected to an awareness of the nature of the unconscious structure and the determination of its relationship system with the system of consciousness within the psychoanalytic perspective.

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The Psychologist in Algerian Society Between Academic Training and Field Practice Difficulties

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Abstract:

Recently in Algeria, the use of psychology in its various specialties has spread in industrial, educational, healthcare, and correctional institutions, especially in educational institutions, where its intensive spread can be noticed since the 1980s. This trajectory of psychological practice in the educational field from that time until now calls for exploring the nature of guidance practice, its conditions, methods, results, and questioning its fate. This is based on understanding the perspective of field psychologists working in the educational sector.

The problems facing the psychologist are many and diverse, varying according to the fields related to psychological, mental, and behavioral disorders. However, the nature of the external environment where the psychologist performs their role may impose special conditions that can lead to additional difficulties in their work, potentially complicating their ability to effectively deal with the challenges of psychological assessment and treatment.

Keywords: *psychologist, academic training, educational institutions, psychological practice, psychological disorders*

Le psychologue dans la société algérienne entre formation académique et difficultés de la pratique de terrain

Résumé :

Récemment en Algérie, l'usage de la psychologie dans ses différentes spécialités s'est répandu dans les institutions industrielles, éducatives, sanitaires et pénitentiaires, notamment dans les institutions éducatives où sa diffusion intensive est perceptible depuis les années 1980. Cette trajectoire de la pratique psychologique dans le champ éducatif depuis cette époque jusqu'à aujourd'hui invite à explorer la nature de la pratique d'orientation, ses conditions, ses méthodes, ses résultats et à s'interroger sur son devenir. Il s'agit de comprendre le point de vue des psychologues de terrain travaillant dans le secteur de l'éducation.

Les problèmes auxquels le psychologue est confronté sont nombreux et divers, variant selon les domaines liés aux troubles psychologiques, mentaux et comportementaux. Cependant, la nature de l'environnement externe dans lequel le psychologue exerce son rôle peut imposer des conditions particulières qui peuvent entraîner des difficultés supplémentaires dans son travail, compliquant potentiellement sa capacité à relever efficacement les défis de l'évaluation et du traitement psychologiques.

Mots clés : *psychologue, formation académique, institutions éducatives, pratique psychologique, troubles psychologiques*

Introduction:

Psychology entered Algerian universities in the later years of the second millennium, and today we observe a wide spread of clinical psychology specialization and the profession of the clinical psychologist (le psychologue clinicien), to the extent that almost every hospital has a psychologist. Moreover, some hospitals have several psychologists distributed across various departments. The natural and human disasters experienced by our society during the “Black” or “Red” Decade, and subsequent disasters, contributed to raising awareness about psychology and clinical psychology, even leading to their recognition. However, despite the considerable efforts of these specialists, the profession faces many difficulties that cause slow progress and modest development in this field. Among the most significant field challenges are those related to psychological assessment, as the clinician cannot proceed to treatment without the data collected during the assessment process.

Psychological assessment (l'examen psychologique) is the clinician's tool to understand the case; through it, the clinician aims to gather comprehensive information for study or psychological intervention, evaluate pathological symptoms, and reach a deep understanding of the patient's strengths, weaknesses, frustrations, and needs. Accurate assessment always revolves around a key question that reflects the examined individual's problem. Based on this, the assessor helps the patient and their family to comprehend the issue and take appropriate decisions to manage it. However, given the relative novelty of the clinical psychologist profession in our society, it faces difficulties related both to the specialist themselves and the environment where they are trained and

practice. Before highlighting these difficulties, it is useful to define the clinical psychologist and their functions.

Psychology in general has expanded in industrial, educational, social, healthcare, correctional, sports, and other settings due to its demonstrated field effectiveness. This growth in Western countries affected all aspects of life positively, impacting the individual, family, industry, economy, and more, which led many Algerian state institutions to adopt psychology within their structures. The educational institution, in particular, has employed many university graduates in psychology and other behavioral sciences, aiming to apply rational control in guiding students according to their abilities, implementing curricula, and ensuring healthy growth of students in an environment characterized by comfort for both learners and teachers. This takes place within a dynamic, productive relationship of knowledge and affection among all educational system elements.

1. Definition of the Clinical Psychologist:

The clinical psychologist, also called “le psychologue clinicien,” is a professional who uses psychological theories and techniques in assessment, diagnosis, and treatment to accurately understand the psychological health and illness levels of the patient. Essential characteristics include the ability to establish effective relationships with others and care for them, a sense of professional responsibility, respect for professional standards and ethics, professional competence, self-respect and self-understanding, empathy, honesty, sincerity, and emotional control (Abdel-Maati, 1998, p. 60).

1.1. Definition of Psychological Practice:

Psychological practice is the professional activity carried out by the clinical psychologist in their role, for which their training and academic degree qualify them, as defined by law and applied in the workplace. This practice is driven by the scientific and technological revolution experienced by human society in the 20th century, especially the last quarter, which elevated psychological issues to a priority position among social and economic concerns (Lahmidi & Brabah, 2020, p. 10).

1.2. Academic Training of the Psychologist:

The training of a psychologist is based on two integrated foundations: theoretical preparation and practical training. The theoretical preparation includes acquiring necessary knowledge about mental illnesses and behavioral disorders alongside understanding normal, healthy human development. The methodological and technical aspects are equally important, as they underpin psychological assessment and diagnosis, including knowledge of psychological measurement and statistics as core research components.

Practical training aims to engage directly with clinical cases to gain a concrete understanding of psychological disorders and how to handle them. For effective practical training, supervision by experienced and skilled specialists is essential. This training usually involves joining a medical team including a supervising clinical psychologist, a general physician, a psychiatrist, a social worker, and a vocational counselor. In professional development, the psychologist seeks to enrich their theoretical knowledge and link it to field realities. Some scholars emphasize clinical training and practice leading to a Psy.D. (Doctor of Psychology), while others

promote research training and methodology skills culminating in a traditional Ph.D., focused on scientific and academic research (**Abdel-Maati, 1998, p. 60**).

From the perspective of training, the psychologist assumes multiple roles. Scientifically, they conduct psychological research related to their field and disseminate findings through conferences and journals, enriching theory and contributing to scientific knowledge production. Practically, they hold responsibility for diagnosis, guidance, prevention, and treatment. This requires a deep understanding of human nature, growth laws, clinical psychology experience, proficiency in assessment and therapeutic techniques, and awareness of the strengths and limitations of each, all within ethical professional conduct. The clinical psychologist practices in various institutions such as hospitals, youth centers, prisons, addiction centers, and research institutes.

During psychological assessment, the psychologist strives to understand the client, but their ultimate goal is psychological treatment aimed at alleviating or curing the disorder. The psychologist's role varies depending on the nature of the disorder. In some cases, such as gang-related or relational issues, their role is primary; in behavioral disorders, their role is secondary but still important; in others, such as psychoses, their role is complementary. The psychologist chooses treatments they master and that suit the client's personality and disorder, but across various theoretical frameworks and therapists, success hinges on establishing the therapeutic contract or relationship, as much of therapy time is spent building this relationship and motivating the client. However, individuals' mental perceptions of a certain treatment style may either facilitate or hinder therapy efforts.

Clinical psychologists in our society are distributed among various hospital departments such as cardiology,

oncology, nephrology, each with its specificities and unique problems. The challenge lies in the ability of the psychologist, with their standardized training, to respond to diverse and complex field problems that vary from one illness to another and from one personality to another. Ultimately, good control over the psychological assessment process is the best way to overcome many problems.

2. Theoretical Approaches in Psychological Counseling:

From a theoretical standpoint, most of the literature we reviewed—such as William Son, Parsons, Thorn, Sheldon Eisenberg, Daniel Delaney (1995), Naeem Al-Rifai (1994), Lotfi Fatim and others (2002), Salah Hassan Al-Dahri (2005), and others—agree that the essence of counseling lies in providing help and support to others. It is sometimes described as a profession dedicated to helping people (**Eisenberg et al., 1995, p. 132**).

However, this profession of helping others involves differences as a professional practice that distinguishes it from other types of assistance mentioned earlier. Moreover, this help varies from one country to another and from one region to another, making it neither standardized nor unified. Some consider guidance, counseling, and therapy as equivalent academic degrees. Others use counseling and guidance interchangeably, such as Miller, while some view counseling and psychotherapy as the same, like S.H. Paterson. Meanwhile, Saleh Al-Dahri considers it a set of services offered within the framework of counseling psychology.

Considering that the term “Counseling” emerged in the Anglo-Saxon culture, referring to a variety of practices that go beyond guidance to include help, information, and sponsorship, A. English defined it as a relationship in which an

attempt is made to help one individual understand and solve the problems they face (**C. Tourette Turgis, 1996**).

In France, the concept appeared under the title "Guidance," first used in 1929 in the form of "Vocational Guidance Counselor" (Conservatoire National des Arts et Métiers, 2005), then later developed towards marital counseling under the French Psychiatric Association's marital consultation services.

In 1987, the World Health Organization (WHO) called for the use of "psychological counseling" as a method of assistance, care, and prevention to confront dangers facing individuals, groups, and the world due to the spread of the HIV epidemic. Consequently, HIV counseling became a unit studied within psychological counseling ([http:// Counseling VIH.Org/fr](http://CounselingVIH.Org/fr)). Rogers Boulton (2005) on counseling.

From these various decrees, it is understood that the guidance counselor is responsible for the administrative management of the student's academic pathway. This is not the profession of psychologists.

It is also noted that the concept of counseling did not appear in previous laws regulating the educational field, nor even in the school health law. It was only recently added as a term, with its meaning by the educational legislator still unclear.

On the academic side, William Son defines the function of counseling as helping adolescents in school, high school, and college to learn effective methods to identify and achieve desired goals (**Paterson, 1981, p. 350**).

Parsons, at the beginning of the 20th century, defined it as vocational guidance for adolescents and youth, identifying three dimensions:

The individual's understanding of themselves, their abilities, predispositions, tendencies, ambitions, and positives.

Their knowledge of the requirements and conditions for success, as well as the material and moral advantages of various professions and jobs.

Deep reflection on the relationships and connections between the realities encompassed in the first and second dimensions.

Paterson further specifies the steps of the counseling process as analysis, synthesis, diagnosis, prognosis, counseling, and follow-up with a detailed discussion of each step (**Paterson, 1981, p. 351**).

3. The American Psychological Association in 1981 defined it as:

Psychological and educational assessment through observation, interview, and testing for classification and diagnosis of learners.

Providing therapy by understanding cognitive, social, emotional growth areas of students.

Participating in program development and teacher in-service training to enhance their efficiency and establishing educational programs including parents.

Monitoring all psychological services provided by the school (**Kamel, 2003, p. 163**).

Youssef Al-Qadi and others (2002) see the psychological counselor performing:

Preventive work (creating suitable conditions for the student's healthy growth).

Developmental services (aimed at utilizing and developing human abilities and potentials).

Therapeutic services (dealing with behavioral disorders, emotional problems, adjustment issues, etc.) (**Al-Qadi et al., 2002, p. 55**).

Faisal Abbas (2002) considers the psychological counselor as providing help to students that appears in solving marital problems, school problems, vocational issues, and problems of juveniles and adolescents (**Abbas, 2002, p. 88**).

While Saleh Hassan Al-Dahri (2005) views the services provided by the psychological counselor as including assessment, evaluation, diagnosis, intervention, consultation, program development, supervision of psychological and counseling services, and evaluation of all these services (**Al-Dahri, 2005, p. 210**).

4. Based on this, two orientations can be identified:

The first orientation represents a blend of vocational training, counseling, and education. This is especially represented by William Son, Parsons, and others like Parsons E.G. William Son, which led to instruments such as the "Minnesota Vocational Assessment Scales." It combined vocational background with working in an educational context, merging vocational guidance goals with educational objectives under what is called "vocational and educational counseling or guidance," a term frequently used by the current educational system in Algeria.

The second orientation is represented by Thorn, Paterson, Carl Rogers, Levy Moreno, Kurt Lewin, and others (with some differences among them). They view counseling practice, especially Thorn, as an attempt to create a situation similar to medicine, where cases cannot be dealt with as numbers but as persons and individuals. The counselor is more than just a scientist; they are a human being endowed with warmth and clinical practice competence. They also consider counseling and therapy as a learning process in which the counselor helps the client develop the skill to understand the self (**adapted from Paterson, 1990, p. 200**).

Thus, psychological counseling began to shift its focus from problems and a set of educational and vocational difficulties toward the individual facing the issue of discovering their identity as a whole and realizing their fullest potential in all life fields. This combines emphasis on vocational guidance and psychotherapy simultaneously within the educational field.

Therefore, it appears there is no harmony between what various decrees have defined as the tasks and practices of the psychological practitioner (psychological counselor) in the local environment and what psychological and educational facts state from their academic perspective.

4.1. Reality of Psychological Practice:

The non-specialist reader encounters the multiplicity of meanings of counseling in general, and the wide usage of the term especially in behavioral sciences, particularly psychology and education.

Many references highlight that counseling knowledge, as general knowledge, was widespread among many people, especially those responsible in their communities, such as parents toward their children, imams toward their congregants, teachers toward their students, etc.

However, as scientific knowledge with its own laws and methods, “psychological counseling” historically emerged within vocational guidance and mental education but is distinct from them.

Industrial and economic changes that European countries and the United States experienced starting in the 20th century, and the resulting emergence of social-educational movements calling for professional social and educational

services, were responses to problems posed by the industrial revolution at that time.

With the entry of the scientific objective method into behavioral studies, these problems became subject to scientific study. Hence, a philosophy emerged focusing on studying human and social problems, headed by Stanley Hall from Clark University starting in 1888 (**Mahmoud Hassan, 1983, p. 144**).

The opening of Lighter Witmer's psychological clinic in the United States in 1896 for behavior modification (Jamal Al-Khatib, 1995), and Clifford Beers' revelations in his book "A Mind That Found Itself," about the mistreatment and inefficient care of patients in mental hospitals, were among the early signs establishing what is now called "psychological counseling" (**Kafafi, 1999, p. 99**).

The development of psychological counseling as a science and art is usually attributed especially to the two World Wars and the economic crises and state interventions between them. This had a huge impact on the development of psychological and social services, along with the development of psychological measurement that accompanied the wars, such as the Alpha and Beta tests used for guidance, selection, and classification in the U.S. Army, among others.

Psychological counseling's development also relied on many psychological theories, including ideas from Carl Rogers, developmental psychology theories from Freud, Erikson, Jean Piaget, and others.

In 1951, the term "Counseling Psychology, Counseling Counselor" appeared at a conference held by a specialized committee in Minnesota, USA, before the annual meeting of the American Psychological Association in 1945. The first journal on psychological counseling was published, and the subject was included in psychology curricula in most uni-

versities, including national and Arab universities (**Taha Hussein, 2004, p. 110**).

4.2. The Reality of Psychological Practice in Algeria:

In Algeria, after gaining independence from France in 1962, the country inherited the French model of school and vocational guidance that was in place at the time. This guidance system mirrored the one applied in France. Initially, in 1963, the responsibility for this service was assigned to the Sub-Directorate of School Organization and Planning, then in 1965 to the Department of Planning and School Mapping. From 1967 to 1992, it was overseen by various departments within the Ministry of Education, until it was finally entrusted to the Directorate of Guidance and Communication (**Ministry of National Education, 1993**).

More recently, the profession of school and vocational guidance and counseling (the new designation) is considered one of the specialized educational roles under the National Education sector, as indicated in Executive Decree No. 08 issued on October 11, 2008, which outlines the specific statutes for employees of the Ministry of National Education.

5. School and vocational guidance counselors are classified into two ranks:

School and Vocational Guidance Counselor, and Chief School and Vocational Guidance Counselor.

Articles 96 and 101 of the aforementioned executive decree define the general duties of guidance counselors as follows:

Assisting students throughout their academic journey and guiding them in building their personal projects based on

their interests, abilities, and educational planning requirements.

Evaluating and analyzing students' academic performance and summarizing it, as well as conducting surveys and investigations.

Supporting students experiencing psychological and educational difficulties to help them continue their schooling.

In addition, the Chief Counselor coordinates the activities of other guidance counselors and contributes to training programs and practical research in educational psychology (**People's Democratic Republic of Algeria, Official Gazette, 2008**).

It is evident, based on what has been discussed, that Algerian legislation in this field focuses predominantly on the conditions that facilitate educational continuity—such as planning-based guidance, performance evaluation, and identification of psycho-pedagogical difficulties. However, it overlooks the holistic nature of the student. A student is an integrated whole, and addressing only one aspect neglects the others. For the student to continue learning and developing, their overall health, including mental health, must be prioritized—an aspect modern psychology has clearly proven but which is absent from Algerian educational legal documents from 1962 to the present.

6. Challenges of Psychological Practice:

One of the primary challenges a clinical psychologist may face during psychological assessment, therapy, or intervention is the nature of the referral request itself. The request may stem from varying reasons and in diverse situational contexts, making it difficult for the clinician to precisely understand the scope of their intervention.

Sometimes, the request is specific—targeting the evaluation of a particular function, such as determining a child’s handedness or their performance in a certain domain before and after a specialized rehabilitation process. Other times, it is broad with diagnostic or prognostic objectives—addressing behavioral disorders, academic or family difficulties, or symptoms affecting social or emotional development and school adaptation. There may also be highly specific referrals requiring comprehensive psychological assessment, such as cases of dysgraphia, dyscalculia, or subject-specific comprehension difficulties.

There are occasions when an assessment reveals that the client is highly capable and intelligent, contrary to prior beliefs, or uncovers serious personality vulnerabilities that place the client at risk—despite previously being considered healthy (Andronikof, Verdier-Gibello, 1983). Focusing on one aspect while ignoring others results in an incomplete picture of the client, potentially endangering them. Therefore, the clinician must remain situationally aware and always prepared for unexpected outcomes (Khateeb, 1995, p. 85).

It is also important to note that the referral request is not always clear. It may be explicitly stated by the client or guardian (in the case of children), but this explicit request may not reflect the true issue. Often, an implicit request coexists and may even conflict with the stated concern. Sometimes, clients conceal the true reason for the assessment for personal motives—such as supporting a legal case or requesting a school transfer. This contradiction between explicit and implicit requests often confuses the specialist and complicates their work. If the specialist does not allow suffi-

cient time to investigate and clarify the true nature of the request, they may be misled.

Moreover, the complexity of modern social life has made psychological practice more challenging. Psychological and behavioral disorders increase in frequency and severity with the complexity of modern civilization, the accumulation of stress, and strained relationships. This intricate landscape necessitates university training that is not only standardized but also specialized and aligned with contemporary issues. As such, the psychologist may struggle to respond effectively to complex problems whose roots are not clearly psychological, but possibly social, religious, or a new combination of factors (Khateeb, 1995, p. 86).

6.1. The Problem of Information Sources:

One of the most important sources of information about the case under assessment is the client themselves, as human beings possess an inherent sense of self-awareness. However, in certain disorders, self-insight is impaired, rendering information from the client unreliable. In some cases, clients deliberately falsify information to avoid accountability or to present themselves favorably.

When the clinician attempts to fill in missing information by consulting relatives, these individuals often refuse to cooperate, citing reasons such as distance, work commitments, fear of stigma, or more. Even when they agree to participate, the information they provide may be inconsistent or contradictory.

In some situations, families may feel relieved to secure a place for their child or relative in a hospital or specialized institution and may even hope for residential care—according to one psychologist—so they can escape the shame of having a child with a disability or mental illness in

the family, or to relieve themselves of the burdens of caring for a dependent person. They overlook the fact that the best environment for an individual is their natural, familial one. As specialists, we must remember that a child's disability can deeply wound a parent's narcissism. If not partially overcome, this injury may hinder the family's ability to cooperate with the clinician. In some cases, the families of disabled or mentally ill individuals may themselves require psychological assistance or social support.

When the psychologist decides to use clinical observation during an interview or in the client's natural environment, there is a significant risk of collecting distorted data due to the client's tendency to present a false persona. Thus, while it may appear that we are gathering direct, reliable information, we may in fact be working with data that is biased and disconnected from reality. This becomes even more likely if the specialist reveals their goals or uses standardized psychological tests, which may trigger defensive attitudes in the client. As a result, the client may become less spontaneous and more inhibited, leading to a lack of meaningful responses and hindering the processes of understanding, diagnosis, and treatment (Khateeb, 1995, p. 101).

6.2. The Problem of Test Adaptation:

In the context of psychological assessment aimed at diagnosis and classification, the specialist merely applies the tools that allow for a comprehensive and accurate understanding of the case. When assessing cognitive abilities, the focus can be on intelligence and mental capacity tests such as the Wechsler or Kaufman tests. However, when the issue pertains to psychological or emotional problems, it is preferable to use a few personality tests, whether objective or pro-

jective—such as the Rorschach test. In cases of precise assessment of specific performance functions, simple tests like the Khos cubes or the Rey figure may suffice. In comprehensive assessment situations, it may be necessary to combine various types of psychological tests after prior knowledge of the dimensions and limitations of each technique (**Abbas, 2002, p. 118**).

The field of psychometrics includes a wide range of psychological tests, all of which are standardized situations that allow for monitoring the subject's performance and evaluating them accordingly. Specialists use these techniques to obtain more accurate and objective data. Psychological tests are governed by the principles of objectivity, validity, reliability, and standardization. Mental tests, whether verbal or non-verbal, serve to assess intelligence levels, while projective personality tests investigate the psychological functioning of the individual, including cognitive processes, defense mechanisms, and emotional states such as anxiety, tension, aggression, or sexual drives, and how the person deals with internal or external threats.

One of the major problems with these tests lies in their limited applicability and inefficiency when used with individuals suffering from developmental disorders, such as autism or intellectual disability. When the clinician lacks knowledge of the strengths and limitations of each technique, it becomes difficult to choose the appropriate tools for the issue at hand. The greatest challenge faced by psychologists lies in the lack of adapted tools. To what extent can we trust the credibility of techniques that are, themselves, poorly adapted—or not adapted at all.

Some believe that psychological tests alone can provide all the necessary information about a case. From our perspective, this is a misconception that needs to be corrected.

Although these tools are standardized and have proven effective in diagnosis, they only work well when the specialist is deeply familiar with their application, scoring, and interpretation. Additionally, we stress the importance of being trained in building clinical observations and recognizing them. The random use of psychological tests is not a scientific approach and reflects a disregard for the subjects being assessed.

Too often, psychological tests are marketed and used in our society just like imported consumer goods, and this is, in our view, a careless attitude – especially among the educated class. Most psychological tests need to be studied by research teams in specialized university laboratories to be adapted to the specificities of Algerian society. Only then will their use become effective – after thorough training and mastery of their application (Abbas, 2002, p. 120).

6.3. The Dominance of Theoretical Training and Lack of Practical Preparation:

The training of a psychologist begins with a two-year foundational curriculum in the field of psychology, during which students expend much of their energy and time before specializing. Perhaps the most exhausting aspect is the overwhelming volume of literature and psychological theories. Although psychology is both theoretical and applied, it is often presented in an almost entirely theoretical manner, close to literature or philosophy. Theoretical content dominates over practical sessions that are supposed to foster deep field engagement.

Even though the closed or open internship included in the training pathway for psychology students (those still in formation) is intended to bring them closer to real-life practice,

a lack of coordination between universities and field institutions—or the absence of agreements defining each party’s responsibilities—sometimes leads to poor reception of students in those institutions, along with a lack of scientific supervision. Internship durations are also very short, limiting the acquisition of practical skills. When theoretical training is weak, the situation worsens, and future psychologists find themselves empty-handed when faced with problems they cannot understand. Repeated absences from internships by some students further reduce the intended impact.

Given the ongoing changes and complexities of social life and the continuous emergence of new issues, psychologists often realize that their acquired knowledge is insufficient to address the overwhelming pain and suffering of their clients. They attempt to fill these gaps through reading and self-study, but this alone is not enough. The issue is not only about what we read or learn from others’ experiences—it also involves the psychologist’s own self.

The psychologist must engage in personal psychological work, since they themselves are a fundamental tool in both diagnosis and therapy. A high degree of self-awareness and insight into their surroundings is crucial, as it enables them to understand the contradictions their clients experience, which may be at the root of their psychological disturbances (Madhhar, 2010, p. 59).

A significant part of clinical work is based on the effort the clinician puts into developing awareness of their internal dynamics. The examiner must have two “ears”: one that listens inward to monitor and regulate their inner world, and another that listens outward to the client, gathering clinical data essential for diagnosis and understanding. As Kotsiny said, the psychologist themselves is their most valuable tool. Some researchers argue that transference and countertrans-

ference that occur during psychological assessments may significantly affect the validity of results, particularly with projective tests, which are commonly used in clinical settings (**Samai-Haddadi, 1998**). This high level of self-awareness and ability to manage such dynamics does not arise easily; it requires personal preparation and fieldwork under expert supervision.

The orientation toward the clinical psychology specialization is often based solely on academic grades, which, in our opinion, is insufficient. We propose that this be complemented with a personal file review and behavioral evaluations to select individuals who demonstrate qualities that support the role of a psychologist, such as good listening skills, a desire to help others, and human compassion.

On the other hand, the vast amount of accumulated knowledge makes it difficult to master the full theoretical framework expected of a professional. As a professor, I observe a significant absence rate among students. I wonder: how can a student who attended only 5 out of 28 lectures in a given module, without compensating through specialized reading, claim to have grasped the essentials of their training.

It is strong personal and theoretical training that fosters objectivity in the psychologist. Its absence inevitably leads to subjectivity. When the practitioner gives in to personal biases, they falsify their entire practice, as Freud pointed out. This compliance is driven by ignorance of the self on one hand and a lack of theoretical, technical, and methodological knowledge on the other. Failing to subject oneself to ethical, theoretical, and methodological training means surrendering to personal tendencies (**Madhhar, 2010, p. 96**).

6.4. The Problem of the Pathogenic Effect of the Environment:

As psychologists dealing with mental illnesses, behavioral disorders, and relational problems, we are aware that these issues often stem from environmental (psychological and social) causes. We frequently discover that the patient's condition is merely a direct result of a toxic environment. In other words, the patient is a victim, merely a symptom of a dysfunctional family or environment. Some Algerian researchers have frequently pointed out this issue.

Naturally, the clinician finds themselves in a complex situation. They must determine whether the patient is responding with disturbed behavior to pathological demands from their environment—or whether they are responding pathologically to normal environmental demands. In short, we want to know whether the core problem lies with the client, their environment, or both.

The clinician may wonder whether the psychological support should be directed toward the patient or toward individuals in their environment who may be the real cause of their distress due to their harmful actions or attitudes. However, as long as those individuals do not seek psychological help, the clinician's hands are tied.

Sometimes, the client's environment (or representatives of it) may offer strong resistance or defensiveness, fearing blame or being seen as partly responsible for the client's issues.

In families where psychological issues are widespread, it may be difficult for the psychologist to clearly distinguish between those who contribute to the disorder and those who are merely victims of it. There are often internal factors that lead one family member—among many exposed to the same external stimuli—to develop a particular disorder. The

abundance of social problems such as unemployment, violence, aggression, divorce, and homelessness complicates the clinician's ability to determine which parties play the most significant role in the emergence of psychological disorders.

This leads to a fundamental question: should treatment be focused on the individual seeking help, who may only be a victim? Or should the focus be on the source of the disorder—someone who might not seek help, is unaware of the impact of their behavior, or acts out of ignorance or intent, such as in the case of drug dealers and traffickers (Askar, 2004, p. 26).

6.5. Risks of Traditional Treatments and Limitations of Psychological Therapies:

Despite the efforts made by psychologists in the field, the profession of the psychologist is not always the primary recourse for individuals who feel the need for relief or psychological help or who suffer from adaptive difficulties. Psychology in our society faces competition from those who practice various forms of ruqyah (spiritual healing), sorcery, and witchcraft — practices fraught with risks due to the obscurity surrounding the background of their practitioners. Some patients may refuse to consult a psychologist because they believe the psychologist's knowledge is derived from foreign references and techniques that are not in harmony with the prevailing social culture or may contradict religious teachings. Other patients might avoid psychologists due to a lack of distinction between the roles of the psychologist and the psychiatrist or due to fear of stigma, choosing instead to keep their suffering to themselves or to share it with a close friend.

Some prefer to turn to non-clinical figures who involve them in the healing process, placing part of the responsibility on the patients themselves. Faced with this professional rigidity, many avoid psychologists altogether, resorting instead to passivity or alternative treatments that align with their magical thinking or general resignation. In such a social context, the psychologist often finds themselves uncertain about which therapeutic path to take.

At times, the psychologist may decide to adopt psychotherapy based on their academic training as a symbol of their scientific formation. But does this bold decision bring them peace. They are faced with an overwhelming number of theories and techniques, each with its complexities. Mastering and deeply understanding all of them to address various psychological issues is extremely challenging — especially in an age that emphasizes specialization and has left behind the era of general knowledge.

Adopting a psychoanalytic framework to explore personality dynamics and uncover underlying causes of mental symptoms can demand extensive time and effort. Yet many in the community favor quick, magical solutions that require little effort. From the outset, some may doubt this approach entirely, wondering in amazement how mere conversation can be therapeutic. The community often objects to sexual concepts associated with mental life, influenced by cultural notions of modesty and repression — despite the increasing prevalence of sexual deprivation among large segments of youth of both genders, which gives rise to numerous psychological, social, and economic problems (**Askar, 2004, p. 28**).

To avoid the social dilemma that “talk therapy” can present, some clinicians may adopt the behavioral model due to its rich repertoire of techniques and its compatibility with

the public's demand for swift resolutions to life problems — even at the expense of quality and effectiveness. However, it quickly becomes clear that such therapies focus on eliminating symptoms viewed as learned behaviors, increasing the risk of relapse. This failure can reflect poorly on both the therapist and the client, eroding the trust the clinician worked hard to build.

They may also realize that some behavioral techniques, such as reinforcement and punishment, resemble traditional practices within their community — perhaps even recalling how a grandmother once used these methods to encourage or discourage certain behaviors in grandchildren. Ultimately, mastery of these behavioral techniques is essential for the clinician to perform their job effectively.

The psychologist may turn to cognitive therapy due to its contemporary nature and its focus on correcting distorted thoughts, faulty beliefs, and inaccurate perceptions, while enhancing mental flexibility and promoting positive thinking. However, restructuring a person's knowledge — especially their beliefs — is not an easy task. In doing so, the therapist may rediscover the purity of the belief system they personally hold or have adopted, especially in terms of its encouragement of critical thinking, good conduct, and optimism. This realization drives some clinicians to use religion as a supplementary tool in therapy, for example by citing or explaining relevant Qur'anic verses or prophetic sayings, as one therapist mentioned (**Askar, 2004, p. 29**).

Faced with all these challenges, the psychologist encounters complex and delicate field problems that increasingly demand specialization, particularly when working in departments that deal with different types of disorders. This requires the therapist to engage in deep, ongoing self-work

to better understand their own psychological dynamics, ultimately aiming for accurate diagnosis and effective treatment.

Conclusion:

The psychologist is a practitioner who fights for individuals' mental health and the prevention of psychological disorders, while also striving to reduce or eliminate mental and behavioral disturbances. Through psychological assessment, they aim to gain a comprehensive and integrated understanding of the client's personality for the purposes of diagnosis, guidance, counseling, or treatment.

At the beginning of the assessment process, the psychologist seeks a precise understanding of the presented issue. Based on this understanding, they choose additional techniques to explore other psychological resources and determine which therapeutic methods to use. To ensure objectivity during the assessment, the clinician must strengthen their theoretical knowledge, technical skills, and personal traits while adhering strictly to the ethical standards of the profession.

The psychological assessment is a relational situation between two subjectivities: that of the assessor and that of the assessed. From a diagnostic perspective, it aims to understand the condition. It is known that psychological characteristics are not directly measurable; rather, they are inferred from the individual's performance in a specific testing situation — in accordance with the concepts of maximum performance and typical performance.

Maximum performance refers to the best and fastest performance an individual can offer in a challenge-oriented sit-

uation, emphasizing potential over actual behavior. In this regard, intelligence and cognitive ability tests are used. Typical performance reflects what an individual generally does, focusing on actual behavior and its style rather than potential. Personality inventories and projective tests serve this purpose. An individual's typical performance provides the best insight into their personality and attitudes toward themselves and others.

Although many psychological techniques and tests remain unadapted to local contexts, we recommend their cautious use for familiarity and practice, with a view to later adaptation. However, this must be done with close attention to both the shared and unique characteristics of each society and individual.

Therapeutic interviews aim to alleviate or reduce the symptoms of the condition by selecting theoretical frameworks and treatment techniques best suited to the particular case. Choosing the right technique depends on several variables, which are not always easy for the psychologist to identify or account for. Nevertheless, they can make steady progress toward understanding the disorder, the nature of the personality involved, the suitability of the underlying theoretical framework, and the time available.

The clinician also understands the critical importance of the therapeutic alliance with the client, which plays a central role in the healing process.

When faced with the inevitable challenges of psychological assessment and therapy, the psychologist must boost their confidence through an accurate understanding of their field – its scope and its limitations – from both theoretical and technical perspectives. Confidence is further strengthened by field experience, direct engagement with others'

problems and suffering, and a commitment to professional and human principles.

The ability to overcome assessment challenges depends on knowing the unique characteristics of the local reality, improving interpersonal skills, and maintaining continuous learning of the latest theoretical and technical developments. All of this is fueled by ambition, determination, and — above all — a willingness to endure hardship and pain. In time, the psychologist may realize that it is precisely this pain and effort that teaches the most and strengthens them through patience and dedication to the path of knowledge and service.

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Family Structure Transformations and Social Reproduction in Algeria: A Field Study in wilaya of Tébessa

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Abstract

This study examines the profound effects of social change on the structure and functions of the Algerian family, with a particular focus on families in the city of Tébessa. Amidst rapid global transformations, the family has remained a vital yet vulnerable institution, subject to both internal and external pressures. The research explores how modernization, industrialization, urbanization, and technological developments have reshaped family structures, roles, and social values. Using a field research approach, data was collected through interviews with 150 households selected randomly from five neighborhoods in Tébessa. The findings reveal a significant shift from extended to nuclear family patterns, a reconfiguration of power dynamics with increased participation of women and children in decision-making, and a noticeable evolution in social values, notably regarding women's education and employment. Despite these changes, elements of family solidarity persist, albeit with weakened traditional functions. The study concludes by emphasizing the necessity of further research on family dynamics in both urban and rural settings, the impact of media, and the evolving role of women within the family unit. The results underscore the resilience of the Algerian family in adapting to social transformations while highlighting the need to address emerging challenges through targeted social and cultural policies.

Keywords: Algerian Family, Family Structure, Modernization, Social Change, Social Values.

Transformations De La Structure Familiale Et Reproduction Sociale En Algérie : Etude Dans La Wilaya De Tébessa

Résumé

Cette étude examine les effets profonds du changement social sur la structure et les fonctions de la famille algérienne, avec un accent particulier sur les familles de la ville de Tébessa. Au milieu des transformations mondiales rapides, la famille demeure une institution vitale mais vulnérable, soumise à des pressions internes et externes. La recherche explore comment la modernisation, l'industrialisation, l'urbanisation et les développements technologiques ont redéfini les structures familiales, les rôles et les valeurs sociales. En utilisant une approche de recherche de terrain, les données ont été recueillies à travers des entretiens avec 150 ménages sélectionnés aléatoirement dans cinq quartiers de Tébessa. Les résultats révèlent un passage significatif des modèles familiaux étendus aux familles nucléaires, une reconfiguration des dynamiques de pouvoir avec une participation accrue des femmes et des enfants dans la prise de décision, ainsi qu'une évolution notable des valeurs sociales, notamment en ce qui concerne l'éducation et l'emploi des femmes. Malgré ces changements, des éléments de solidarité familiale persistent, bien que les fonctions traditionnelles soient affaiblies. L'étude conclut en soulignant la nécessité de poursuivre les recherches sur les dynamiques familiales en milieu urbain et rural, l'impact des médias et l'évolution du rôle des femmes au sein de la cellule familiale. Les résultats mettent en évidence la résilience de la famille algérienne face aux transformations sociales tout en soulignant l'importance de relever les défis émergents par des politiques sociales et culturelles ciblées.

Mots-clés : Changement Social, Famille Algérienne, Modernisation, Structure Familiale, Valeurs Sociales.

Introduction

The family is the cornerstone on which society is built. The rapid transformations taking place in our contemporary world have made the family the focus of intellectual and philosophical debates. The family, like other institutions of society, has been deeply affected by these changes, prompting thinkers to confront the threats posed to it by the changes of modern civilization. Thinkers' opinions varied between a pessimistic view that the contemporary family is threatened with collapse due to its gradual loss of affection and warmth, and an optimistic view that the family has been able to adapt to the changes and has remained steadfast despite the challenges surrounding it.

In the same context, Algerian society underwent profound economic, social and political transformations, most notably industrialization, modernization and urbanization, as well as the implementation of development policies that included the fields of education, agriculture, industry and housing. These policies were accompanied by major shifts in urbanization, geographical mobility, social mobility, and the expansion of employment opportunities in the public and private sectors, which had a major impact on the pattern, structure, and functions of the Algerian family. Opening up to the world and being influenced by new organizational models and cultural values also contributed to accelerating this change. The contemporary Algerian family is the basic social unit that performs pivotal functions in the societal structure, as it performs the biological role by contributing to the supply of human elements to society, as well as the educational and nurturing role by transmitting cultural heritage to children, including language, customs, family values

and religious teachings, as well as providing them with the behavioral and social skills needed to interact with others throughout the various stages of development from childhood to adulthood. Through these roles, the family contributes to shaping the individual and social behavior of its children.

However, social change, as a year of life, has not exempted the Algerian family from its effects, and it has been at the forefront of these transformations. The family, which has long been a bastion of values and traditions, sometimes finds itself confronted with currents of change that may not serve its unity or interests, and it adopts or rejects this change based on the extent to which it is compatible with its structure and functions. These transformations have resulted in different manifestations, on the one hand contributing to the development of some family functions, and on the other hand leading to the decline or weakening of others.

Based on the above, we will try through this contribution to shed light on the topic of social change and its accompanying social and economic effects on the structure and functions of the Algerian family by answering the following questions:

- Q1 : To what extent has the change of the Algerian family - Tibsa - been linked to the factors of modernization and social change that occurred in society?
- Q2 : What are the effects and implications of social change on the mechanisms of family interaction within the Algerian family - Tibsa -?
- Q3 : Has social change affected the values and social norms of the Algerian family - Tibsa?

1. Highlights :

This contribution seeks to:

- Monitoring the change in the structure and functions of the Algerian family and its internal relations.
- Analyze the changes that the Algerian family has undergone as a result of modernization, industrialization, urbanization and the technological revolution and its impact on social values and norms.
- Explain the nature of socialization and the nature of authority in the family and their role in activating the mechanisms of social interaction within the family.

2. Concepts Of The Study

2.1 Definition Of The Family:

Scholars face great difficulties in defining the human family, since it confuses general biological elements common to all human beings, including the regulation of sexual activity, reproduction and preservation of the human species, and other social and cultural elements in which they differ across space and time, namely the marriage system, the form of social organization of the family, the nature of the relationships between the various personalities that form social roles within it, and what personal functions the family performs for its members and the social functions it exercises as a social institution. Kingsley Davis defined the family as "a group of individuals linked by blood and social ties."

As for Burgess and Locke, they defined it as a group of people linked by ties of marriage, blood, and adoption, living one life and interacting with each other within the roles of husband and wife, mother, brother and sister, and forming one common culture.

Murdoch defines the family as "a social group characterized by a common residence, economic cooperation and reproductive function, and at least two of its members have a sexual relationship recognized by society, and the family consists of at least an adult male and an adult female. At least an adult male and an adult female, and a child, whether from their offspring or through adoption.

In light of these definitions provided by sociologists and anthropologists of the family, it can be said that it is difficult for the social researcher to establish a definition of the family that everyone agrees on, as each definition focuses on some aspects that seem more important than others in the emergence and continuation of the family, if anthropology focuses on the kinship unit, and demography focuses on participation in housing and economic independence, sociology focuses on forms of interaction and the continuation of the

2.2 Types of families:

The nuclear family consists of spouses and their children and is characterized by its independence in terms of housing and finances, making it the most common type of family in our society today. In contrast, the extended family includes spouses, children, sons, daughters-in-law, grandchildren, and grandparents; it encompasses multiple generations living together under one roof. Members of the extended family typically share daily responsibilities and are not financially independent, maintaining strong interdependent relationships. Despite the persistence of the extended family model, the nuclear family has become increasingly preferred, especially among those about to get married. This preference is largely due to the greater independence it offers, allowing couples more freedom to shape their household dynamics

and lifestyles without being bound by traditional familial structures.

2.3 Family functions:

Despite the different image of the family from one society to another, and despite the changes that affected the family system in various social activities, it remained recognized in ancient and contemporary societies, and there is no doubt that this is due to the important and basic functions that it performs, which are of universal prevalence, and these functions are:

- Sexual function: The family provides an appropriate framework for individuals to satisfy their sexual needs and desires, but the need for sexual satisfaction is not considered a sufficient factor for the establishment of the family and the continuation of marital relations in all societies, and there are many cultures and societies that allow their members to establish sexual relations before or outside marriage.
- Reproductive function: The family is the basic cell responsible for providing society with new members, or compensating for individuals who have died or emigrated, and thus it works on the continuity of life from generation to generation, and works to vaccinate the labor force with new energies.
- Socialization function: This function has cultural, social, psychological and educational dimensions, as the child within the family learns the values, symbols, traditions, beliefs and skills of his community, and it is in it that his personality traits are formed, because it monopolizes the influence on his upbringing in early childhood.

The family is still the mainstay of reproduction and socialization, although some other institutions of society, such as nurseries and care homes, can fulfill other family responsibilities. "It has been clearly shown that children who are placed in special institutions after birth suffer from many problems and diseases, despite being surrounded by new physical care, as there are very bad effects on children who are separated from their mothers after birth, such as mental retardation, failure to learn to speak, dullness, loss of sensitivity, regression and sometimes death.

- **Economic function :** The division of labor between men and women on the one hand, and between adults and children on the other, is one of the features of economic solidarity within the family in most societies. While men are usually engaged in work that requires great effort and muscular strength outside the home, women are entrusted with household chores and child-rearing, and adult children may be assigned some work related to the care of their younger counterparts.

3. Sociological Approaches to the Study of the Family

4.1 The study of the family as a system:

It is one of the earliest approaches to emerge, and its interest revolves around the origin and development of the family system and making comparisons across space and time. What distinguishes this approach is its interest in descriptive comparative study with the aim of reaching universal generalizations about the family with regard to its functions, with more attention to the ancient functions that the family used to perform. This approach views the family

as an open and changing pattern and has overlooked the impact of the family on other social systems.

4.2 . Interactionist approach: It describes the family as a unit of interacting personalities and explains family phenomena in the light of internal processes of role performance, center relationships, communication issues, and decision-making. This approach is mainly concerned with internal family matters, as it focuses on mate selection, marital compatibility, and parental relationships with children.

4.2. Attitudinal Approach:

Despite the global consensus that the family is the basic pillar of society, the rapid transformations witnessed by the contemporary world have made it the subject of deep intellectual and philosophical debate. The family, like other institutions of society, has been affected by the changes of the times, prompting thinkers to discuss the threats posed by modern civilization to its structure, between those who believe that the family is on the brink of collapse due to its gradual loss of passion and warmth, and those who believe that it is able to adapt and withstand the challenges. In Algeria, society has witnessed major economic, social and political transformations, most notably industrialization, urbanization, and the implementation of development policies that included education, agriculture, industry and housing, accompanied by geographical and social mobility and the expansion of job opportunities, which deeply affected the pattern, structure and functions of the family. Opening up to the world and being influenced by foreign organizational and value models also contributed to accelerating this change. The Algerian family, as the first social cell, continues to play vital roles that include biological, educational, and

cultural contributions to the development of individuals, transmitting language, customs, traditions, religious and behavioral values to children. However, social change, as an immutable law, did not overlook the family, which was the first to be affected by it and the first to respond to it when it threatened its cohesion. These transformations have resulted in changes in the nature of family relationships and the roles of individuals, which is reflected in the overall social fabric. Although change often comes from outside the family, it can sometimes originate from within it, leading to shifts in its structure and functions. With this in mind, this study seeks to review the most prominent manifestations of social change and the resulting economic and social effects on the Algerian family, both in terms of structure and function.

4.3.Social Change:

Social change is defined as changes in social organization, both in its structure and in the functions it performs. This change falls within the broader framework of cultural change, which encompasses all changes that affect various aspects of culture, including the arts, sciences, and technology, as well as changes in the rules of social organization itself. Social system change refers to shifts in the forms and contents of social organization and roles, such as the shift from polygamy to monogamy, or shifts in the positions of individuals as they assume new roles within the social system.

Change is generally defined as the difference between a new state and an old one, or the change of something from what it was during a specific period of time. When the social dimension is added to the concept, social change becomes the shifts or changes that occur within society and affect its

various aspects. In other words, it is any transformation that occurs in the social structure during a certain period of time.

Social change is characterized by the fact that it is a general phenomenon that affects the lifestyles and ideas of individuals, and affects the social structure, affecting the structure of the system, whether fully or partially, as it is reflected in social institutions such as the family and the economic and political systems. Social change is also time-bound, beginning in one period and ending in another, which allows comparing the previous state with the current state to monitor the magnitude of the transformation, and these changes can only be realized by returning to a point of reference in the past. In addition, social change is characterized by permanence and continuity, which allows its dimensions to be clearly measured, unlike rapid and transient changes that are difficult to track. Based on the above, social change can be considered a continuous shift in the social structure that affects the lives of large segments of society, leaving a clear and lasting impact on their lifestyles. Gerth and Mills addressed the concept of social change by emphasizing that it is a shift in the social roles of individuals and the social systems and rules of control contained in the social structure over a certain period of time.

5. Methodological Procedures of the Study

The current study was conducted in the state of Tebessa, in the year 2018 AD, and this city was chosen for the study because of its different composition, which includes all the social segments intended for research, by which we mean Algerian families that have been affected by social change in all aspects, and given the nature of our topic, which seeks to monitor the change in the structure and function of the Al-

gerian family due to modernization, industrialization, urbanization and the technological revolution, and its impact on values and norms. The nature of socialization and the nature of authority in the family and their role in activating the mechanisms of social interaction within the family. We relied on the field research method as it enables us to describe the impact of an independent variable on a dependent variable in order to collect as much information and facts as possible on the subject of social change and its accompanying social and economic effects on the structure and functions of the Algerian family. As for the study sample, it was a random sample of 150 households selected from five neighborhoods. As for the field data collection tool, we relied on the interview form, where we conducted an exploratory study in which we distributed 35 forms for the purpose of demonstrating the validity of the dimensions of the study and obtaining more accurate data, and after completing the distribution process, the forms were retrieved This exploratory study enabled us to rearrange some questions, and reformulate some other questions that we found ambiguous for families, and therefore the final interview form in its new form included 21 questions divided into three axes, each axis related to one of the dimensions of the study " The first axis : Related to changes in family structure, The second axis : We dealt with the changes in the relationship of power and decision-making within the family ; The third axis: The impact of change on social values and norms .

6. Field study

6.1 Changes in the Family Structure :

The Algerian family - Tébéssa - has lived in the past few decades and is still living important changes in the characteristics of its social structure due to economic changes and

cultural and technological communications that all Arab societies experience, and the most important of these changes that have occurred in the family structure are:

- Change in its size and pattern of construction,
- Change in the social characteristics of its members ,
- Change in the social roles and decision-making authority of these members at the family level and at the level of society .

Table 1. Changes In Family Structure

Family Type	Frequency	Ratio
Extended Family	40	26.66%
Nuclear Family	110	73.33%
Total	150	100%

By ,Authors , 2024

The table01 shows us that the size of the Algerian family - Tbessa - has shrunk steadily, as most of the families we interviewed were simple (nuclear) families consisting only of parents and children (73%). This confirms that the family pattern has changed and no longer lives within the family home more than one generation, as was the case before in the case of the complex pattern, and although the transition to the simple family pattern is a manifestation of urbanization, a large percentage of the families 75% of the respondents admit that this family pattern does not mean the final abandonment of kinship units or individuality and independence, there is a large degree of exchange of visits based on They also do not deny that this pattern has major disadvantages, the most important of which is the loss of the family's loss of some of the socialization roles in which grand-

parents used to play a major role by achieving communication with their cultural heritage, as well as taking care of the family or the child in the absence of one of the parents for any reason, especially the psychological and moral role.

6.2 Changes in Power Relations and Decision-Making Within the Family:

The forms of daily communication between family members are the best evidence of the nature of power and the social relations existing within it, when analyzing the system of power in the contemporary Algerian family reveals to us that although men retain a deadly position within the family, whether in rural or urban areas, factors have entered this power that led to a change in the system of patriarchal power within the Algerian family, such as the participation of the wife and children in the process of making decisions related to family affairs, and there are some indications that such participation, especially in cities, is related to the level of education of the husband, if the higher his education level, the higher his degree of democracy or tolerance, which is reflected in Change in some of the values and controls that govern their behavior, choices and social actions etc. This is indeed what was confirmed by the field study, through Table No. 01 related to the changes that have occurred in Algerian families.

Table 2. Regarding the Factors that Change the Power System Within the Family

Factors changing power within the family	Frequency	Ratio
Changing the type of family	35	23.33
Women going out to work	49	32.66
Influenced by the Western family	16	10.66
Loss of some of the family's functions	50	33.33
Total	150	100

By ,Authors , 2024

It is clear from the table shown above that most of the sample members attribute the factors of change in authority and decision-making within the family to the family’s loss of some of its functions, with a percentage of 33.33%.They attributed the reason to the fact that modern institutions have removed many of its functions from the family, so that the school has removed the function of socialization, and the function of security.Social protection has become the responsibility of the police, army, social security, and social care homes The economic function has become the responsibility of huge factories and contracting companies that carry out the production process and provide services, while 32.66% of the total sample attributed the change in the system of authority and decision-making within the family to women going out to work, as education enabled women to acquire the skills and experiences necessary to enter the world of work and enjoy an independent job income.This access allowed her to participate in family expenses and support her chances in decision-making within them While the percentage of 23.33 attributed the reason for the change in authority

to the change in the type of family from extended to nuclear, as they stressed that limiting the family to the husband, wife, and children is a violation of one of the important rules on which the family depends in its formation, by which we mean the rule of living with the husband's family, which means a set of duties that must The wife performs it Therefore, the spouses' residence under a roof independent of the family's residence constituted a factor in weakening authority and influence within the family.As for 10.66% of the respondents, they attribute the reason to being influenced by the Western family through means of propaganda and media that present a family model in which it is keen to highlight the nature of the freedoms enjoyed by women and children., Some local women's movements are working to put pressure and demand more equal rights and freedoms for women, following the Western model and based on human rights and women's rights

Table No.3, Changes In Values

	Frequency	Ratio
Girls' Education	150	100
Women going out to work	133	88.66
Lack of family solidarity	90	60
Absence of exchange of aid	128	85.33

By ,Authors , 2024

It is clear from Table No.3 regarding the changes that have occurred in values in Algerian society as a result of modernization and industrialization that the most important values that have changed are the value of sanctity, which is evident in society's attitude towards girls' education and women's going out to work in mixed places, in addition to the values of family solidarity and mutual Aid, Regarding

the first value, the study showed that 100 percent of the total sample members believe that girls should pursue higher studies in order to be able to obtain work in the future, while 88.66 percent support women going out to work, while 85.33 percent confirm the absence of the exchange of aid, especially in the urban area.(The city) They attributed this to an inverse ratio in income and request for assistance While we find that the percentage of 60 is due to the lack of family solidarity due to the desire for independence and to live in a different way and away from one's family.

7. The Results Of Study :

The field study concluded that social changes have actually affected the structure and function of the Algerian family – Tebessa - its repercussions on the system of social relations of authority and taking flight and on social values and customs,

- With regard to the family structure, it has become certain that the Algerian family is moving towards the karyotype, although this does not negate the continuation of the extended pattern because it has not abolished the role of adults in the family, as they are referred to in essential matters.
- The participation of women and children in the decision-making process, especially with regard to marriage and profession, with a change in women's roles within the home.
- Women go out to work and bear the burden of the economic job.
- The role of the father and mother in the modern family has changed to become directly responsible for raising and supporting children, not the family.

- Changing the traditional view of girls and increasing their education rate.
- Family solidarity continues despite its scarcity.

8. Recommendations

- Conducting many family studies in urban and rural communities that are currently facing many social and cultural changes
- Conduct more studies in rural communities on the wrong social values and customs that exist in the countryside.
- Conducting studies on the family and kinship relations in rural and urban communities and the changes that have occurred in them.
- Studying the impact of the media on the family and child upbringing.
- Studying customs and traditions and the changes that have occurred in them.
- Studying the role and status of women inside and outside the family.
- Study of family problems

Conclusion

This study has demonstrated that the Algerian family, particularly in the Wilaya of Tébessa, has undergone profound transformations under the influence of modernization, industrialization, and globalization. The shift from extended to nuclear family structures, the redefinition of gender roles, especially the increased participation of women and children in decision-making processes, and the evolution of social values such as girls' education and women's employment all reflect the broader currents of social change

impacting Algerian society. Despite these significant changes, elements of traditional family solidarity persist, albeit weakened by the erosion of some historical functions once essential to the extended family model. The study's findings highlight a complex dynamic where the Algerian family shows both resilience and adaptability in the face of shifting socio-economic and cultural landscapes.

These transformations underscore the urgent need for continued sociological investigation into family dynamics, particularly in contexts where traditional structures are being challenged by modern imperatives. Future research should focus on the long-term implications of these shifts, including the role of media, evolving gender roles, and the changing nature of kinship and solidarity in both urban and rural areas. Addressing these challenges requires informed social and cultural policies to ensure that the family, as a foundational institution of society, continues to fulfill its vital roles in socialization, support, and cohesion in a rapidly changing world.

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Internal Growth Strategy of Firms and Its Financial Logic: A Comparative Study Between SMEs and Large Algerian Companies.

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Abstract:

This study addresses the financial logic underpinning the growth strategy of Algerian economic enterprises from 2019 to 2024. It attempts to analyse economic enterprises' financing of internal growth and examine the impact of firm size on this behaviour. Multivariate statistical analysis methods were employed to investigate the phenomenon. The study found that the financial strategies

adopted to support growth in small and medium-sized enterprises differ from those employed by large enterprises. Furthermore, the study revealed the internal factors governing the financial logic of growth in both small and medium-sized enterprises and large enterprises.

Keywords: *Growth strategy, financial decisions, financial logic of growth, small and medium-sized enterprise, large enterprise.*

La stratégie de croissance interne des entreprises et sa logique financière : Une étude comparative entre les PME et les grandes entreprises algériennes.

Résumé :

Cette étude aborde la logique financière qui sous-tend la stratégie de croissance des entreprises économiques algériennes de 2019 à 2024. Elle tente d'analyser le financement de la croissance interne des entreprises économiques et d'examiner l'impact de la taille de l'entreprise sur ce comportement. Des méthodes d'analyse statistique multivariée ont été utilisées pour étudier le phénomène. L'étude a révélé que les stratégies financières adoptées pour soutenir la croissance des petites et moyennes entreprises diffèrent de celles employées par les grandes entreprises. En outre, l'étude a révélé les facteurs internes qui régissent la logique financière de la croissance tant dans les petites et moyennes entreprises que dans les grandes entreprises.

Mots-clés : *Stratégie de croissance, décisions financières, logique financière de la croissance, petites et moyennes entreprises, grandes entreprises.*

Introduction

The increasing trend towards globalisation is an unavoidable reality, and it is evident that this trend is closely and vitally linked to the profound influence on the evolution of managerial thought within economic enterprises. Whereas profit was formerly the primary objective in the previous phase, it has become imperative for enterprises to associate this goal with the priority of survival and adaptation to the new economic environment. Integration into the global economy necessitates that economic enterprises strive to ensure the continuity of their activities within a context where the enterprise struggles for survival and growth. Accordingly, the growth strategy is necessary today for economic enterprises aiming at survival and continuity and to face the escalating competition prevalent in most global markets.

In this new reality, and given the expansion and comprehensiveness of economic enterprises' activities alongside their desire to encompass global markets, the need for financing sources to support this expansion and growth has intensified. The issue of growth financing is among the most significant challenges faced by economic enterprises.

It has become evident that an enterprise's growth is closely linked to its financial capabilities. The enterprise must utilise its available resources in the best possible manner to achieve the desired objectives. Since internal growth occurs due to the interaction of various internal variables, chiefly those related to the financial aspect, it is crucial to analyse and regulate these variables to attain balanced growth rates.

In the following pages, we seek to answer the following question:

How can the behaviour of Algerian economic enterprises in financing their internal growth be analysed, and to what extent does the size of the enterprise affect its financial decisions related to its internal growth?

This issue leads us to pose the following subsidiary questions:

- Is size an effect on the financial logic of enterprise growth?
- How can the behaviour of small and medium-sized enterprises in financing their internal growth be analysed?
- How can the behaviour of large enterprises in financing their internal growth be analysed?

Research Hypotheses

Analysing the issue under study requires testing the validity of the following hypotheses:

- The financial behaviour of small and medium-sized enterprises in financing their internal growth differs from that of large enterprises;
- Small and medium-sized enterprises rely on trade policy decisions to finance their internal growth;
- Due to their larger capacities, large enterprises depend on their economic performance and financial profitability because of their significant borrowing capacity.

Study Objectives

The main objectives of the study can be summarised as follows:

- To attempt an analysis of the economic, strategic, and financial aspects of the concept of enterprise growth, which is characterised by its multidimensionality, complexity, and interrelatedness;

- To attempt an analysis of the financial logic of growth in economic enterprises by highlighting and explaining the internal factors controlling growth;
- To test the effect of size on the behaviour of economic enterprises in financing their internal growth, that is, to attempt to demonstrate the specificity of the financial behaviour of both small and medium-sized enterprises and large enterprises in supporting their internal growth.

1. Previous Studies

1.1. The study by Robert B., Josée S., and Jacques B. (1997) entitled:ⁱ

“La croissance soutenable du chiffre d'affaires des entreprises: stratégies financières et effet de taille”

The researchers conducted a field study on a sample comprising small and medium-sized enterprises (SMEs) and large enterprises, performing a comparative analysis of the two financial strategies adopted to achieve growth rates. The aim was to test the existence of a size effect, with the researchers seeking to propose a model to determine the supported growth rate compatible with the specificities of SMEs.

The study sample consisted of industrial enterprises in Canada, including 158 small and medium-sized enterprises employing between 50 and 500 workers and with annual turnover not exceeding 100 million Canadian dollars. For the large enterprises, 104 firms were selected, each employing more than 500 workers and with annual turnover exceeding 10 million Canadian dollars.

The study demonstrated that SMEs adopt financial strategies that differ from those employed by large enterprises to

support their growth. Moreover, in response to pressures resulting from growth, SMEs significantly modify their initial financial strategies compared to large firms. The study concluded that the pace of growth influences the factors that change an enterprise's financial strategy. It also revealed that changes in the financial structure, whether short-term or long-term, depend on the financial details managed by decision-makers, with SMEs preferring short-term financing sources over long-term ones.

1.2. The study by Michel Montebello (1981) entitled:ⁱⁱ

“Logiques financières de la croissance dans les firmes asiatiques”

The researcher aimed in this study to reveal the internal factors that led Asian enterprises to achieve significant growth based on their increasing turnover. The researcher observed considerable expansion and development in Asian enterprises, particularly in Japan, South Korea, Hong Kong, Singapore, and Malaysia.

To investigate the financial logic behind the growth of the enterprises under study, the researcher analysed the financial characteristics of a sample of firms based on information published in the *Asian Finance* magazine in October 1980, which classified 426 of the largest and best-performing Asian enterprises. The researcher used a sample of 150 companies for European firms, with data obtained from *Fortune* magazine in August 1980, where large European enterprises were ranked according to their turnover. The researcher relied on average financial ratios per country and began analysing commercial profitability, asset turnover, financial leverage, maximum growth rate, and reinvestment policy, elucidating the relationship between the retention rate of earnings and the sustainable growth rate.

The researcher concluded that financial strategies in enterprises across the studied Asian countries were not homogeneous. The study identified three distinct growth logics:

- Growth logic in Japan and Korea is characterised by low profit margins, substantial asset turnover, high borrowing, and earnings reinvestment, enabling a high growth rate.
- Growth logic in Hong Kong and Malaysia: characterised by strong profit margins, weak asset turnover, low borrowing, and significant dividend distribution, reflecting a profit-oriented growth logic.
- Growth logic in Formosa (Taiwan) balances net margin with asset turnover and debt with the reinvestment rate of earnings.

1.3. The study by Pierre-Xavier Meschi (1998) entitled:ⁱⁱⁱ

“Les Logiques financières de la croissance dans les firmes d’Europe centrale”

The researcher followed the same approach as the previous study, seeking to understand the financial logic of growth in a group of enterprises from Central European countries. These enterprises possessed two strategic advantages for success: low labour costs compared to other firms and a high level of innovation and technical qualification, which enabled them to achieve elevated growth rates.

The researcher employed a financial growth model derived from the competitive and enterprise growth analysis methodology. This model is based on analysis at three levels: commercial, economic, and financial. The commercial level is determined by two ratios: net margin and asset turnover; the return on assets ratio determines the economic lev-

el; and leverage ratios and equity profitability determine the financial level.

The researcher based his study on a sample of 257 enterprises from six Central European countries to reveal the financial logic of growth in the firms of the countries under study, identifying three types of logic:

- A substantial net margin, high asset turnover, and significant leverage
- Characterise the aggregate logic.
- A weak net margin, substantial asset turnover, and high leverage characterise the selective logic.
- The exclusive logic: where enterprises following this growth logic rely solely on net margin.

2. Study Boundaries

To address the issue under investigation and to attempt to reach precise conclusions, the study was confined within the limits of the adopted concepts as well as the spatial and temporal framework as follows:

2.1. Conceptual Boundaries:

Given that enterprise growth has many dimensions that are difficult to cover in a single study, this research was limited to analysing the financial logic of growth in economic enterprises, focusing on the impact of enterprise size on this logic. Thus, this study constitutes a comparative analysis of the financial logic of growth between small and medium-sized enterprises and large enterprises.

▪ Spatial Boundaries:

The field study included a sample of economic enterprises of varying sizes from different provinces across Algeria.

▪ Temporal Boundaries:

This study covers the period from 2019 to 2024, relying on the accounting balance sheets of the enterprises included in the study sample during this timeframe.

2.2. Concept of Enterprise Growth:

Definitions of growth have varied over time, depending on economic conditions and different thinkers' perspectives. Below, we attempt to present what we consider significant. Bienaymé (1973) posits that an enterprise's actual inclination is growth and expansion, considering it the most important phenomenon capable of transforming.^{iv} Its life.

Moreover, enabling it to stand out in its competitive environment.^v Bienaymé defined growth as a multidimensional phenomenon affecting the size of the enterprise, which consequently leads to multiple criteria for measuring size.^{vi} Growth can thus be defined as an increase in the size of the enterprise over a given period. This period may be extended if growth is based on production or short due to temporary expansion linked to the acceleration of capital turnover or the increase in production capacity. Growth is also a relative phenomenon measured by the rate of increase in size over a specific period compared with competing enterprises.^{vii}

In line with Bienaymé's logic, Gasmi (1988) defines growth as "an increase in the size of the enterprise over time."^{viii} For Penrose (1959), enterprise growth denotes expansion activity and its implications. It signifies an increase in the enterprise's quantitative factors (such as production, turnover, workforce, facilities, and equipment), accompanied by internal changes in the enterprise's characteristics (such as organisational structure, management system, corporate culture, technology used, etc.).^{ix} Growth is an evolu-

tionary process based on the cumulative development of collective knowledge and experience.^x

Starbuck (1965) explains that enterprise growth is neither a spontaneous nor automatic phenomenon but rather the result of a significant managerial decision. The decision to increase the production level stems from an increase in demand and a decision to stimulate and activate demand. Growth, therefore, is attributed to the rising demand for the enterprise's products and services. Initially, this requires boosting sales, which leads to increased profits and enables the enterprise to invest in other production factors to adapt to the new level of demand.^{xi}

Torres (1998) considers growth a multidimensional and complex phenomenon marked by intermittent transformations and crises. Managerial orientations, strategy, and the environment influence this phenomenon.^{xii}

Sammut (1996) emphasises that enterprise growth relates to managers' awareness and perceptions and the totality of internal and external organisational components. Growth is thus a composite result of various phenomena arising from the environment, financial characteristics, organisational structure, productivity, and individual attributes.^{xiii}

Leurquin (2004), meanwhile, views growth as an indicator of an enterprise's favourable position, whether it results from meeting its needs or seizing opportunities in the environment. Growth, therefore, is not merely desirable but a necessary course of action.^{xiv}

Enterprise growth manifests in two dimensions: quantitative growth and qualitative development.^{xv}

- **Quantitative growth** has three characteristics:
 - An increase in the volume of production factors used (such as labour, intermediate consumption, etc.);

- An increase in the volume of products (sales, market share, etc.);
- An improvement in achieved results (profits, capacity for self-financing, etc.).
- **Qualitative development** refers to significant changes in the enterprise's characteristics during its growth stages, which are difficult to comprehend fully. An enterprise cannot grow without substantially changing its structure, activities, internal organisation, and technology and integrating creativity and innovation into its culture.

From the foregoing, it can be stated that enterprise growth is a dynamic expression of an economic phenomenon reflecting the extent of an enterprise's success in developing its overall capacities with the aim of continuity and survival. This phenomenon entails changes in the enterprise's outcomes as well as in its organisational characteristics.

3. Models of Internal Growth (Modèle de croissance interne)

Numerous studies have developed models to explain the internal growth of enterprises. Under certain conditions, these models enable an understanding of the strategies employed by enterprises to achieve desired growth levels. The internal growth model is an analytical tool to reveal the financial logic behind internal growth.

3.1 Higgins Model (1977)^{xvi}

Higgins defined potential growth as "the percentage growth in turnover consistent with the enterprise's current financial policy, which aims to maintain the same dividend

payout ratio and achieve the targeted financial structure without resorting to additional permanent financial resources."

If the enterprise's sales grow faster than expected, this leads to an imbalance in some of its financial objectives, especially when it is in a deteriorated financial state. Conversely, if sales grow slower than the potential growth rate, the enterprise can increase its dividend distributions, reduce its debts, or increase its liquidity.

Occasionally, discrepancies arise between the enterprise's growth objectives and financial policy. This often occurs when these objectives are externally imposed (for example, in the case of small subcontracting enterprises). In such situations, managers must alter the financial policy if they are required to operate at a growth pace beyond the enterprise's capacity.

Managers can implement various changes to determine the potential growth rate, including:

- Increasing the efficiency of collection policies;
- Improving inventory management methods;
- Reducing the relative importance of investments by lowering investment rates and ensuring increased production through optimal use of assets (e.g., expanding existing facilities, increasing working hours, leasing instead of purchasing);
- Enhancing profitability and productivity;
- Reducing dividend distributions;
- Increasing leverage;
- Raising permanent capital.

3.1.2 *Kyd Model (1981)*^{xvii}

Kyd proposed the following formula to estimate the potential growth rate of an enterprise that does not wish to increase its capital by issuing new shares:

$$g = (\Delta S / S) \times (1 - D) \times (1 - T) \times [ROTA + L \times (ROTA - r)]$$

Where:

- g: Potential growth rate
- ΔS : Change in sales during the estimated period
- S: Current sales
- D: Target dividend payout ratio
- T: Average tax rate on profits
- ROTA: Return on total assets, defined as operating profit divided by total assets
- L: Target financial leverage ratio, calculated as total debt divided by shareholders' equity
- r: Average interest rate on debt

This model relies more on profit than cash flows. It assumes that the turnover of economic assets remains constant and is independent of depreciation, the pace of fixed asset renewal, and potential changes in current short-term assets. It does not distinguish between interest-bearing debt and trade payables as sources of enterprise financing.

3.1.2. *Bourgeois and Lavallée Model (1993)*^{xviii}

Bourgeois and Lavallée proposed a simplified model for potential growth that yields results very close to those of the previous model. It is measured as follows:

$$g = RFP - RFP \times (\text{dividends} / \text{profits})$$

Where:

- RFP: Return on equity (profitability of shareholders' funds)

This model is applied more frequently in large enterprises than in small and medium-sized ones. It relies on relationships between balance sheet items and income statement accounts and does not consider other factors affecting the enterprise's liquidity. It also assumes a fixed capital structure.

3.1.3. *Olson et al. Model (1992)^{xix}*

This model relies on liquidity variables. Olson et al. criticised the previous two models for their dependence on accounting ratios that must remain constant and for ignoring liquidity and its sensitivity to inflation rates, the enterprise life cycle, and other external factors. They also emphasised using information reflecting the current financial situation, which they believe encapsulates all elements influencing enterprise growth. The model proposes the following formula to calculate the potential growth rate:

$$g = [(F + D + O + X + W - E + I - S\_E) / PR]$$

Where:

- F: Net expected increase in investments
- D: Expected dividend distribution
- O: Movement of funds allocated to the enterprise's external activities
- X: Expected change in collections
- W: Expected change in current assets excluding collections
- E: Expected costs that do not result in cash outflows
- I: Expected revenues that do not result in cash inflows
- S_E: Expected external financing sources
- PR: Net profit margin
- R: Previous period sales

The researchers neglected to link each cash inflow and outflow item to turnover, which requires estimating the ex-

pected amount for each model element. This makes the model challenging to apply to managers of small and medium-sized enterprises.

3.1.4. Robert B., Josée S., and Jacques B. Model^{xx}

This model differs from the Bourgeois and Lavallée (1993) model and the Kyd (1981) model in its greater reliance on liquidity rather than profit. It assumes that total assets are not constant and allows for changes in the enterprise's financing structure. It expands upon Olson et al.'s (1992) model by incorporating the relationship between various variables and the enterprise's turnover. The potential growth rate is defined as follows:

$$g = [(V (\pi + Am + D\pi) - Divid (1 + D)) / (V (CC + St + Imm - CF - \pi - Am - D\pi))]$$

Where:

- V: Sales of the last year
- π : Net profit as a percentage of sales
- Am: Depreciation as a percentage of sales
- D: Additional interest-bearing debt as a percentage of reinvested earnings for the current year
- Divid: Dividend distribution amount
- CC: Accounts receivable as a percentage of sales
- St: Inventory as a percentage of sales
- Imm: Total investments as a percentage of sales
- CF: Accounts payable as a percentage of sales

According to this model, debt is determined relative to reinvested earnings to reach the desired debt-to-total-assets ratio. This model can be applied to small, medium, and large enterprises and thus can be used to study the impact of size on financial strategies employed to achieve desired growth rates.

4. Design of the Field Study

4.1 Presentation of the Study Population:

This study includes a sample of large economic enterprises and small and medium-sized enterprises (SMEs) for which accounting data were obtained from the National Centre of Commercial Registration in Algiers, specifically from the Publication Department of the centre. This source was relied upon after initial attempts to collect accounting data directly from the enterprises and some private offices, which proved challenging. These difficulties led us to consider a source that could provide the necessary data while saving time and effort on the one hand and ensuring the diversity of the sample in terms of geographic location across various provinces of the country on the other.

To ensure that the sample is a good representation of the target statistical population, the following conditions were carefully ensured:

- Verification of proper classification of the study enterprises as either large or small and medium-sized;
- Confirmation that these enterprises achieved positive results during the study years;
- Diversity of these enterprises regarding sector type, geographic location, legal form, and capital ownership.

Accordingly, a sample comprised 106 observations for large enterprises and 312 observations for small and medium-sized enterprises from 2019 to 2024. The study relied on these enterprises' accounting and financial data.

4.2 Study Variables:

The analysis relied on 18 financial ratios believed to explain the phenomenon of internal financing for enterprise growth. These ratios are divided into those explaining in-

vestment, financing, and dividend distribution decisions, considering these decisions to explain the financial logic behind enterprise growth.

In reality, the selection of these ratios is not random but based on scientific and practical grounds, including benefiting from previous studies and theoretical foundations explaining the internal financing of enterprise growth.

Table 1: Study Variables and Their Financial and Economic Interpretations

Financial and Economic Interpretation	Name	Ratio	Symbol
Economic performance of the operating cycle	Gross economic profitability	EBE / AE	R1
Economic performance of operating and investment cycles	Net economic profitability	Rexp / AE	R2
Enterprise’s ability to control operating costs	Gross operating margin	EBE / CA	R3
Profitability of commercial activity	Net operating margin	Rexp / CA	R4
Efficiency of economic asset	Economic asset turnover rate	CA / AE	R5
Performance of industrial and commercial assets	Value added to economic asset	VA / AE	R6
Enterprise’s mar-	Vertical integra-	VA / CA	R7

ket weight	tion ratio		
Share of employees in value-added	Labour productivity	Personnel expenses / VA	R8
Share of creditors in value-added	Financial expenses to value-added	FF / VA	R9
Contribution of Value added to enterprise result	Net result to Value added	Rent / VA	R10
Enterprise's share of Value added	Self-financing capacity to value-added	CAF / VA	R11
Share of creditors in the operating cycle	Financial expenses to gross operating surplus	FF / EBE	R12
Enterprise's share of net result	Self-financing capacity to enterprise result	CAF / Rent	R13
Return on equity	Self-financing capacity to shareholders' funds	CAF / CP	R14
Degree of financial leverage	Financial structure ratio	D / CP	R15
Financial independence	Debt ratio	AE / CP	R16
Reflects commercial policy	Net margin rate	Rent / CA	R17
Return on shareholders' equity	Financial profitability	Rent / CP	R18

Source: Prepared by the researchers

5. Analysis of the Financial Behaviour of Enterprises Using Discriminant Analysis

To analyse the financial behaviour of the enterprises under study, we use discriminant analysis to determine whether factors capable of distinguishing enterprises according to their size (large enterprises vs. small and medium-sized enterprises) exist.

Our aim in employing this method is to answer the following questions:

- To what extent can the study variables discriminate between enterprises based on size (large enterprises vs. small and medium-sized enterprises)?
- Among the study variables, which variables are responsible for defining the behaviour of enterprises in financing their internal growth according to enterprise size? What are the statistical characteristics of these variables?
- Is it possible to obtain a discriminant function distinguishing between the two subgroups based on enterprise size characteristics? How effective is the discriminant function in prediction and estimation?
- What are the economic and financial meanings and interpretations contained in the discriminant function based on the statistical properties of the variables and their associated coefficients?

Application of Discriminant Analysis Method Testing Equality of Group Means

This method is based on the concept of discrimination power between groups. The greater the number of instances where group means differ, the stronger the indication that the analysis results are valid. In other words, the discrimina-

tion power of variables is reflected by the difference in the arithmetic means between the groups.

Therefore, the number of times means differ between the two groups, which indicates the strength of each variable's contribution to discrimination.

According to the results of this test, 17% of cases indicate differences in means between the two groups, which suggests a low probability of distinguishing the studied enterprises based on their internal growth financing behaviour according to size. Consequently, we proceed to Box's M test for equality of the study sample's covariance matrices.

Box's M Test for Equality of Covariance Matrices of the Study Sample

This test measures the homogeneity between the two study groups. The smaller the significance level, the more we reject the null hypothesis, stating that the covariance matrices of the two groups are equal.

Box's M test indicates statistically significant differences in the covariance matrix (shared variances) between the two groups, as shown by the significance index, which equals zero—less than the adopted significance level of 0.05. The test also shows that only three variables out of the 18 proposed in the study are predictive.

The test results reveal inequality of the covariance matrices of the two groups, confirming that the study data satisfy the assumption that the two groups have identical density functions around their means while accounting for variances and covariances between each pair of variables.

Stepwise Method

This method allows testing the ability of variables to discriminate between enterprises according to size. The follow-

ing table shows the number of steps undertaken to test the discrimination ability of the variables.

Table 2: Stepwise Method Statistics

Step	Included Variables	Wilks' Lambda (λ)							
		Statistic	Degrees of Freedom 1	Degrees of Freedom 2	Degrees of Freedom 3	Exact F Value			
						F Statistic	Degrees of Freedom 1	Degrees of Freedom 2	
									Significance
1	R5	0,988	1	1	416	4,852	1	416	0,028
2	R6	0,974	2	1	416	5,572	2	415	0,004
3	R2	0,956	3	1	416	6,365	3	414	0,000
The variable with the lowest Wilks' Lambda value is entered .at each step									
The total number of steps is 36.									
The highest significance level for including a variable (F-test) is 0.05.									
The lowest significance level for excluding a variable (F-test) is 0.01.									

Source: Prepared by the researchers based on the results of the SPSS program

It is evident from the table above that the maximum number of steps is 36. According to the F statistic and significance level, the variables included in the analysis are ranked according to their discriminative power: economic asset turnover rate, Value added to an economic asset and net

economic profitability. The significance levels for these variables are all below 0.05, meaning that any financial ratio with an associated F statistic significance level less than 0.05 is included as a discriminant variable. In contrast, the remaining variables that do not meet this condition are excluded from the analysis.

Accordingly, three of the eighteen proposed variables can discriminate between the two groups.

The table also shows that the exact significance values for the variables included in the model are statistically significant at all commonly accepted significance levels, indicating that these variables differ substantially within the study sample. Therefore, it can be said that the two groups under analysis are distinct, each with characteristics that differentiate it from the other.

Thus, the economic asset turnover rate variable ranks first in importance for discrimination among the study variables, followed by the Value added to the economic asset variable, and finally, the net economic profitability. The F statistic value demonstrates the strength of this indicator in classification, as it has the highest F value of 6.365 among the variables capable of discriminating between the two study groups.

Extraction of the Discriminant Function Between the Two Groups

The following table shows the extracted discriminant function, its corresponding eigenvalue, explained variance ratio, and canonical correlation.

Table 3: Eigenvalue of the Discriminant Function

Canonical Correlation	Cumulative Variance Ratio (%)	Variance Ratio (%)	Eigenvalue	Function
0.210	100.0	100.0	0.046	1

Source: Prepared by the researchers based on SPSS program results.

It is noted that this discriminant function has an eigenvalue estimated at 0.046 with a canonical correlation of 0.210.

The canonical correlation indicates the strength of the relationship between the three variables included in the analysis and this function. The corresponding eigenvalue reflects the variance of these variables around the factor axis that this function represents.

Test of the Extracted Discriminant Function

The discriminant function is tested using several methods, including the Wilks' Lambda statistic. This statistic measures the proportion of unexplained variance in the discriminant scores; the smaller its Value, the better the analysis results. Conversely, a higher Chi-square (χ^2) Value indicates better discriminant quality of the function. The following table presents the results of this test.

Table 4: Discriminant Function Test

Significance	Degrees of Freedom	χ^2 Value	Wilks' Lambda Coefficient	Discriminant Function Test
0	3	18.689	0.956	1

Source: Prepared by the researchers based on SPSS program results.

The Lambda test indicates the significance of the discriminant function in distinguishing between the two groups, with a Lambda value of 0.956 and a Chi-square value of 18.689 at a significance level of 0. Therefore, it can be concluded that the difference between the study groups, as reflected by the proposed classification variables, is not due to chance but is a substantive difference. This conclusion is based on the high Chi-square value at an acceptable significance level according to commonly accepted standards.

Standardised Canonical Discriminant Function

The table below shows the standardised canonical discriminant function coefficients, representing the collective correlation between the discriminant function and each of the three independent variables entered into the discriminant analysis, expressed in standard measurement units.

Table 5: Standardised Canonical Discriminant Function Coefficients

Function	Coefficient	Variable
1	0.909	R2
1	0.664	R5
1	-1.231	R6

Source: Prepared by the researchers based on SPSS program results.

Based on this table, the standardised canonical discriminant function can be written as follows:

$$F = 0.909 R2 + 0.664 R5 - 1.231 R6$$

The standardised canonical discriminant function is proper in classification, meaning that, based on the set of discriminating characteristics (economic asset turnover rate, Value added to economic asset, and net economic profitability) of

an enterprise, it can be classified into one of the two groups (large enterprise or small and medium-sized enterprise).

Canonical Discriminant Function

While the standardised canonical discriminant function is helpful for estimation, the following table presents its coefficients, which are used for prediction. This function allows us to predict the group membership of new cases.

Table 6: Canonical Discriminant Function Coefficients

Function	
1	
2,427	R2
0,246	R5
-2,183	R6
0,252	Constant
Non-standardised coefficients	

Source: Prepared by the researchers based on SPSS program results.

The canonical discriminant function is expressed as follows:

$F = 0,252 + 2,427 R2 + 0,246 R5 - 2,183 R6$

The purpose of this function is prediction: based on a set of characteristics of an enterprise, one can predict its behaviour in financing its internal growth by classifying it into one of the two study groups. Thus, it is possible to judge the effect of the enterprise's size on its behaviour in growth financing. According to the adopted classification scores, the prediction result will be either (large enterprises) or (small and medium-sized enterprises).

Interpretation and Naming of the Extracted Discriminant Function

The structure matrix essentially assists in naming the extracted discriminant function. This matrix shows the correlation coefficients within the two groups between each predictive variable entered in the analysis and the discriminant function value.

The strongest correlation was with the economic asset turnover rate, which reached 0.503. The correlation with the Value added to economic asset variable was 0.363, and the correlation with net economic profitability was 0.241. The remaining variables were excluded from the analysis.

Based on these correlation coefficients of the variables included in the analysis and forming the discriminant function, the resulting discriminant function can be named Economic Profitability.

Extraction of Fisher's Linear Discriminant Function

The classification function is used to reclassify observations into one of the groups. This function is known as Fisher's Linear Discriminant Function, where the values of the study variables are recalculated and then classified into the group with the highest Value.

Table 7: Coefficients of Fisher’s Canonical Discriminant Function

	DS	
	1	2
R2	-0,077	-1,272
R5	0,225	0,104
R6	0,897	1,972
Constant	-1,778	-0,763
Fisher’s Linear Discriminant Functions		

Source: Prepared by the researchers based on SPSS program results.

The classification function coefficients are extracted from the table above, and the two classification functions are written as follows:

The first function represents the behaviour of large enterprises

$$F1=-1.778-0.077R2+0.225R5+0.897R6$$

The second function is representing the behaviour of small and medium-sized enterprises

$$F2=-0.763-1.272R2+0.104R5+1.972R6$$

Classification Quality Test

This table indicates the accuracy of the final classification results—the quality of predicting the enterprise's membership in a particular group using discriminant analysis.

Table 8: Classification Results

Total	Predicted Group Classification		DS	
	2	1		
106	99	7	1	Reclassification by functions
312	310	2	2	
100	93,4	6,6	1	%
100	99,4	0,6	2	
75.8% of sample observations were correctly classified.				

Source: Prepared by the researchers based on SPSS program results.

It is evident from the table that, based on the variables included in the analysis – which we believe explain the behaviour of enterprises in financing their internal growth according to enterprise size:

- 6.6% of large enterprises were correctly classified and are homogeneous in terms of behaviour;
- 99.4% of small and medium-sized enterprises were correctly classified and are homogeneous in terms of behaviour.

Accordingly, the classification accuracy was 75.8%, representing the proportion of correctly classified observations.

Conclusion

This study reached a set of conclusions, summarised as follows:

1. Using discriminant analysis, it was found that the behaviour of the study enterprises differs according to enterprise size. The classification accuracy reached 75.8%, indicating that the two groups under analysis are distinct, each with characteristics that distinguish it from the other. Thus, it can be said that the financial strategies employed to achieve growth differ between small and medium-sized enterprises and large enterprises.
2. The analysis obtained a standardised canonical discriminant function that distinguishes between enterprises classified by size based on financial characteristics reflecting their behaviour in financing internal growth. Only three variables showed significant discriminative power: economic asset turnover rate, Value added to economic assets, and net economic profitability.

$F = 0,909 R2 + 0,664 R5 - 1,231 R6$

Based on the economic and financial interpretations of the ratios included in the analysis, the resulting discriminant function can be named economic profitability.

3. The analysis also led to the extraction of Fisher's two linear discriminant functions as follows:

The first function is representing the behaviour and characteristics of large enterprises

$F1 = -1.778 - 0.077R2 + 0.225R5 + 0.897R6$

The second function represents the behaviour and characteristics of small and medium-sized enterprises.

$$F2 = -0.763 - 1.272R2 + 0.104R5 + 1.972R6$$

4. Based on the classification quality test results of 75.8%, it was found that:
 - 6.6% of large enterprises were correctly classified and are homogeneous in terms of behaviour;
 - 99.4% of small and medium-sized enterprises were correctly classified and are homogeneous in terms of behaviour.

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The Achievements of King Micipsa within the Numidian Kingdom During His Reign

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Abstract:

The North African region is considered one of the most important areas in the western basin of the Mediterranean Sea, due to its strategic location and abundant natural resources. These factors made it a target for the great powers of the ancient world – first by the Carthaginian power, and later by the Roman Empire. The latter turned the region into a principal supplier, especially as observed in our study of the relationship between Rome and Numidia in both the economic and military spheres during the reign of King Massinissa and his son Micipsa. These two rulers transformed the kingdom into a powerful economic and military force with a prominent status in the Mediterranean. The reign of King Micipsa, in particular, was marked by peace and prosperity. He distanced himself from wars and took advantage of his father Massinissa's territorial expansions to focus on development and flourishing. Based on this, our intervention aims to shed light on the achievements of the Numidian King Micipsa within the Numidian Kingdom during his reign.

Keywords: Massinissa – Micipsa – Numidian Kingdom – Romans – Peace.

Les réalisations du roi Micipsa au sein du royaume numide pendant son règne

Résumé :

La région nord-africaine est considérée comme l'une des zones les plus importantes du bassin occidental de la mer Méditerranée, en raison de sa situation stratégique et de ses ressources naturelles abondantes. Ces facteurs en ont fait une cible pour les grandes puissances du monde antique, d'abord pour la puis-

sance carthaginoise, puis pour l'Empire romain. Ce dernier a fait de la région un fournisseur principal, comme le montre notre étude des relations entre Rome et la Numidie dans les domaines économique et militaire sous le règne du roi Massinissa et de son fils Micipsa. Ces deux souverains ont transformé le royaume en une puissante force économique et militaire jouissant d'un statut prépondérant en Méditerranée. Le règne du roi Micipsa, en particulier, a été marqué par la paix et la prospérité. Il s'est éloigné des guerres et a profité des expansions territoriales de son père Massinissa pour se concentrer sur le développement et la prospérité. Sur cette base, notre intervention vise à mettre en lumière les réalisations du roi numide Micipsa au sein du royaume numide pendant son règne.

Mots-clés : Massinissa – Micipsa – Royaume numide – Romains – Paix.

Introduction

During the reign of Micipsa, Numidia nearly disappeared from historical sources, which negatively impacted the study of this period due to the lack or scarcity of information. This silence, as was typical among Roman and Greek writers, likely indicates that the focus of events during that time was more centered on occurrences in Rome. However, it is clear that this obscure period was also extremely significant for Numidia. Upon the death of his father Massinissa, Micipsa – the eldest son – obtained sole political authority over all of Numidia, centered in the capital, Cirta (Cirta). Thus, we know very little about Micipsa's rule, except that he maintained relations with the Romans and that his reign was marked by peace. This peace enabled Micipsa to build and develop the Numidian Kingdom politically, economically, and culturally. Therefore, the central question of this study is:

- Micipsa did not have expansionist ambitions like his father Massinissa. Instead, he preserved and beautified the capital of his kingdom, successfully protecting and cultivating it. So, what are the most important achievements that he accomplished within the Numidian Kingdom?

1. Micipsa's Administrative Reforms and Achievements within the Numidian Kingdom

Upon the death of his two brothers, Micipsa assumed sole rule over Numidia. It is known that he did not enjoy the same widespread reputation as other Numidian kings. He was not considered highly ambitious and accepted the inheritance of the throne without pursuing territorial expansion.

This restraint was due to the constant surveillance from the Romans. After the fall of Carthage in 146 BCE, the city became Roman property and was designated as a Roman province in North Africa. This established fixed eastern boundaries that limited Numidian expansion, with the Mulucha River forming the natural border between the two kingdoms (Jean-Marie Lassère, 2015, p.59). As a result, Numidian expansion toward the east ceased, and Micipsa focused on organizing internal affairs and laying the foundations of his state. It seems that he adopted a policy of civil administration, completing the organization of territories his father had seized from King Syphax and directing his efforts toward coastal infrastructure and relations with the Mediterranean.

Micipsa implemented numerous reforms and accomplishments across his vast kingdom, particularly concerning the civil development of the Numidian state. Among them were:

1.1. Political Aspect

Micipsa's reign did not attract much attention from Greek and Roman historians. The silence surrounding his era led some scholars to portray him as a submissive king to Rome. However, this can likely be ruled out, as the silence may reflect a time of stability in Numidia during his reign (Mohamed El Hadi Hareche, 2013, p.20). Gabriel Camps summarized this by stating that Micipsa's thirty years of peaceful rule made his reign, if not the most glorious, certainly the most beneficial of the Numidian dynasty (Gabriel Camps, 2008, p.2). During his rule, he controlled all of Numidia, from the Greater Syrtis in the east to the Moulouya River in the west. He also maintained peaceful relations with his western neighbor, Mauretania, and with the Romans in the

eastern part of his kingdom. There were no internal revolts or external conflicts during his rule (Mohamed El Hadi Hareche, 2013, pp.21-22).

Archaeological inscriptions have revealed part of the political structure and organization of the Numidian Kingdom under King Micipsa. These inscriptions are considered among the most important material sources for reconstructing Numidian history, as many bear the names of Numidian kings and commemorate their reigns, especially in major cities within the kingdom. These inscriptions were often recorded on limestone monuments, written in both Punic and Libyan scripts.

These local Libyco-Punic inscriptions included names of landmarks, individuals, certain terms, and purposes, allowing historians and archaeologists to infer political systems through their study (Mohamed Hussein Fantar, 1999, pp.65-66). Despite the challenges in interpreting these inscriptions due to their faded or unclear condition and the difficulty of precise comprehension, their value remains intact. Many researchers have emphasized their importance and the insights they provide into the political systems of the Numidian Kingdom (Mohamed Hussein Fantar, 1999, p.78).

Thus, we can say that among the most valuable material and intellectual legacies left by the Numidian kings – still standing as witnesses to their era – are the Punic-Libyan archaeological inscriptions discovered by scholars at various sites across the Maghreb. These inscriptions took the form of stone monuments bearing texts written in Punic, Neo-Punic, and later Greek and Latin scripts (Muhammad Al-Sagheer Ghanem, 2003, p.463). Among these monuments are those commissioned by King Micipsa, which mention his name and the political system during his reign. These inscriptions

allow us to understand the attention and care King Micipsa gave to governance and political affairs. This is confirmed by the **Dougga bilingual inscription** (Muhammad Ghanem Al-Sagheer, 1998, pp.101–103), the **Cirta inscription of Micipsa** (Reboud Dr (V), 1876, pp. 434–462; A. Berthier and L.R. Charlier, 1955, pp.4–8), and the **royal inscription of Cherchell** (see Figures 1–2–3–4–5) (J.-G. Février, 1951, p.139).

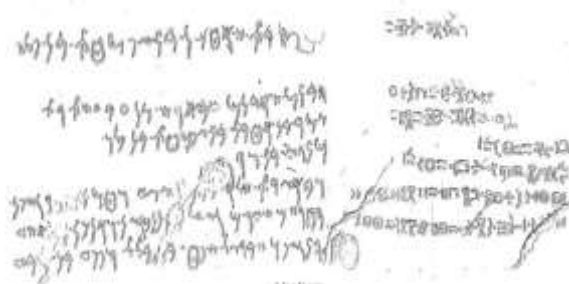


Figure 1: The Punic–Libyan Bilingual Inscription: The Temple of Massinissa in Dougga

Based on:

- Gabriel Camps, 2008, p. 358



Figure 2:

Two real photographs of the **Dougga bilingual inscription**, taken from the Louvre Museum in France

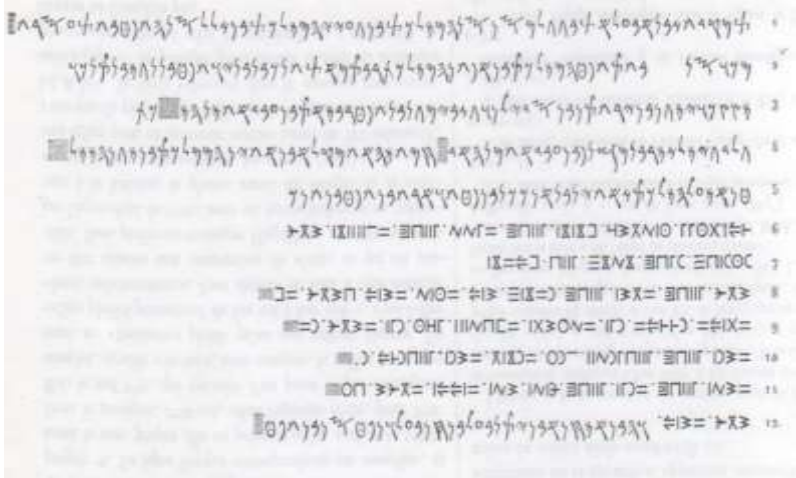


Figure 3: Text of the Second Dougga Inscription After Restoration –
،بونه Written in Punic at the Top, Libvan Below, and the Final Line

Based on:

J.B. Chabot, *Recueil des inscriptions libyques...*, p. 3.

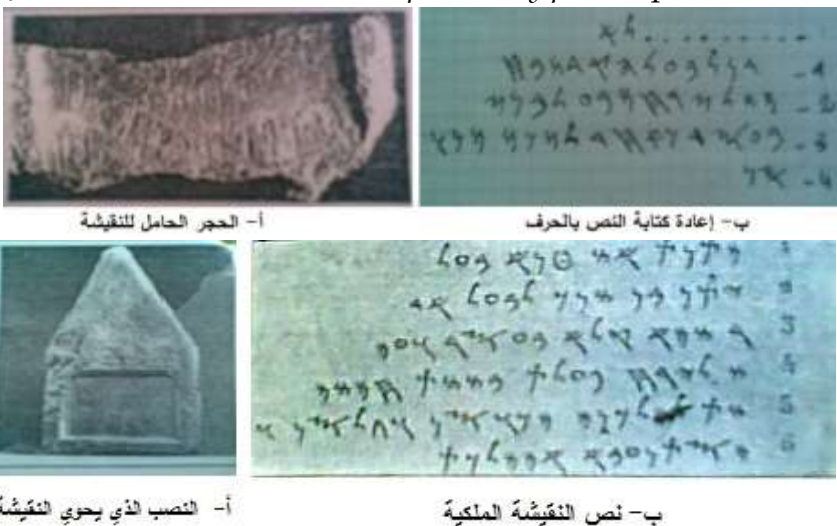


Figure 4: Images Showing the Cirta Inscription of Micipsa

Source: Muhammad Al Sagheer Ghanem, 2003, Landmarks of the Phoenician-Punic Presence in Algeria, Dar Al Hoda, Algerie, pp.128-129.



Figure 5: Image of the Royal Inscription of Cherchell
Muhammad Al-Sagheer Ghanem, 2003, *Landmarks of the Phoenician-Punic Presence in Algeria*, Dar Al-Hoda, Algeria, p.192.

1.1.1. The System of Governance Through the Dougga Inscription

The bilingual archaeological inscription of Dougga confirms that a hereditary monarchy prevailed in Numidia during the reign of Micipsa. This is evidenced by the mention of

the term “*Ekleid*”, which means “king” (Jean-Marie Lassère, 2015, p.60). The Cirta inscription of Micipsa also attests to this, as it reveals the division of powers among three Numidian princes, each with their specific duties within the kingdom. Nevertheless, supreme authority remained in the hands of Micipsa, affirming that the monarchy was maintained under his rule. The content of these inscriptions provides insight into the political structure of Numidia during his reign (Jean-Marie Lassère, 2015, p.42).

1.1.2. Administrative Organization in Numidia Through the Dougga Inscription

The Dougga bilingual inscription also reveals the presence of a well-structured administrative system in Numidia during Micipsa’s reign. It refers to a chronological system based on “years of reign”, as shown in both tablets of the inscription (Jean-Marie Lassère, 2015, p.60). The inscription further offers directives concerning urban administration within the kingdom (G. Camps, 1955, p.2523). Micipsa’s interest in the development and organization of cities suggests he likely appointed royal governors to oversee administrative affairs in both urban and rural areas (G. Camps, 1955, p.2526).

In addition to governing the kingdom, royal officials, known as “*Shufats*” (which refers to judges), managed the provinces. A municipal system was in place in the city of Dougga during Micipsa’s reign—one that was highly precise, structured, and rooted in Numidian governance traditions. Moreover, a Council of Elders existed in the Numidian kingdom.

These findings—drawn from inscriptions—indicate that the kingdom possessed a well-organized administrative appa-

ratus during Micipsa's rule, one that led Numidia to peak in sophistication and stability. The Numidian administrative system differed significantly from the Carthaginian model, showing a dominant Punic influence, yet Libyan-Numidian features remained foundational (Maha Issaoui, 2009/2010, p.292).

That covers the political dimension of Numidia under Micipsa. We now turn to another important aspect of the kingdom during his reign, which is also mentioned in the inscriptions: the economic dimension.

1.2. The Economic Dimension

Although Micipsa abandoned his father's expansionist policy, he continued his efforts to promote the country's economic infrastructure and encourage a stable lifestyle (Mohamed El Hadi Hareche, 2013, p.21). Among the most significant areas of economic development:

1.2.1. Agriculture

Micipsa followed his father's path in enhancing agriculture, which became a massive source of wealth in many Numidian regions—especially in Thugga (Dougga), Thala, and Capsa (Jean-Marie Lassère, 2015, p.59). These regions stood out for their enormous agricultural prosperity and featured estates with abundant yields. This spurred economic growth and helped these areas emerge from isolation. They became fortified zones that stored the king's treasures and accumulated significant tax revenues and levies (Mohamed El Hadi Hareche, 2013, p.21). The high value of these taxes—thanks to increasing agricultural wealth—stimulated commercial activity (Jean-Marie Lassère, 2015, p.59).

With regard to agriculture, the royal inscription of Cherchell, as interpreted by Gabriel Camps, draws our attention

to references to villages, farms, and pastures. These suggest an agricultural policy aimed at comprehensive development. The inscription—discovered in Cherchell—is a funerary dedication to King Micipsa, though it presents interpretative challenges (Gabriel Camps, 2008, p.289).

1.2.2. Trade

The agricultural expansion during Micipsa's reign attracted many non-native settlers, especially those from the Roman world, to these regions. They established grain markets from which Italians particularly benefited (Jean-Marie Lassère, 2015, p.59). This supports the idea that trade flourished significantly under Micipsa. His capital, Cirta, became a major commercial center, inhabited by locals and visitors from far and wide—as described by Strabo, who noted the influx of people to Cirta from every direction (Strabo, 1880, Book XVII, XIII, 1).

After Carthage's destruction, many Italian refugees were resettled in Numidia, especially in the Cirta region. Italian merchants took advantage of the Majardah (Medjerda) Plains as a driver for trade activity—especially in wheat and marble. This marble was used in building Roman monuments, and the Medjerda Plains served as a hub for exporting luxury goods to Italy.

The growth of foreign trade, beginning under Massinissa and continuing under Micipsa, had a positive effect on currency circulation. Given this commercial prosperity—both domestic and international—Micipsa was able to mint Numidian currency (Charles André Julien, 1985, p.155).

1.3. The Architectural Aspect

The years of peace and stability that King Micipsa enjoyed in his kingdom allowed him to focus on internal development, particularly the architectural and urban advancement initiated by his father. Thus, he paid special attention to architecture as well (Mohamed El Hadi Hareche, 2013, p.22), including the construction of royal capitals, temples, and other structures.

1.3.1. Royal Capitals

It is said that King Micipsa embellished his capital, Cirta, focusing on fortifying and decorating it, and on building palaces within the city (Mohamed El Hadi Hareche, 2013, p.21). The city became densely populated and was in a position that enabled it to mobilize tens of thousands of cavalrymen and infantry, including 10,000 horsemen and twice as many foot soldiers (Mohamed El Hadi Hareche, 2013, p.22).

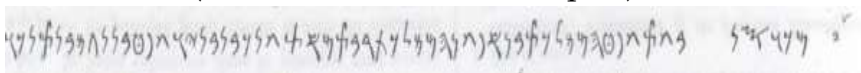
Furthermore, the Royal Inscription of Cherchell indicates the existence of a second capital under King Micipsa, namely the city of Cherchell. Historian Gabriel Camps does not rule out the possibility that Cherchell served as Micipsa's second capital, based on the king's notable interest in the city. From the historical context of the inscription, it appears that Micipsa actively developed Numidian cities (Gabriel Camps, 2008, p.347).

1.3.2. Religious Architecture

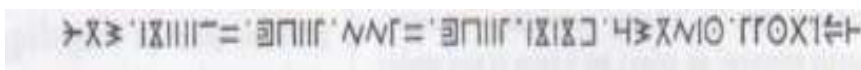
The study of the bilingual Dougga inscription reveals that temples existed during the reign of King Micipsa. It states that he dedicated a temple built in honor of his father, Massinissa, in the tenth year of Micipsa's reign, i.e., between 139–138 BCE. He constructed this temple to commemorate his father's legacy. On the temple walls, two limestone plaques were placed, each bearing bilingual inscriptions,

which provide valuable information, including a reference to the nobles who were involved in the construction of the temple (Jean-Marie Lassère, 2015, p.60). This is clarified by two specific lines from the bilingual Dougga inscription:

- The first line of the inscription, written in Punic characters (Jean-Marie Lassère, 2015, p.63).



- The sixth line of the inscription, written in Libyan characters (J.B. Chabot, 1940, p.3).



The Content of the Two Lines:

The residents of Dougga from the Bani Fashan tribe built this temple for King Massinissa, son of King Gaia, son of the Sofet Zelalsen, in the tenth year of the reign of King Micipsa. (Ghanem Muhammad Al Sagheer, 1998, p.103)

The same is mentioned in the *Sirt Inscription* of Micipsa, which also reveals architectural prosperity during his reign. This is demonstrated by deciphering the two lines written opposite the Punic text of the inscription using Arabic letters, as provided by Professor Muhammad Al-Saghir Ghanem (Ghanem Muhammad Al Sagheer, 2003, p.13). The translation of the inscription is as follows:

Translation of the Inscription Text:

A commemorative monument placed in the eleventh year of King Micipsa's reign, mentioning the names of the three Numidian princes, sons of Massinissa: Micipsa (MKWSN), Gulussa (GLSN), and Mastanabal (MSTNBL), sons of Massinissa. (Ghanem Muhammad Al Sagheer, 2003, p.13)

This monument was placed in the temple erected for Massinissa in the tenth year of Micipsa's rule, i.e., between 139–138 BCE. (Jean-Marie Lassère, 2015, p.42)

From the deciphering of the inscription, it becomes evident that there was flourishing religious architecture during Micipsa's reign. It evolved, thrived, and was immortalized in history. Another institutional indicator from Micipsa's era is an inscription dated between 128–127 BCE, written in Punic, discovered on Mount Msug (25 km north of Maktar), likely a roadside station. It sheds some light on the spatial organization of the Numidian Kingdom, such as paths and roads. Certainly, these paths were marked with official signs that affirmed the authority of the Numidian royal power and its control over the region during Micipsa's rule. (Jean-Marie Lassère, 2015, p.42)

This does not mean Micipsa was only interested in architecture; he also constructed roads and clarified routes throughout the kingdom.

4.1 - The Cultural Aspect

This aspect made King Micipsa one of the most civilized among all the Numidian kings. He often lived in the company of educated Greeks whom he invited to his royal court. Through them, law and industry were introduced by the Greek and Roman colonies established there, along with their magnificence and power. He was particularly interested in culture, especially philosophy and poetry, and he introduced Greek and Roman literature, which he skillfully imitated. He practiced governance and pursued wisdom. (Jean-Marie Lassère, 2015, p.60)

In conclusion, the prosperity of Numidia continued and even grew further. Numidia was indeed at the peak of its flourishing during King Micipsa's reign. However, this

prosperity ended or disappeared due to several reasons. Chief among them were the Romans who, since the Punic War, exercised significant influence in North Africa and saw their power expand. They sought to establish absolute dominance in the region, paving the way by gradually withdrawing support from allies who had once generously assisted them. Hence, they aimed to weaken these powers. Historian Hisham Al-Safadi pointed out that Micipsa's advanced reign made the Romans wary of his growing power. (Hisham Al Safadi, 1967, p.226)

From this, we conclude that Micipsa achieved significant economic development and prosperity for the country. However, despite his political shrewdness, as he aged, he began to worry about the fate of his kingdom after his death. Upon his passing, a political crisis emerged regarding succession to the Numidian throne. In 118 BCE, with the division of the Numidian throne and in the absence of stable institutions, the *Agnatic* succession principle – previously a fundamental rule during Massinissa's reign – was abandoned. (Mohamed Larbi Aggune, 2006, p.260)

Micipsa himself had two sons, Adherbal and Hiempsal I, and many nephews from his brother Mastanabal, including Jugurtha and Gauda. (Jean-Marie Lassère, *Africa*, 2015, p.461)

It is said – though not confirmed – that Jugurtha was only the son of Mastanabal's concubine, while Gauda may have been legitimate. However, the latter was said to be weak in health and mind, whereas Jugurtha was an intelligent and ambitious young man who was raised with his royal cousins and received a royal education. In reality, a power struggle broke out between Jugurtha and Micipsa's sons, threatening to fracture the kingdom due to disputes over its division

among the three heirs. Nevertheless, Jugurtha eliminated his rivals, seized power alone, and restored unity and strength to Numidia. However, the Romans were on alert, finding pretexts to intervene in Numidian affairs in the end. (Jean-Marie Lassère, 2015, p.60)

Conclusion

Peace reigned in the Numidian Kingdom during the 30-year rule of King Micipsa, a period marked by stability and security. During this time, Micipsa succeeded in advancing the country architecturally, economically, culturally, and politically. He left behind archaeological traces whose inscriptions historians and archaeologists have been able to interpret. Micipsa continued his father's policy and did not hesitate to supply the Romans with food and military aid.

This intellectual richness and civilizational prosperity of the Numidian Kingdom enabled Rome to seize every available opportunity to pursue its ambitions in the region—sometimes by enticing Numidian kings and princes whom they saw as useful for achieving their goals, and at other times by seeking protection from allies, whom they considered the strongest support for their diplomacy. These strategies greatly facilitated Rome's efforts to prepare the Maghreb region for expanding its influence.

Definition of terms :

- **The Duchess's Dual Archaeological Inscription:**
The Duchess's inscription was discovered in 1904 AD in the Tunis site, its ancient name according to what was mentioned in the Punic inscription (T-B-C-C). It was one of the capitals of the Numidian

Kingdom. Its remains still exist to this day in the state of Siliana in the Tunisian Republic. It was famous for its ancient shrine, which was found attached to the Duchess's dual archaeological inscription. It was cut out by the British Consul Thomas Read, then carried to London during the late eighteenth century. It exists to this day in the British Museum under the number (494-495). This inscription has undergone several studies by several scholars, including Chabot in his book *The Collection of Libyan Inscriptions* (*Recueil de inscriptions libyques*). This volume contains the content of the text of the Duchess' Dual Archaeological Inscription, which has been deciphered, so it is necessary to know the content. See: Muhammad Ghanem Al Sagheer ,1998, *L'inscription archéologique de Duqa - Une étude linguistique et historique*, Numéro 10, *Revue des Sciences Humaines*, Constantine, Algérie, pp. (101-103.) -J.b.Chabot,1940, *Recueil des inscriptions Libyques*, imprimerie nationale, paris.

- **The Mesipsa Syrtian inscription:** This inscription is considered one of the most important historical and archaeological sources that mentioned the names and dates of the reign of some of the Numidian kings and princes, sons of King Massinissa. This inscription was found at the site of the Punic Temple of Al-Hafra, located at the top of the current hill of Janat Al-Zaytoun overlooking the left bank of the Rimal Valley after its confluence with the Boumerzoug Valley, which starts from the southeast of the Constantine Basin, according to what Professor Mohamed Al-Sagheer Ghanem indicated. The dis-

covery of the Mesipsa Syrtian inscription in the Temple of Al-Hafra was through two archaeological campaigns separated in time from each other. The first was in 1875 AD by the Italian researcher Costa, while the second extended historically between 1950-1955 AD by the researcher A. Berthier (A. Berthier) and Labbé Charlier, all the archaeological discoveries were an ancient library buried under the ground due to the accumulations of time, so an examiner of it can come up with a social, economic, cultural and political idea about the Numidian kingdom in a bygone period. It was found from the monument bearing the inscription located in the Cirta Museum in Constantine, that its height is 10 cm and its length is 12.5 cm, while the thickness is 8 cm, and as for the dimensions of the writing field, the length is 16.5 cm and the height is 11.5 cm, this is for the dimensions, as for the type of material it is made of, it is black limestone, but a part of it was found marginalized from the top and bottom, as for the writing, it was difficult to interpret and therefore unclear Envoyer des commentaires Landmarks See: .Reboud Dr(V), 1876 , Quelque mots sur les stèle néo puniques découvertes par Lazare costa, dons R.S.A.C.T.XVIII, pp.434-462. ; - A. Berthier et L.R. Charlier 1955, Le Sanctuaire Punique Del-Hofra a Constantine, paris , pp. 4-8. .

- **Royal inscription of Cherrhell:** An archaeological inscription discovered in the city of Cherrhell, which is a dedication text to King Mekpesa, and is located in the Louvre Museum in Paris. Archaeologists have described it as a rectangular slab measuring 0.30 m by 0.22 m, made of marble. The inscrip-

tion, written in Punic and New Punic script, occupies eleven lines; it is somewhat faint in the center, very clear elsewhere. The lower left corner is broken and has not been found. As a result, there are approximately two missing letters at the end of line 6, or four or five in lines 7 and 8, or eight or ten in lines 9 and 10 and any number in line 11, if complete. I say "approximately" because the lines, not calibrated, are of variable length. For more on the subject see:

- Février J.-G., 1951, L'inscription Funéraire De Micipsa, *Revue d'Assyriologie et d'archéologie orientale*, France, Vol. 45, No. 3.
- **Thugga:** This city is considered one of the oldest Numidian cities dating back to the fourth century BC, as its long history tells us. It contains many buildings as well as a council for notables. It is considered the cradle of the ancestors of King Massysyl. It contained a royal mausoleum in honor of King Massinissa, which remains to this day. It is located in Thala in Tunisia today. It is distinguished by its good location and large size that preserves the archaeological landmarks well. It is considered one of the richest areas for inscription crops in Africa. Its archaeological landmarks preserve the historical richness of the Libyan, Punic, Numidian, and Roman past. For more, see:
- M. Khanoussi and L. Maurin, 1999, Dougga (Thugga). *Études épigraphiques*, review by: Andrew Wilson, Vol. 49, No. 2, *The Classical Review*, United Kingdom, pp. 536-537. ; - Stéphane Gsell, 1928, *Histoire Ancienne De L'Afrique Du Nord*, Tome VII,

Lilbrairie Hachette, Paris, p.228. ; -G. Camps, « Dougga », Encyclopédie berbère, N 16 , 1995, p. 2522 .

- **Thala:** A city located in western Tunisia today, located in a mountainous area of hills, famous for its abundant wheat production since ancient times. Stefan Qazal points out that the origin of the word Thala is Berber and means "source", that is, the spring. This area is considered a very important shopping center to this day. The site has been studied by many researchers who have found many excavations and archaeological inscriptions that have become the subject of study. For more, see:- Stéphane Gsell, Histoire Ancienne De L'Afrique Du Nord,T.VII, p. 208. ; - Ant. Héron de Villefosse , Inscriptions De Thala et de Haïdrah (Tunisie), Vol. 36, Revue Archéologique, France, 1878, pp.33-35.
- **Capsa:** Located in a great strategic position, at a junction of paths leading to the high steppes, Capsa was considered in ancient Numidian times (today Gafsa) by this status of being "one of the gates of the desert and one of the keys to the hill, the site itself corresponds to an important hydraulic threshold in the saddle of the Atlas folds, where the first large oasis in southern Tunisia is located at the entrance to the pre-Saharan region, all these were favourable conditions for the early development of an ancient institution dating back to the 2nd century BC, it is a Numidian place that was a royal treasure according to Strabo. See :- P. Troussset, 1993,Capsa (Cafsa), Encyclopédie berbère, p. 1757. ; -Strabon, 1880, Geo-

graphie, Trad: Amédée Tardieu, Liver XVIII, XVII. Paris, XVII, 3, 12.

- **Gauda:** Il régna sur la Numidie pendant dix-sept ans (de 105 à 88 av. J.-C.), puis passa le royaume à son fils, Himesal II, qui régna pendant 28 ans (88-60 av. J.-C.).- Jean-Marie Lassère, *Africa, quasi Roma*, p .461.

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Formative and Structural Representations of Mohamed Bennis Between Conciliation and Fabrication

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Abstract:

There is no single critical method that can encompass everything, for critical methods are procedural approaches to texts, ideas, features, and artistic, aesthetic, or cultural phenomena, relying essentially on their own theories and references from which they proceed. Thus, there is no method that can cover all the perspectives a text may contain, lest the procedural criticism of the method fall into fabrication rather than conciliation. In this study, light is shed on some aspects of the application of genetic structuralism by Mohamed Bennis in his book The Phenomenon of Contemporary Poetry in Morocco: A Genetic Structuralist Approach. From this starting point, we raise the following problematic: Was Bennis able, in his approach, to achieve the aim he aspired to? Did he succeed in applying genetic structuralism and remain faithful to its Goldmannian principles? Did he manage to follow all its essential procedures and apply them to the corpus of contemporary Moroccan poetry? Did Bennis not fall into the predicament of methodological fabrication while applying the main procedures of genetic structuralism?

Keywords: Genetic structuralism, formal structuralism, dialectical social method, conciliation and fabrication.

Représentations formatives et structurelles de Mohamed Bennis entre conciliation et fabrication

Résumé :

*Il n'existe pas de méthode critique unique capable d'englober tout, car les méthodes critiques sont des approches procédurales des textes, des idées, des caractéristiques et des phénomènes artistiques, esthétiques ou culturels, qui s'appuient essentiellement sur leurs propres théories et références à partir desquelles elles procèdent. Ainsi, aucune méthode ne peut couvrir toutes les perspectives qu'un texte peut contenir, sous peine de voir la critique procédurale de la méthode tomber dans la fabrication plutôt que dans la conciliation. Dans cette étude, nous mettons en lumière certains aspects de l'application du structuralisme génétique par Mohamed Bennis dans son ouvrage *Le phénomène de la poésie contemporaine au Maroc : une approche structuraliste génétique*. À partir de là, nous soulevons la question suivante : Bennis a-t-il réussi, dans son approche, à atteindre l'objectif qu'il s'était fixé ? A-t-il réussi à appliquer le structuralisme génétique tout en restant fidèle aux principes goldmanniens ? A-t-il réussi à suivre toutes ses procédures essentielles et à les appliquer au corpus de la poésie contemporaine marocaine ? Bennis n'est-il pas tombé dans le piège de la fabrication méthodologique en appliquant les principales procédures du structuralisme génétique ?*

Mots-clés : *Structuralisme génétique, structuralisme formel, méthode sociale dialectique, conciliation et fabrication.*

Introduction:

The structuralist method is considered a critical approach concerned with the study of literary texts—as closed linguistic systems—through their internal elements, relying on a descriptive method based on two steps: analysis and synthesis. For this reason, structuralism was described as a textual method, where it is the language that speaks, not the author, and priority is given to form rather than meaning. And there is no single critical method that can encompass everything, for critical methods are procedural approaches to texts, ideas, features, and artistic, aesthetic, or cultural phenomena, according to the theories and cultural and historical references from which they originate. Thus, there is no method that covers all the perspectives a text may contain, lest the procedural criticism of the method fall into fabrication rather than conciliation.

Among the Arab critical studies that applied genetic structuralism—whether intentionally or unintentionally—was the approach of *Mohamed Bennis* in his book *The Phenomenon of Contemporary Poetry in Morocco: A Genetic Structuralist Approach*, which he presented as a thesis to obtain the *Diplôme des Études Supérieures*. In it, he attempted to explore the essence of writing—modern Moroccan poetic writing—and delved into the reality that produced it and many of its aspects. Yet, when he began to apply genetic structuralism to contemporary Moroccan poetic texts, he did not adhere to its broad conceptual and theoretical procedures, but rather combined it with generative grammar, which is clearly seen in his use of the terms *deep structure* and *surface structure*. His study was met with a wave of sharp criticism: some opposed him, others supported him, and still others were

fair to him, acknowledging his merits even when they criticized him with constructive objectivity.

So, was *Bennis* able in his approach to achieve the aim he aspired to? Did he succeed in applying genetic structuralism, remaining faithful to the Goldmannian principles he adopted in his introduction? Did he manage to follow all its procedures and apply them to the corpus of contemporary Moroccan poetry? Did he not fall into the predicament of methodological fabrication while applying the main procedures of genetic structuralism?

1. Preliminary Concepts on Genetic Structuralism:

The first concepts of structuralism were born from Russian Formalism, then taken up by America and the New Criticism movement, and the Prague Circle (structural linguistics), until they took their known form today. From them branched other trends such as Saussurean formal structuralism, Goldmann's genetic structuralism, and Lévi-Straussian anthropological structuralism. All these structuralisms believe in the closed structure and rely solely on the text, seeing the linguistic structure as self-sufficient, from which meanings are derived. The only one who sought to establish genetic structuralism was *Lucien Goldmann*, who attempted to reconcile closed formal structuralism with the foundations of dialectical Marxist thought. In this way, he was able to link the subjective and the objective, transcending the closure in which structuralism had lived, and providing alternative interpretations that did not abolish external factors and their effects.

Genetic structuralism was a new orientation—at the time—among social approaches; it arose when Marxists tried to bridge the gap between textual and contextual methods. It is known that *Jacques Lacan*, when he attempted

to find common ground between structuralism and psychoanalysis, studied psychological effects in literary texts textually, creating psychoanalytic structuralism. Likewise, Marxists sought to establish common ground with textual approaches or to catch up with their developments, producing genetic structuralism.

Genetic structuralism is a composite expression of two components: the first (*structuralism*), and the second (*genetic*), which expresses the social method. In reality, this approach to the study of literature is divided into two parts: the first is the sociology of empirical sociology, an old trend that focuses on readers, audiences, authors, and publishers, without studying the literary reality. For this reason, *Lucien Goldmann* criticized it, regarding it as nothing more than a form of statistics, especially since it did not study the aesthetic and artistic aspects of literary texts. Based on this, Goldmann created his new method called genetic structuralism, which is the second part of the social method, expressed in dialectical sociology.

Goldmann viewed literature differently from the traditional perspective in the social method: he considered literature a form of collective consciousness, inseparable from society, while also giving importance to aesthetic and value aspects. Goldmannian genetic structuralism is based on several axes, of which we mention here four important ones:

1.1. Understanding and Interpretation:

This axis is based on reading the literary text closely, pausing at its details, in order to discover its significant structure and relate it to its counterparts in the external reality of social classes. Interpretation, however, is the discovery of the mental structure in external reality and its relation to

the significant structure in the literary text. For Goldmann, interpretation is greater than understanding, since it comes as a subsequent stage. With this, he affirms that “the literary text is closely connected to the social reality of individuals; we must understand the literary text by relating it to the actual reality outside it.”

1.2. The Significant Structure:

This represents a specific function in the literary text, which the critic must identify to relate to its counterparts in the mental structures of society and its aspirations and ideas. Goldmann sees the significant structure as the principle of coherence and harmony in the literary text: “a mental category or philosophical conception that governs the totality of the literary work, determined by semantic recurrence and the repetition of insistent structures across the fabric of the creative text, forming its texture, perspective, and intellectual system. The structures of the creative world carry multiple and rich functional meanings, expressing the coherence of this world in conveying the social, political, and ideological aspirations of the group.” Goldmann determines the double role of the significant structure as primarily an operational concept.

1.3. Actual and Possible Consciousness:

Actual consciousness is the consciousness of social classes and ordinary groups in their behaviors. Possible consciousness is the consciousness of the intellectual classes, or what is termed the consciousness of the elite—writers, philosophers, and critics. Possible consciousness functions in the literary text by raising the level of aspirations, ideas, and visions of social classes and their issues.

1.4. Worldview:

This refers to the collective social classes' aspirations regarding the future world.

2. Before the Bennisian Approach to Contemporary Moroccan Poetry:

Before us lies a structural approach that attempted to study a set of contemporary poetic texts in Morocco by the researcher *Mohammed Bennis*—which may be considered the first in regard to sociological studies of poetry—through which he endeavored to apply the Goldmannian genetic structural method. In his study, he worked on two matters, the first linked to the second: “the first concerns the reading of the phenomenon of contemporary poetry in Morocco, from its beginnings to its extension, confined to the period between 1964 and 1975, while the second is focused on the problematic of the method of reading. The two were combined, thus joining the reading of this poetic phenomenon with its method.”

Bennis divided his genetic structural approach to the phenomenon of contemporary poetry in Morocco into three sections according to the order of his book. The first was devoted to the internal reading of the corpus of poetic texts, which he considered a single body of text, where in the first chapter he explored the manifestations of its surface structure, governed by the laws of time and space and the rhetoric of ambiguity. He devoted the second chapter to the manifestations of the deep structure, governed by the laws of experimentation, fall and waiting, and finally estrangement. At the end of this section, he concluded that the law of fall and waiting controls the relation between surface structure and deep structure, and that all the laws together regulate the

relationship between creativity (poetry) and creators (poets) on one side, and between them and the external collective social reality on the other.

The second section moved from the internal reading of the corpus to the Moroccan poetic-cultural field in particular, in a deeper structure, namely the social and historical dimension. The study included identifying the absent text in the corpus and distinguishing its Moroccan contemporary time, the ancient Arab, and the European, and addressed the manifestations of this absent text across these different cultural periods.

In the second chapter, Bennis presented the steps of the formation of the structure of the textual corpus by returning to past historical periods and not limiting the study of the corpus to its own time. In studying time and space, Bennis addressed the characteristics that gather the nature of contemporary Moroccan poetry in its tendency toward renewal in poetic writing. Another matter he showed was the rupture in influence between literary and poetic generations, which severed the link between the generation of modernist poetry and the one after it, leaving most of the influence still tied to the literature and poetry of the East.

In the third chapter, he tried to delineate the broad lines of the boundaries of poetry, focusing mainly on tracing contemporary Moroccan poetry, observing its quantitative weakness, the critical movement against imitation, and what followed in revealing the differences between old and new poetry. At the end of this chapter, he also touched on a set of critical terms with which the renewers distinguished their poetry from the old.

As for the third section, he integrated the internal and external structures of the corpus into a wider structure, repre-

sented by the social and historical structure, and divided this section as well into three chapters.

The first chapter was devoted to the theoretical aspect, in which he clarified the motives for his choice of Goldmannian genetic structuralism.

In the second chapter, Bennis endeavored to know the characteristics controlling the reflection of social and historical reality in the poetic texts of the corpus. He also highlighted the influence of the European petty bourgeoisie, and how the latter found its counterpart in Morocco, with the difference between the two bourgeoisies, which certainly did not produce the same effect.

In the third chapter, he compared the stage of writing contemporary Moroccan poetic texts – which he considered a single corpus – with their social reality, and concluded that the Moroccan petty bourgeoisie and its historical and social reality are governed by the law of fall and waiting. He also addressed here the crisis-ridden poetic reality that poets of this period experienced.

Bennis aimed in this study to interrogate the phenomenon of contemporary poetry in Morocco, with his strong desire to take a foundational and clear stance on it, and to understand the problematic of the method of writing in it in a comprehensive and multifaceted manner. His concern in this approach was: *how is the poem written?* – without judging its aesthetic value. He was then drawn to what is deeper in it, namely the knowledge of contemporary Arabic poetry, thereby venturing into a vast world of different schools and critical conflicts of doctrines and ideas. Yet, he was met with great discontent from Moroccan poets, critics, and even politicians.

3. The Nature of the Bennisian Reading of the Contemporary Moroccan Poetic Corpus:

Bennis, in his approach to contemporary Moroccan poetry, relied on a formal reading of the set of poetic texts, which he considered as one text and named it "corpus," on the basis that it belongs to a coherent group of Moroccan poets, sharing many ideological and literary ideas and close in perceptions and visions. He began by reading the surface structure, then moved to the deep structure. Through analysis, it became clear to him that the formal study of the corpus' language is far from reading the structural formation of the corpus.

In his approach, Mohammed Bennis clarified that the surface structure does not represent one specific text, but rather portrays contemporary poetry in the period under study, or the poets of that Moroccan phase. He gave it a single term, "corpus," which at once constitutes the unifying signifying structure, while also being the surface structure expressing contemporary poetry of that time as a single body: "this corpus, which forms the field of research, constitutes an essential homogeneity, as it pertains to the experience of a specific group of Moroccan poets, found in a single historical period, close to one another creatively and socially."

Bennis announced in his methodological introduction a hypothesis by which he treated the set of Moroccan poetic texts as a single corpus (the surface structure), characterized by its own significant deep structure: "This hypothesis leads me... to eliminate from my study reliance on the individual poet, and to divert attention from his characteristics, which differ more or less from his peers in terms of artistic awareness. Therefore, I shall devote myself to studying the general corpus as a whole." In this context, Bennis affirms that it is illogical and unacceptable to employ texts for purposes un-

related to them if the serious intent behind that is to analyze them. Thus, the surface structure, produced from its signifying deep counterpart, had its share of study and analysis, as he gathered the contemporary poetic works of a specific group of Moroccans, who lived in one temporal phase, forming for him an essential closeness, which he then named "corpus." Because of this homogeneity and harmony, he targeted the corpus for study and analysis. He then began searching for the signifying structure by means of formal reading, to uncover its specific units, thereby applying in his approach a fundamental mechanism connected to Goldmann's genetic ideas, with which he greatly aligned. But because he confined his effort to the goal, he weakened "the highlighting of the aesthetic characteristics of the text, which are also signifying characteristics, that is, characteristics closely related to the core, to the vision manifested in the text, and perhaps constitutive of it," which is akin to the nucleus.

To establish a clear and foundational stance on what Bennis saw as a crisis-ridden reality of contemporary Moroccan poetry, he relied on a reading mechanism based on understanding the laws and internal and external structures of the poetic text, to reach the essence of their dialectical link, and thus to the constructive component. Alongside the Goldmannian method, he also drew on formalist structuralism, which seeks to discover the laws of structure in the creative text, while not neglecting dialectical historical materialism that also interprets structures. Since genetic structuralism is a method that reveals the nucleus that bore the form of the text, as well as a scientific and objective method of reading, it found resonance in Bennis, which pushed him to adopt a

method of reading and uncovering the structures of the poetic text in particular.

When Bennis adopted genetic structuralism as a method of reading and uncovering, he applied it to Moroccan poetic texts in a specific period (the time of the rise of structuralism). Yet, we notice in the essence of his critical approach that he interwove genetic structuralism with what preceded it—formal structuralism at times, and at many others he wore the cloak of dialectical social criticism. Hence, the basis of the “Bennisian” reading centered on uncovering the manifestations of the text’s surface structure, then moving later into the deep structure, which produced three laws governing the poetic text as one structure, to penetrate them in order to reach the nucleus of the corpus, which is its constructive component. Through this process, he anticipated the interpretation of the cultural structure, situated under sociology and history, and originally connected with the poetic field. From this standpoint, Mohammed Bennis contributed, by relying on the “structure of divergence,” to founding a basis for the correspondence between the Moroccan poetic text as a textual structure and the social reality and simultaneous historical process, as the reflection of the poetic corpus. From this foundation emerged the discovery of contemporary Moroccan poets’ vision of the principle of “fall and waiting.”

Yumna Al-Eid observed of Mohammed Bennis, in this context, his rejection of considering the text as merely language, but rather as also a vision of the world, connected to the reality of its producer. This position places him with the dialectical social method, and from another aspect he resembles formalism in his emphasis on language. “It is no exaggeration to say that modern criticism based on the foundations of Marxist thought, on which Bennis relies in his re-

search, and which explains his refusal to be content with analyzing the surface structure, and thus employing this analysis to reach the axes of the deep structure—we say this criticism is increasingly concerned with analyzing the literary text as language, delving into its analysis at this level, stressing the highlighting of the aesthetic property, and revealing it as also a signifying property.”

4. The Bennisian Methodological Patchwork:

From what has preceded, it becomes clear that Bennis, when adopting genetic structuralism, combined between formal structuralism and the dialectical social method. In reading the surface structure, he considered the set of poetic texts as one corpus, and called it a “genetic structural approach,” but he did not fully adhere to the method of the approach he stated in the title. At most, he largely relied on formal structuralism and the dialectical social method. His reading reveals a mixture and combination of the two methods, which is a patchwork indicating a lack of thorough grasp of “genetic structuralism” in its entirety, according to Lucien G.’s view. Looking at the introduction to his study, we do not find evidence that he comprehended the essence of the method on the basis of the dialectic between the constructive component and the surface structure, which is its formation and reflected image. For the literary text, in Bennis’s view, is subject “to two dialectics: one social, the other immanent to the creative practice. This means the text enjoys a relative independence from the social reality that produced it, despite the intimate relation between them. On this basis, the text is subject to a special dialectic, within its subjection to a more general and comprehensive dialectic.”

Bennis conceived "genetic structuralism as a necessary methodological complement between reading the text as an immanent structural reading and reading it as a dialectical social reading, also relying on Goldmann's categories in analysis and interpretation, and on his belief in the functional significance of literature in society. This methodological patchwork distanced him from a comprehensive grasp of Goldmann's theory that every internal structuring is a process of formation toward a high degree of homogeneity and coherence in crystallizing the world vision of a social group."

From here it can be said that Bennis's critical practice in genetic structuralism was dominated by the dialectical social method, despite his declared adoption of the genetic approach in his introduction. This was manifested in the practical application tools and the framework of foundations and conceptions. Among those who observed this was *Mohammed Kharmash*, who stated that Mohammed Bennis's genetic structuralism is tainted with concepts of dialectical realism: "Hence he considers the poets' dealing with reality a conscious subsequent responsibility... This—as we see—is once again a fall into the sociology of content, and into the comparison between art and society in terms of intellectual or ideological content in each. Something which genetic structuralism transcends toward the concept of homology between the world of art and the world of society."

5. Bennis and the Term of Genetic Homology:

Bennis's inclination toward the principles of dialectical realism led him to deviate from the main procedures of genetic structuralism and to refrain from fully employing its terms. For example, Bennis replaced the term "homology" with the term "reflection." This is evident when he said:

"The identity of the first sequence is embodied in the fall, which is manifold in styles and fields. And the focus on fall in this sequence of the contemporary Moroccan poetic corpus as a whole is nothing but a reflection of the particular reading made by the poets of their subjective reality and their objective reality." Here he refers to the nature of the link between the space of creativity and the space of reality. By this he bore witness against himself for not fully applying the basic operational terms of the genetic structuralist method. It is well known that structuralism is only realized in reality through the concept of homology. Yet, concerning Bennis's use of the term "reflection" instead of "homology," he may be excused with the argument: "The borrowing of a term does not necessarily entail adherence to its meaning in the usage of its first user, nor does it require reliance on analysis through the term, as much as it requires attentiveness to the meaning which the researcher loads upon it."

Thus, *Mohamed Bennis* directs the reader to the term he intended, its meaning, and its signification in his research. Yet, instead of this unconvincing clarification to the reader, it would have been more appropriate for him to set out the features of the term he used, and because of which he distanced himself from using the formative concepts – namely, the **concept of reflection**. For he separates it from its well-known meaning, which is literal reflection, a replica, which lacks formative symmetry.

And what once again traps *Mohamed Bennis* in the concepts of the theory of reflection is his omission of the concept of **symmetry** when he declared: "*Following this method (meaning structural constructivism) is the use of social study in its dialectical historical sense, to unravel the mysteries of the internal structure of the text. When we address the relationship between the*

poetic world and the real world, we are in fact confronting social reality, and consequently confronting social study."

By this statement, Mohamed Bennis confirms upon himself that he replaced the procedural concept of constructive structural symmetry with the concept of literal reflection, when he alluded to the relationship between the poetic world and the real world which, *"is not stated as structural symmetry, but rather is given a reflective dimension"* [Mohamed Kharmash, *Fusul journal*, p. 126]. And here lies the pitfall into which Mohamed Bennis fell, causing disturbance in the constructivist method of his approach which he had adopted and chosen as a critic and judge of poetic texts.

In the final analysis, we find that Bennis adopts Goldmann's concept of structural homology between the imaginative world of literature and the social reality, or between conceptual creativity and lived experience, and considers it an effective means of transcending the concept of direct reflection, which does not help in understanding the relationship between what is objective in reality and what is imaginary in the literary text, nor does it bring one closer to the proper way of solving the relation of literature to reality, and to apprehend what is social/historical in what is literary/artistic (or compositional).

5.1. Bennis's Methodological Oscillation:

Mohamed Bennis relied on structural constructivism in his approach, convinced that it is the closest means to uncover the text and to be able to approach it scientifically and read it objectively. He accepted *"structural constructivism as a central response to the method of reading, since every scientific, structural constructivist reading of the literary text must proceed from within society, as long as thought and creativity are part of social life."*

Bennis sees that structuralism is not limited to content only, but extends to the study of form along with it in a single system, and makes it the starting point of approach, analysis, and critique. He says: “*Structural constructivism transcends the social study of content without form when it considers that reading the text must start from the text and nothing but the text, as Goldmann says. And thus I embarked on an attempt to uncover the laws governing the surface and deep structures of the text, far from Chomsky’s concept of these two terms.*” Here *Bennis* started from the surface structure to reach, through probing and induction, the essence of the deep structure.

The motive that led *Bennis* to adopt structural constructivism in his approach is that formal structuralism is confined to form and closed within it, which led to its rejection by some critical methods. This is not puzzling, but the question that imposes itself is: why did *Bennis* frequently mention the dialectical social method, to the point that anyone reading his book without looking at its title and introduction would assume it to be a social dialectical formalist approach? Whereas it would have been more fitting for him to rely centrally on structural constructivism in his book, in exposition, research, and theorization.

And when *Bennis* described the dialectical social current as believing that the internal analysis of the text would not lead to its central meaning, and that structuralist and formalist methods do not grasp the depths of linguistic structures, he was hinting that the best path, and the soundest method of approach, is to combine them. For, “*the dialectical social current believes decisively that the internal analysis of the literary work will not allow us to seize the central meaning of the text, that is, to uncover the vision. It sincerely believes that formalist and structuralist methods reduce objective criticism to mere descrip-*

tive, positivist analysis, with narrow horizons incapable of grasping what moves behind the linguistic structures."

It is a manifest fact that the dialectical social current prevailed over the method of approach he declared and adopted for reading, which unsettled him and made him fall into the dilemma of methodological eclecticism that drove him *"to a kind of separation between the general dialectic, which guides the text from outside, and the specific dialectic that governs its internal laws and touches the world of writing – forgetting in this Goldmann's theory that every internal structuration is a process of formation toward a high degree of homogeneity and harmony in the crystallization of a worldview that embodies the consciousness of the social group, which is the true dialectical subject and, ultimately, the real creator."*

5.2. Bennis, Goldmann, and the Sociology of Literature:

Furthermore, *Bennis* did not literally adhere to a set of general principles that he had adopted as a method of reading, and neglected many of them in his introduction, even though he mentioned two concepts from *Goldmann*:

- The first concept: that every reflection in the human sciences is a part and a fruit of the cultural life of society.
- The second concept: that every dialectical and constructivist social method is essentially based on *"the idea that human actions are responses of an individual or collective person, constituting an attempt to change a given situation in a direction consistent with his – or their – aspirations."*

This may be due to *Bennis's* incomplete mastery of the constructivist method of study, since he neglected many of its procedural mechanisms and conceptual principles. The clearest evidence is that he referred in the bibliography of

his research to only one source by *Goldmann*, namely *Marxism and Human Sciences* (1970), which he mentioned in the footnotes of the introduction, p. 33, footnote no. 19. Yet *Goldmann* had other works, such as *The Hidden God* (1956) and *Introduction to Kant's Philosophy* (1948).

Lucien Goldmann was always striving to direct society toward socialism. From this concern, and since he was a Marxist, he focused in his studies on finding solutions to the problems of Western societies. His book *Structures mentales et création culturelle* (1970) portrays his major contribution to structural constructivism, where he sees that social classes are what shape cultural production and animate literary creativity, with little concern for individual creativity of anyone in society; for he believes in the world vision which imprints the creator—whoever he may be—with its cultural-social dominance. That is, “*all or nothing. This structure indicates a world vision in which man confronts a decadent or deteriorating society with absolute values that cannot be realized, and as a result this man is condemned either to silence, or isolation, or death.*”

The sociology of literature for *Goldmann* rests upon the study of social and human phenomena; that is, “*the true subject of cultural creativity is social groups, not the isolated individual, and the sought-for correspondence occurs between the world vision expressed in the literary work and the world vision prevailing among the community. The writer, in his view, is a mediator between the literary work and the social group.*”

5.3. Bennis and the Concepts of Understanding and Interpretation:

Bennis strove to follow the path of *Lucien Goldmann* and to merge with him in the two concepts of “understanding” and “interpretation” on several levels. He studied the surface

structures of Moroccan poetic texts from the semantic and prosodic perspective in order to reach the partial signifying structures. He began with what is known to reach the unknown—this regarding the concept of *understanding*. *"That is, understanding is a process confined to the literary text isolated from external indicators which undoubtedly play an influential role in it, and it is directed mainly to uncovering the clarification of its internal construction or its signifying structure."*

As for the concept of *interpretation*, which he termed "external-internal," in it *"it relies on a wider and more comprehensive structure than the structure of the text under study. It is a second process that looks at the literary work at another external level, linking it to a wider and more comprehensive structure. However, this does not always mean that understanding monopolizes the internal structure of texts and interpretation is confined to what is external to them."* Thus the two stages, *understanding* and *interpretation*, are united, being two acts in one action: *"the relationship linking understanding with interpretation is one of complementarity and interconnection; understanding is narrower than interpretation, and interpretation contains understanding and even surpasses it."*

Yet, upon examination, we encounter an opinion of Mohamed Kharmash—although largely hypothetical—portraying Bennis's distance from elaborating on Goldmann's methodological principles and concepts, and his lack of deep study in them, although he did not deny adopting his approach and basic procedures. One may declare that Bennis *"found his methodological path in the two stages of understanding and interpretation, upon which he focused as procedural necessities in applying structural constructivism, more than as founding concepts in its integrated system."*

Bennis treated the concept of *interpretation* within the dimensions of the dialectical sociology of Moroccan poetic

texts in general, in chapters two and three, where he expanded his external critical reading of Moroccan poetry. His aim was to discover the manifestations of cultural structure, or rather cultural creativity, as the primary factor in interpreting the poetic corpus, whose *“function is to establish the relationship between the literary work (represented here by Moroccan poetry) and the external reality (the historical, social, cultural context). Perhaps his methodological representation was modeled more after Goldmann’s The Hidden God than as a true inquiry into the problematics of structural constructivism or as an in-depth pursuit of its theoretical principles.”* This was done by linking the signifying structures resulting from interpretation with the mental conceptions shaping social consciousness.

This position is confirmed clearly when Bennis declares: *“In our reading of this corpus, we have followed the objective method, which requires concrete analysis, starting from searching for the partial laws of the internal structure of the corpus, and integrating them into internal and external structures that expand from one domain to another, moving from understanding to interpretation.”*

Yumna al-‘Id agrees with Mohamed Kharmash that Bennis adopted the dialectical social method, when he concluded from his structural study that it is closed upon the text, whereas the method he adopted does not isolate the text, but makes it open to multiple levels. As for Bennis’s ability to reconcile the dialectical social method with structural constructivism, Yumna al-‘Id says of him that he was able *“in his study of contemporary Moroccan poetry to present an experience that, despite its reliance on both methods, produced its own methodological formulation. And although it is essentially a practice that combines two methods, it nevertheless managed to generate a*

methodological character that distinguishes it, and to internalize a specific concept it relies on in approaching the literary text."

Conclusion:

Bennis in his approach adopted many of the basic procedural concepts of structural constructivism, as he set out in the introduction to his book, and this is undeniable. Yet, at the same time, he missed some important points, among them his avoidance of the semantic dimension in his study of the laws of experimentation, fall and waiting, and strangeness. It is noticeable that he paid great attention to the harmony among them on one hand, while neglecting the linguistic and syntactic levels which constitute the essential material of his study. But this does not in any way diminish the value of what *Bennis* presented in his uniquely distinctive approach.

Indeed, the attempt to adopt an integrative method is in truth but a feeble attempt that may not bear fruit. Choosing an appropriate method for the text under study may require changing the approach in accordance with the specificity of the text, and this happens frequently, which is something obvious and natural. And the use of some limited procedures from other methods and critical references does not preclude their employment within the broader philosophical framework of the adopted method. But when adopting a particular methodological perspective in approaching the literary text, one must immerse in the logical concept and all the procedures upon which that method depends—and this is what *Mohamed Bennis* did not do in his constructivist structural approach to contemporary Moroccan poetry.

The dominant feature of *Bennis's* approach to Moroccan contemporary poetry was his reliance on the landmarks of formal structuralism and the principles of the dialectical social method. Thus his conception of structural constructivism was on their basis and within the framework of submitting the literary text to social dialectics and the immanence of creative practice. The poetic text for *Mohamed Bennis* continues to represent the social reality and the historical process by which, from which, and in light of which, cultural creativity and literary production emerge.

Bennis remains attracted to the thought of formal structuralism, due to his strong influence by it and his use of its terminology. Instead of paying attention to examining the comprehensiveness of structures and their organization, he was more occupied with the surface and internal structures—two purely formalist terms—which indicates to us the presence and strength of formal structuralism in *Bennis's* thought.

Despite *Bennis's* diligent effort to describe and analyze the deep structure, he nevertheless kept revolving in place, without reaching his goal of convincingly interpreting the phenomenon. The clearest evidence is that when he employed the concept of the deep signifying structure in his introduction, he did not provide a concept that corresponds to it in Western thought; moreover, he did not frame it in a way we could envision it, nor did he disclose its concept in a decisive, conclusive manner.

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Sufi discourse in postmodern approaches

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Abstract:

Sufi discourse is considered the refuge for humanity to shake off the dust of material ambitions that have exhausted it, and to enlighten it with the heartfelt aspirations that can re-establish a new knowledge on the basis of which many opinions, ideas, and theories may be founded, capable of repairing what previous philosophies have corrupted. This discourse is able to establish new promising paths in the sky of politics and international relations, which are spontaneously influenced by the results of the intellectual philosophies that shape the world. From here, Sufi discourse emerges in this context, especially since man, from the twentieth century onwards, has had no option but to return to the spirit or religion, as expressed by many thinkers, philosophers, and writers in the West and East.

Therefore, we cannot identify with nature but with Sufism, which restores to us the brilliance of knowledge after we have fallen into the bondage of materialism that deeply restricts the authenticity of the soul and the values of religion. This

is what we aim for in this article: the necessity of finding a ground on which human thought may stand anew, and there is no alternative but to activate the issue of Sufi discourse as a stage following postmodernism, after the failure of the project of modernity to achieve its aim and after the incapacity of the post-modern stage to reach a similar goal.

Keywords: *Discourse, Sufism, Approaches, Modernity, Postmodernism.*

Le discours soufi dans les approches postmodernes

Résumé :

Le discours soufi est considéré comme le refuge de l'humanité pour se débarrasser de la poussière des ambitions matérielles qui l'ont épuisée et pour l'éclairer avec les aspirations sincères qui peuvent rétablir une nouvelle connaissance sur la base de laquelle de nombreuses opinions, idées et théories peuvent être fondées, capables de réparer ce que les philosophies précédentes ont corrompu. Ce discours est capable d'ouvrir de nouvelles voies prometteuses dans le domaine de la politique et des relations internationales, qui sont spontanément influencées par les résultats des philosophies intellectuelles qui façonnent le monde. C'est dans ce contexte que le discours soufi émerge, d'autant plus que l'homme, à partir du XXe siècle, n'a eu d'autre choix que de revenir à l'esprit ou à la religion, comme l'ont exprimé de nombreux penseurs, philosophes et écrivains en Occident et en Orient.

Par conséquent, nous ne pouvons pas nous identifier à la nature, mais au soufisme, qui nous rend l'éclat de la connaissance après que nous soyons tombés dans l'esclavage du matérialisme qui restreint profondément l'authenticité de l'âme et les valeurs de la religion. C'est ce que nous visons dans cet article : la nécessité de trouver un terrain sur lequel la pensée humaine puisse se reposer à nouveau, et il n'y a pas d'autre alternative que d'activer la question du discours soufi comme étape suivant le postmodernisme, après l'échec du projet de modernité à atteindre son objectif et après l'incapacité de l'étape postmoderne à atteindre un objectif similaire.

Mots-clés : *Discours, Soufisme, Approches, Modernité, Postmodernisme.*

Introduction:

This article seeks to shed light on Sufi discourse in post-modern approaches, especially after the latter reached the peak of the crisis it suffers. After the wager that man sought to achieve in repairing the rupture of modernity – as a project that failed to achieve what was hoped for – postmodernism came as a revolution against previous theories and ideas. Therefore, Copernican transformations occurred in several fields opposing the philosophical predecessors of the modernist phase. Perhaps it pleases us to call the intellectual and philosophical upheaval in the postmodern era the postmodern archipelagos, which were founded on epistemological skepticism.

Yet the results were painful: the ready-made molds changed, and the rules, laws, and systems on which intellectual, artistic, and scientific discourses were based were scattered. As an attempt to find an intellectual ground in which man could recover his essence, Sufi discourse emerged, considered a stage to which postmodern thought withdraws, to return anew to the establishment of laws and systems that harmonize between man, life, and the universe. This was declared by many scientific writings that saw in Sufism a way leading to liberation and escape from the dreadful crisis of skepticism.

And since Sufi discourse achieved a wide resonance in scientific and intellectual circles, as it addressed the spirit that cannot differ among human beings, we can ask:

- What is the wager upon which Sufi discourse relies regarding postmodern ideas?
- What are the characteristics that Sufi discourse possesses?

- What is the concept of Sufi discourse?
- And what is the concept of postmodernism?

To answer these questions, we set out a methodological plan as follows:

- First: A conceptual introduction: the concept of Sufi discourse and postmodernism.
- Second: The impasse of postmodernism and the wagers of Sufism.
- Third: The characteristics of Sufi discourse.

1. Conceptual Introduction

1.1 The Concept of Sufi Discourse:

The singular form *discourse* in the language means reviewing speech: “He addressed him with speech (*mukhāṭaba* and *khuṭāb*),” as mentioned in *Lisān al-‘Arab*. However, the word in the pattern “*fi ‘āl/khuṭāb*” as it appeared in the Noble Qur’an has another meaning. Some exegetes said regarding the Almighty’s words: (*wa-faṣl al-khiṭāb*) — that it is to judge with evidence or with an oath; and it was said that it means to distinguish between truth and falsehood and to differentiate between a ruling and its opposite; and it was said that *faṣl al-khiṭāb* means *ammā ba‘d* (“as for what follows”), and David, peace be upon him, was the first to say *ammā ba‘d* (Ahmad al-Turaybiq Ahmad, 1999, pp. 61–62).

Faṣl al-khiṭāb means possessing the ability to distinguish between right and wrong, which makes discourse an effective means to judge between what is acceptable and what is rejected. For discourse to be influential, there must be an interactive dialogue between a speaker who is keen to use clear and agreed-upon language, and a listener who is attentive and capable of grasping the message. Thus, discourse is the speech that aims to convey an idea, or it is the agreed-

upon expression directed to a person qualified to understand it (Ahmad al-Turaybiq Ahmad, 1999, p. 62).

Every discourse carries social functions built upon a specific ideological background. In this context, Sufi discourse may be defined through its comparison with direct discourse, as it is characterized by being an indirect discourse, closer to implicit discourse that resists direct clarity. Its understanding relies on the duality of opposition between the apparent and the hidden, which requires an intuitive ability to decode its signs and comprehend its references.

Implicit discourse – among which Sufi discourse is included – is considered a tool that generates infinite interpretive levels, differing according to the reader and his context. Every implicit discourse is also based on a cultural and social background that reflects the identity of the community producing it, making it an expression of its vision and its own heritage (Ahmad al-Turaybiq Ahmad, 1999, p. 63).

Harris defined it as: *“A long utterance and a sequence of sentences, and every utterance presupposes a speaker and a listener, where the first has the aim of influencing the second in some way.”* (Said Yaqtin, 1997, p. 19).

As for Todorov, he defined it as: *“Any utterance or speech act that presupposes the presence of a narrator and a listener, and the narrator intends to influence the listener in some way.”* (Tzvetan Todorov, 1993, p. 48).

Michel Foucault mentioned that discourse is: *“The texts and sayings as given by the totality of their words and the system of their construction and their logical structure or their organizational construction.”* (Michel Foucault, 1987, p. 31).

Schulters saw discourse as: *“Those evaluative, judgmental, persuasive, or rhetorical aspects of a text, that is, as opposed to the*

aspects that merely name, designate, or convey." (Robert Schulters, 1993, p. 48).

Based on these definitions, the recipient of discourse must grasp the intended purpose and understand the semantic message it carries, since discourse is characterized by a communicative function consisting of three essential elements: the text, the author, and the reader. Thus, discourse is considered a linguistic unit carrying a specific content in the form of interconnected sentences directed from a sender to a receiver, with the aim of influencing him and persuading him of the content of the message. It is, therefore, a direct interaction between the two parties in the communication process (Mahmoud 'Ukāsha, 2005, p. 40).

Sufi discourse, like other literary discourses, is a discursive act that possesses the mechanisms and conditions required for textuality, which enables it to acquire the various dimensions that ensure its coherence and the conditions of communication through its circulation within the general standards of literary communication.

The Sufis produced *"texts that were adequately formed in their morphological formulation, grammatical rules, semantic aspects of their words, and styles of expression and communication."* (Āmina Bal'alā, 2002, p. 19).

The Sufis adopted symbolism because it is impossible to express extraordinary worlds with ordinary language. Thus, in the Sufi experience, language takes on a dual path, where perceptible meanings embody forms of an indicative dimension toward what they allude to. This almost represents a new interpretation, whereby the word no longer carries the same meaning it was known for, but instead takes on other underlying meanings. This almost results in emptying the word of its original meaning and filling it with another, so

that the meaning becomes doubled, surpassing its conventional limit:

“For this reason, the language of poetry in the Sufi experience takes the method of symbolic indication, which relies on creating a language in which words acquire meanings other than their conventional significance. But these meanings are not a new creation; rather, the context and the artistic vision become the basis of this new semantic dimension. It becomes a verbal equation where one of its two terms is replaced by the other through what the Sufis offered of explanations and interpretations.” (Rajaa ‘Id, 2003, p. 279).

The reliance of the Sufis on symbolism can be analyzed through the unusual nature of the Sufi experience itself, as the spiritual worlds experienced by the Sufi transcend the limits of ordinary linguistic expression, which obliges him to adopt a dual form of language. In this context, language does not perform its direct semantic function but transforms into an indicative tool aiming to embody what cannot be expressed explicitly.

Here emerges semantic deviation (*inzīyāh dalālī*) as a central concept; the word separates from its conventional denotation to carry new meanings shaped according to the Sufi context. The word’s original meaning is not abolished but rather multiplied to include symbolic levels that transcend the literal meaning. This deviation is not an invention of a new meaning from nothing, but a reshaping of meaning through the Sufi context and the interpretive vision provided by the Sufis.

Sufi language, in this sense, resembles a semantic equation subject to substitution, where one side of the meaning (the apparent meaning) is replaced with another (the inner

meaning) through the explanations and interpretations offered by the Sufi. This is what makes the Sufi text an open text, receptive to multiple readings, where the symbol transforms from being a mere sign into a threshold leading to a chain of meanings transcending linguistic directness.

Thus, the symbol in Sufi discourse is not merely a rhetorical style but an existential mechanism that enables the Sufi to transcend the limitations of ordinary language in order to approach expression of the Absolute, which cannot be described by familiar words.

1.2. The Concept of Postmodernism: The Impasse of Postmodernism and the Stakes of Sufism

1.2.1. Postmodernism and the Search for Sufi Emancipation:

Since postmodernism declared the end of the triads — such as the death of God with Nietzsche, the end of history with Fukuyama, and the death of man with Foucault — that declaration caused a spiritual crisis that cast its shadow over the world, affecting man's relationship with himself, then with the universe, and then with his Creator. As man is the prominent link and the precious jewel among existents, who cannot be separated from his kind in influence and interaction, many pens emerged declaring that we are in need of a qualitative shift and a light that allows us to look with penetrating insight into the "*where*" in the gnoseological sense and the *present self* that saves us from the crisis that led to what is called alienation.

One prominent pen among them is Huston Smith, who explains the spiritual malady that accompanied the era of modernity and postmodernity and handed it over to alienation because "*it began by rejecting the existence of something called the whole picture from the start.*" (Huston Smith, 2005, p. 31).

The postmodern era began successfully when it criticized the truncated worldview of the Enlightenment era, but it recklessly rushed from that logical beginning to an illogical conclusion, namely that the diverse worldviews are, in principle, a misguided concept (Huston Smith, 2005, p. 31).

In his book *The Postmodern Condition*, François Lyotard believed that “*the postmodern age is the age of doubt*,” and he divided it into:

- The first model: the model of the moderation line in the postmodern age, which was content with indicating that today we do not have a comprehensive worldview agreed upon.
- The second model: the model of the mainstream line of the postmodern age.
- The third model: the hardline of the postmodern age (al-Sayyid Weld Abah, 2010).

“And here lies a strange paradox: the postmodern age, which denies the possibility of the existence of a comprehensive humanistic worldview, is itself working to create such a worldview through the revolution of social justice, i.e., its insistence on giving every human being his just and equal share of life’s blessings.” (Huston Smith, 2005, p. 32).

Meanwhile, Sufism offers reconciliation between the comprehensive worldview that depicts man’s relationship with God, the universe, life, and humanity, while also achieving man’s psychological balance in accordance with his innate nature.

The contemporary French philosopher Eric Geoffroy published a controversial book titled “*Islam Will Be Spiritual or Will Not Be*.” The title is clearly inspired by the famous phrase attributed to the French businessman, minister, and

writer André Malraux: *"The twenty-first century will be a religious century or will not be."* (al-Sayyid Weld Abah, 2010).

Although we have known Geoffroy as a meticulous researcher in his field, namely the history of Islamic Sufism and the study of its schools and paths, in this book he goes beyond this descriptive academic approach, as well as beyond the personal esoteric experience, to present a complete and integrated project to revive the sciences of Islam and renew the approach to religiosity through the model of *"spiritual ijtihād."* He presents it as an alternative to the limited juristic ijtihād and sees it as the appropriate path for the current postmodern era (al-Sayyid Weld Abah, 2010), especially since the latter did not find its solution in the positivist method it adopted as its path and was unable to answer all the questions that were believed, under the prevailing view, that the scientific method was sufficient to put an end to metaphysics, whose coffin had its last nail struck when the death of God was declared.

For this purpose, Geoffroy employs a broad cultural and methodological arsenal, including the ancient Sufi heritage, such as the writings of Ibn 'Arabī (but also some references to Ibn Taymiyyah, whom he considers a complete Sufi), modern Islamic reformist literature (especially Muhammad Iqbal), as well as the works of modernist Arab and Muslim thinkers (Arkoun, Abu Zayd, Soroush, al-Jabri...), with abundant references to contemporary Western philosophical writings (al-Sayyid Weld Abah, 2010).

It is not our concern here to present this important book, which will undoubtedly provoke wide debate, but suffice it to raise the three main problems that we believe it presents with much originality and clarity.

The first problem relates to what he called the paradox of *"the inversion of values"* in the Islamic experience, i.e., how

the fertile and rich promises carried by the message of Islam were narrowed down and turned into their opposite in the Islamic historical context. Among these promises are the values of freedom, responsibility, Islam's openness to the universal and the different, its elevation of human rights and women's freedom... which fall within what he called "*Islamic spiritual humanism*," which differs from modern European humanism in that it places man at the center of God's divine project of creation, where man is honored and seeks completeness and perfection, and not the center of the universe dominating it as Western modernity conceived. The latter ended up with the evils of ethnocentrism, material nihilism, and the destruction of nature. For this reason, Sufi discourse comes to provide an alternative to what postmodernism offered.

Although the subject is not new in contemporary Islamic thought, the originality of Geoffroy's approach lies in overturning the prevailing approach in current literature by arguing that the crisis of medieval Islamic thought resulted from its neglect of the Sufi reform model, which strongly crystallized after the fall of Baghdad and al-Andalus, and instead choosing the limited juristic *ijtihād* of analogical reasoning, restricted by the social and cultural customs of Arab tribal societies. The prevailing view is that the decline of philosophy (the failure of the Averroist project in al-Jabri's terms) or the elimination of Mu'tazilite rationalism was the reason for the failure of Muslim societies to move toward the Renaissance and modernity, which translated into a drift toward Sufi *ṭarīqas* that "*disabled reason*." Geoffroy strongly rejects this reading, showing that Islamic Sufism provided a rationality more rigorous and precise than philosophical and theological rationalism, in line with the most modern epis-

temological and hermeneutical conceptions. The obstacle that prevented the assimilation of Sufi rationality was the reduction of Sufi concepts and perceptions to the aesthetics of taste and the esotericism of spiritual experience, instead of viewing them as complete philosophical systems. Without doubt, Geoffroy's hypothesis deserves calm scholarly discussion rather than hastiness in refuting it (al-Sayyid Weld Abah, 2010).

The second problem relates to the possibility of extracting Sufism from its esoteric mold to normalize its epistemological status within the theoretical field hermeneutically and epistemologically. The idea that Geoffroy defends is that Sufism is not, as is usually thought, a symbolic poetic language reserved for the elite, but rather it is founded upon a set of theoretical and methodological tools that can be formulated in a language comprehensible to all, provided that we move beyond the veil of abstract causal logic to which reason is usually reduced. It is clear that Geoffroy, in supporting his thesis, refers to contemporary philosophical writings that, since Nietzsche and Heidegger, have undermined the systematic concept of philosophy and the logic of presence and identity, and confirmed the interweaving of the rational with the irrational, the poetic with the demonstrative, and intuition with understanding. From this perspective, Geoffroy focuses on the methods of "*inspiration*" and "*unveiling*" (*ilhām* and *mukāshafa*) to show that they are two complementary epistemological methods developed by the Sufis to reach spiritual truths. These are methods that are used today in the exact sciences and in hermeneutical philosophies and should not be viewed as mystical aberrations. Geoffroy sees spiritual *ijtihād* according to Sufi standards as the only one qualified to reform and renew Islam, instead of limiting oneself to the restricted juristic *ijtihād*. He proposes

a new concept of reading and interpretation, emphasizing that the text continuously descends, and that the divine meaning is never attained absolutely but is rather shifting states reflected by changing legitimate understandings for man, who is entrusted with the text as a divine sign and call, and not as a rigidly fixed code of meaning. It is clear that Geoffroy was influenced in this thesis by the metaphysics of movement of the Pakistani philosopher and Sufi Muhammad Iqbal (al-Sayyid Weld Abah, 2010).

As for the third problem, it concerns the transition from modernity devoid of spirituality to postmodernism regaining spirituality. In fact, "Geffroy" was not the first to propose this conception, but he was preceded by some philosophers and thinkers, perhaps the most prominent being the Italian philosopher Gianni Vattimo, who considered that the collapse of metaphysics inaugurates a new horizon for spirituality instead of eliminating it: *"For metaphysics is not cast off as a garment is cast off, because it constitutes our destiny, and we cannot yield to it or recover from it, but retrieve it as one of our affairs"* (Gianni Vattimo, p. 59).

If modernity was founded on the idea of empirical certainty, then the postmodern age ended positivist certainties and deterministic definitions, opening a new horizon for spiritual intuition. And if modernity declared the centrality of man and turned him into an absolute god, then postmodernism declared the end of man, imposing upon his consciousness his finitude and limitation, compelling him to renew his connection with the Absolute. Moreover, globalization provided contemporary man with a wide spiritual marketplace to draw from that was not previously available. The outcome is that Geoffroy's book compels the reader to a strict review of many entrenched assumptions and presents

an ambitious project for reform and renewal from Sufi foundations formulated in a rigorous philosophical style.

2. The characteristics of Sufi discourse:

2.1. Mechanisms of concealment, delight, and interpretation

The early Sufis left behind a vast reserve of knowledge and concepts, expressed through terms that function as symbols referring to the Sufi experience. Authority in the third century opposed these symbols and weakened their strength by executing al-Hallaj. Therefore, the Sufis chose to employ mechanisms of concealment and secrecy, which serve as objective substitutes referring to those mysteries, and from among them is the mechanism of interpretation, of great depth, to uncover them. It is the mechanism of interpretation that contributes without doubt to integrating the receptive self within the process of meaning construction (Amina Belala, 2002, p. 61).

Second: Femininity and the pleasure of writing

The essence of the act of femininity transformed the act of love from a cognitive subject—as among the early Sufis—into a poetic subject. Undoubtedly, we find with Ibn Arabi indications of these meanings in his saying:

*I follow the religion of love wherever its mounts turn ...
Love is my religion and my faith.*

We may connect this feature to postmodernism, for the literary Marxist Fredric Jameson set out the main axes of postmodern culture as follows:

- **First: The replacement of scientific literatures with sharp parody.**
- **Second: The tendency toward nostalgia (yearning for the past).**

▪ **Third: The focus on the present moment and sanctifying it above all else. (Fredric Jameson, 2018)**

These axes do not differ at all from the Sufi discourse that employs symbolism to express the contents of the soul. We find this with Ibn al-Fāriḍ, Ibn ‘Arabi, Ibn ‘Afīf al-Tilimsānī, al-Hallaj, and Jalal al-Din al-Rumi. It is a stage where mere indication becomes insufficient. If we consider the first axis, namely the replacement of scientific literatures with sharp parody, we find this in Sufi discourse, for example in Abu Hamid al-Ghazali’s saying:

*I abandoned the passion for Layla and Sa‘da in their dwelling...
And returned to rectify the first abode.*

This is evidence of parody regarding what the soul desires, linking it to the passion for Layla and Sa‘da, following the path of ancient poets in love preludes at the beginnings of their odes. Not only this, but he criticized in this symbolic satirical way a method followed by the Nizamiyya school.

The Sufi experience carries features different from the philosophical experience, but it also carries philosophical wagers and transcends them. This enables us to examine and approach it through what the Sufis produced. The Sufi’s personal experience is distinguished as a method or mode of knowledge to reach a higher, different state. The book *Philosophical Wagers of Sufism* pointed to the extent of the blending between Sufism in its medieval tradition, poetic work, and German Romanticism (Abd al-Wahhab Belghrass, 2016).

Sufism, in a purely philosophical view, is a site of ontological experience announced on the basis of the dialectic of the inner and the outer. “Sufi rationality,” or the rationality of the one brought near, or supported reason, as Taha Abderrahmane names it, is a rationality connected to a living experience through which the Sufi transcends scientific af-

flections such as abstraction and politicization, and moral afflictions such as pretension and imitation, as he is supported by God (Abd al-Wahhab Belghrass, 2016).

Third: The inadequacy of human language in expressing the Sufi experience

Human language is incapable of expressing and encompassing the Sufi states and ecstatic utterances that escape rigid, cold linguistic molds. Sufism is “a unique subjective experience difficult to repeat or re-experience by a thinker other than the one who tasted it, felt its sweetness, and became absorbed in its flavors” (Naji Hussein, 2006, p. 16). And in the words of Muhammad ibn Abd al-Jabbar al-Niffari: *“Whenever the vision expands, expression narrows”* (Muhammad al-Khallawi, 2008, p. 20).

Thus, human language—whose origin has been debated, whether convention and agreement, or revelation and stipulation, or imitation of natural sounds—cannot transmit the Sufi experience, which is lived and endured, not narrated through verbal channels. The Sufis are masters of states and mysteries, not masters of sayings. Yet the later Sufis could not abide by this rule or similar ones, so they divulged secrets that escape logical systems (Muhammad Ait Hammou, 2010, p. 68). The history of Sufis tells us that divulging the secret is not without dire consequences, as happened to some emblematic figures such as al-Hallaj, who was crucified and dismembered because he uttered the famous phrase “I am the Truth,” which people did not understand.

The implication of the incarnationist current is that God incarnates in man at a moment after spiritual struggle, speaking with his tongue, meaning that the Sufis cannot be judged, for what they say is God’s speech at that moment, performing miracles at a certain time. We must not forget that when Sufi terms take on an incarnationist meaning, they

are not speaking of man at all. This is the effacement of the self that dissolves completely (Muhammad Ait Hammou, 2010, p. 75).

In truth, Sufi writings are rich and fertile, nearing encyclopedic breadth, and resist all delimitation (Achrif Mazour, 2014).

Fourth: The humanistic orientation in Sufi discourse Humanity, undermined by the death of God and then the death of man in the postmodern era, could not pass unscathed until Sufi discourse came to provide humanity with the refuge that ensures deliverance from this crisis, namely the crisis of alienation or skepticism. Postmodernism went to extremes in providing stimuli for society and eliminating the cultural deprivation that persisted for decades. Myths were eliminated, and critique became the central axis around which many ideas revolved. Therefore, the Sufi discourse is considered the sole refuge that restores dignity to man without restricting him to a specific religious orientation.

This orientation cannot be denied in the old Islamic heritage, as some Sufis spoke of humanism, as we pointed out earlier. However, this tendency toward interpretation that regards this philosophy as significant is the actual troubled reality to which modernity arrived, especially when some fundamental scientific assumptions, once deemed sacred by many philosophers and thinkers, were shaken.

The humanistic orientation is the only one that restores balance to this world filled with postmodern ideas. Jalal al-Din al-Rumi embodied this orientation in his wondrous symbolic works, considered the firm foundation of universal humanistic Sufism, along with the heritage of Ibn Arabi and others who spoke of meanings of humanity translated in Sufism.

A thorough reading of the meanings of the Qur'an and the purpose of the final message makes clear the normative formula of revelation: mercy. The Almighty says: *"And We have not sent you except as a mercy to the worlds."* This mercy encompasses all kinds of people of different orientations and creeds. And He says: *"Were it not for God's repelling some people by means of others, monasteries, churches, synagogues, and mosques, wherein the name of God is much mentioned, would have been destroyed."* This verse uses the term "repelling" instead of "conflict," which implies annihilation. The use of "repelling" is in fact a blessing, ensuring that synagogues for Jews, churches for Christians, and mosques for Muslims remain, all of them places where God is remembered.

Without doubt, this verse represents sociological unity, which can spread and broadcast the unity of coexistence we seek in this vast world. If we return to our history, we find a shining example of coexistence: Amr ibn Maymun and Ata ibn Abi Rabah said that when the Prophet entered the Kaaba, he found an image of Mary and her son and said: "Erase everything except this" (Al-Azraqi Muhammad ibn Abd Allah, 2003; Al-Dhahabi Muhammad Shams al-Din, 1996).

Love as an Ideal Image for Achieving Coexistence among Humanity:

There is no doubt that man is the cause of the existence of the universe, and he is the sole divine breath. God Almighty says: *"So We breathed into him of Our Spirit."* He is the unique being in the sky of witnessing with the characteristic of the divine lofty spirit without rival. Therefore, we did not find among the creations of the higher or lower worlds any being singled out with the divine breath, except man alone, who stands capably on common ground in this world to say: the divine breath represents the universal image of God's love for mankind. Consequently, there must be a unifying princi-

ple to achieve what the outward forms of religions in their legislative structures failed to accomplish, namely love and coexistence among human beings.

Among the images of love in Buddhism is the saying of His Holiness the Dalai Lama: *“World civilization depends on the expressive dialogue among all the religions of the world, and such coexistence we expect to be shared in by all segments of society with their various intellectual and religious backgrounds.”* (Al-ecsender Berzin, 2007, p. 61). Likewise, from Judaism and Christianity we derive expressions of mutual love among human beings, and the outcome of love has been depicted in texts that narrate creative experiences. In these experiences, the divine self is sometimes manifested: the manifestation of the divine throne in the mysticism of the god “Shar” in the Judaism of ancient times, then the heavenly ascension like the ascension of the Prophet Muhammad, peace be upon him, in the Mi’raj. Whoever contemplates human action will realize that the importance of human existence arises from the centrality of the light inherent in his being, and by virtue of this light, man reasons and perceives. Hence, the luminous breath has a purely divine source.

The same is found among the Sufis in Islam, which confirms the cultural commonality among religions, and this calls for the necessity of human construction.

Love is evident to the observer in the abundance of the Sufi heritage. For example, al-Hallaj says:

“The Truth manifested to Himself in pre-eternity before He created creation, and before creation knew, and He held with Himself in the presence of His Unity a discourse without speech and without letters, and He beheld the radiances of His essence in His essence. And in pre-eternity, when the Truth was and nothing was with Him, He looked upon His essence and loved

it, and praised Himself. Thus this was a manifestation of His essence in His essence in the form of love transcendent of every description and every limit. And this love was the cause of existence and the reason for the multiplicity of beings. Then the Truth, exalted is He, willed to see that essential love manifest in an external form that He beholds and addresses, so He looked in pre-eternity and brought forth from nonexistence an image from Himself, having all His attributes and names, and that is Adam, whom God made His image for all eternity.” (al-Hallaj al-Husayn ibn Mansur, 2004, p. 129).

In the beginning was love, and in the beginning was knowledge, and these two values the Sufi man will strive to discover through his spiritual experience, for they represent the secret of his creation and the cause of his existence. There is an intimate relationship between the Creator and the creature, and an eternal bond between God and man, represented in the secret of creation and the cause of existence. Ibn Arabi depicted this relationship by saying: *“We are in need of Him as regards our existence, and He is in need of us as regards His manifestation to Himself.”* (Nicholson, 1956, p. 86). This poverty is the elixir of divine love that overflowed upon mankind with their kinds and orientations. Therefore, Abu al-Qasim the Sufi describes:

“The Sufi is one whose heart is as free from the world as was the heart of Abraham, who obeyed the commands of God; and one whose submission is like the submission of Ishmael; whose grief is like the grief of David; whose poverty is like the poverty of Jesus; whose longing is like the longing of Moses in his supplication; and whose sincerity is like the sincerity of Muhammad, peace be upon him.” (Nicholson, 1956, p. 31).

In the same manner, the Ikhwan al-Safa coined an expression that strengthens the bonds of human love, saying: *"The perfect man is Persian in lineage, Arab in religion, Hanafi in school, Iraqi in manners, Jewish in character, Christian in conduct, Syrian in devotion, Indian in insight, Sufi in way of life."* Thus, the Sufi seeks truth, uses the law as a means, and aspires to human harmony and coexistence.

Pure love in the Sufi man combined with the refined sense of beauty made of him a truly creative human being. This creativity manifested in its most wondrous forms in Sufi poetry, in *sama'* (listening) and what it involves of dance and melodies, as witnessed in the eyes of Sufi poetry with Rabi'a al-'Adawiyya, Umar ibn al-Farid, Ibn Arabi, Jalal al-Din al-Rumi, and others. This creativity was not manifested only in poetry, but also excelled in narrative prose, such as the story of Layla and Majnun, the story of Salaman and Absal, and the stories of the *Mathnawi* of Jalal al-Din al-Rumi.

Love is the foundation of the spiritual, heartfelt, revelatory state in the Sufi experience. It is the first degree of the ladder of Sufi ascent toward knowledge of God and union with Him, as Sufis devote themselves to the One they love, leaving nothing of themselves behind. The literature in which Sufis express their love for God—especially poetry—was known as *"divine ghazal."* Their poems and prose texts therein almost coincide with human ghazal, were it not for the symbolic style that distinguishes them. Thus, the divine ghazal is only a symbol of Sufi love.

The degree of Sufi love before entering into philosophy is *"ecstasy"* (*ihtiyam*), and to this ecstasy was attributed a kind of Sufism called *"ecstatic Sufism."* It may be directed toward God, or it may be directed toward human beings. Hadi al-

‘Alawi considered ecstatic Sufism a third line running alongside philosophical and social Sufism (Hadi al-‘Alawi, 1997, p. 161).

It is worth mentioning that ‘Udhri love is what nourished this Sufism when it mythologized the stories of impossible Arab love, as happened with Qays and Layla, turning them into two stars in the sky.

Asín Palacios sees that “the origin of this delicate and mysterious literary device, which uses worldly erotic words to express the spiritual effusions of divine love, goes back to Christianity and Neoplatonism at the same time, for it originates and proceeds from the *Song of Songs*, understood on the basis of the interpreters’ symbolic exegesis, who saw that God is the supreme ideal and the source of absolute beauty.” (Asín Palacios, 1979, p. 244).

This generated a confusion between divine spiritual love and human love that is not free from bodily desire, which made Sufism subject to criticism, defamation, and accusations of unbelief, without taking esoteric theories as a justification for the symbolic style in divine ghazal. This led to bloody conflicts and tragedies such as the crucifixion and burning of al-Hallaj. In the hands of al-Hallaj in the third century, the theory of divine love developed greatly, and then the modes of expression of this love developed. Al-Hallaj says in *Tasin al-Azal wa-l-Iltibas*:

His remembrance is my remembrance, and my remembrance is His remembrance. Can there be two rememberers except together?

And it is reported in the Sufi tradition as well:

“My service now is purer, and my time freer, and my remembrance sweeter. For I used to serve Him formerly for my share, and now I serve Him for His share. We have lifted desire for withholding and giving, harm and benefit. He singled me out, brought me into existence, then expelled me so that I would not be

confused with the sincere. He withheld me from others out of jealousy for me, altered me into bewilderment, bewildered me into estrangement, estranged me into service, deprived me for companionship, disfigured me for praise, deprived me for migration, forsook me for unveiling, unveiled me for union, joined me for severance, severed me for preventing my death. By His right, I did not err in planning, nor did I reject destiny, nor did I care about changing form, nor am I by any means powerful over these measures. If He tormented me with His fire forever and ever, I would not prostrate to anyone, nor humble myself to a person or body, nor recognize an opponent or a child. My claim is the claim of the truthful, and I am in love among the foremost. How could I not be?" (Abu 'Abd al-Rahman al-Sulami, 1998, pp. 307-308).

In this text, the relationship between the lover and the beloved, and between the rememberer and the remembered, is a relationship of union that develops into equality: *"I used to serve Him formerly for my share, and now I serve Him for His share."* This is boldness in declaring his precedence to a new kind of love in which he was unique. For God willed that he not be confused with the sincere believers in a traditional sense. Al-Hallaj freed himself from attachment to the world and devoted himself to the service of his Beloved—God—and His remembrance. God, in turn, reciprocated with love, even distinguishing him from the sincere.

Conclusion:

Sufism, in its spiritual and ethical essence, represents a fundamental pillar in building balanced societies capable of facing contemporary civilizational challenges. In a world swept by intellectual crises and fabricated conflicts, Sufism emerges as an educational method capable of calming souls, consolidating the values of tolerance and love, and extinguishing the flames of fanaticism and takfir that threaten social peace. It is a path that restores for the human being spiritual and psychological balance, making him able to deal with the complexities of life with a reassured soul, liberated from the captivity of material instincts and futile conflicts.

The role of Sufism is not limited to the individual aspect alone; rather, it extends to building safe societies founded on mercy and cooperation instead of dispute and division. A society whose individuals are raised on the principles of genuine Sufism is a conscious society, aware that true security emanates from the purity of the heart and the integrity of the conscience, not from material power alone. From here, Sufism contributes to dissipating the alleged civilizational conflict, affirming human unity under the umbrella of shared values that call for goodness, justice, and beauty.

Sufism also provides a radical solution to the crisis of spiritual identity suffered by modern man, as it reformulates his relationship with his Creator and with the universe around him, on the basis of pure servitude to God, far removed from hollow formalities and false appearances. True Sufism is the realization of servitude in its comprehensive sense, which drives man to righteous action and to call others to God with wisdom and good exhortation, without coercion or fanaticism. This method guarantees the achieve-

ment of inner peace first, which then reflects on the social and universal surroundings.

Therefore, it is one of the most urgent duties of Sufi sheikhs and their followers today to deepen these values and work on translating them into tangible reality by spreading spiritual awareness founded on love and peace, and by combating all forms of extremist thought that threaten collective security. If the world suffers from civilizational divisions and religious conflicts, Sufism possesses the spiritual and intellectual tools to build bridges of understanding and revive human values that unite rather than divide.

We can say that Sufism is not merely an individual path of asceticism and worship, but rather an integrated civilizational project aiming to establish a society characterized by mercy, filled with security, and in which pure servitude to God is achieved—the foundation of all goodness. In a troubled world where materialistic and violent slogans collapse, Sufism remains a beacon of hope and a clear path to saving humanity from the claws of crises and guiding it to the shore of peace and stability.

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