

**Contemporary Algerian Narrative and Representations of the
Psychological and Social System
The Novel "Furrows of Life" (by Khalifa Al-Arabi Abdelhadi - A Model)**

النص الروائي الجزائري المعاصر وتمثيلات النسق النفسي والاجتماعي
(رواية أخاديد الحياة) لخليفة العربي عبد الهادي – أنموذجا.

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Abstract:

The novel has become the most important prose art in Algerian literature, due to its connection to reality and its mirror reflecting all its aspects, with all its details and circumstances. This is embodied by the novelist through the interweaving of dramatic events between the various characters in the novel. The latter addresses purely social, political, and historical themes. It opens a window onto this reality, connects with it, and reflects it through the course of events of the narrative path of the novel's characters and heroes. It also reflects all cultural systems, both implicit and explicit.

The social and psychological system is one of the most important of these cultural systems, as they reveal the implications of the novel's text in all its dimensions, from customs and traditions to social behaviors and religious and cultural values, which reflect the behavior of the individual or group.

My research paper aims to explore the social and psychological systems, both implicit and explicit, in the contemporary novel, through a contemporary Algerian novel, "The Furrows of Life" by Khalifa Al-Arabi Abdelhadi. This research aims to answer the following question: What is the psychological and social system? How are these patterns manifested and represented in the novel "Furrows of Life"? We use cultural criticism to monitor these phenomena and decipher their roots in the novel's story.

Keywords: Text - System - Novel - Psychological - Social

الملخص:

أوضحت الرواية في الأدب الجزائري أهم الفنون النثرية لارتباطها بواقعه ومراة عاكسة لكل جوانبه بكل تفاصيله وحيثياته، الذي يجسدها الروائي من خلال حبكة الأحداث الدرامية بين مختلف شخصيات الرواية، هذه الأخيرة تعالج مواضيعا اجتماعية وسياسية وتاريخية بحثة، فهي تفتح نافذة تطل على هذا الواقع وترتبط به وتعكسه من خلال مجرى أحداث المسار الحكائي لشخصيات الرواية وأبطالها، كما تعكس كل الأنساق الثقافية المضمرة منها والظاهرة.

ويعتد النسق الاجتماعي والنفسي أحد أهم هذه الأنساق الثقافية، كونهما يميّزان اللثام عن مضمرات النص الروائي بكل أبعاده من عادات وتقاليد وسلوكيات اجتماعية وقيم دينية وثقافية، التي تعكس سلوك الفرد أو الجماعة.

حيث تروم ورقتي البحثية إلى البحث عن الأنساق الاجتماعية والنفسية المضمرة منها والظاهرة في المتن الروائي المعاصر من خلال رواية جزائرية معاصرة وهي أخاديد الحياة لخليفة العربي عبد الهادي، من خلال الإجابة الإشكالية التالية: ما هو النسق النفسي والاجتماعي؟ وكيف تتجلى وتمثل هذه الأنساق في رواية أخاديد الحياة؟ مستعينين بمنهج النقد الثقافي لرصد هذه الظواهر وفكّ سنّها في مجريات هذه الرواية.

الكلمات المفتاحية: نص - نسق - رواية - نفسي - اجتماعي.

1.Introduction:

The novel is considered one of the most important prose arts in Arabic literature in general, and in Algerian literature in particular, for several reasons including aesthetic and artistic ones, and for its depth in diagnosing the lived realities of peoples and addressing many social, psychological, religious, and value-related issues. It has thus been and remains a mirror reflecting the hopes and pains of these peoples and continually mimicking them.

The novelist, with their intellectual capacities, vast imagination, and artistic touches, can transform the written narrative text from merely a means of literary entertainment into structures of emotional interaction between themselves and the readers by opening wide horizons that reflect the human experience in a scene of aesthetic and artistic enjoyment and the ability to portray the problems of the individual and reflect them to the reader, who then projects their life experiences onto them, making the novel truly reflect their problems and pains or mimic them.

This reflection is manifested in the intertwining of the tributaries of literature, art, and history, and the result of the connection between historical storytelling as a realistic reference and the imagined narrative reference.

The Algerian novel – since its inception – like other Arabic novels, addresses both the implicit and explicit social systems that hide behind the beauty of the narrative text, especially as it is fertile ground for the emergence of these systems, considering it a human activity that reflects the author's subjective vision of society, having a profound impact on the audience of recipients. And there is no doubt that any careful reading of contemporary Algerian narrative text according to a systematic approach such as semiotics or cultural criticism, for example, necessitates monitoring all the cultural, social, and inherited psychological phenomena that contribute to building the reader's understanding of the implicit or explicit meanings within this text. This is contingent upon revealing the artistic and philosophical reference backgrounds that have a significant influence from the creator of the text on the audience, who makes them capable of extracting the implicit meanings, symbols, and connotations.

1- Concept of the system:

1-2- Linguistically: The term "system" appears in Arabic language dictionaries indicating a single system, as noted in Ibn Manzur's "Lisān al-‘Arab," where he states: "The system of everything is what is on the way of a single system, general in things, and it is said to be 'nasq' between two matters, meaning: following between them, and coordination and organization,

and 'nasq' in the passive form: the source of 'nasqa' the speech if I added some of it to some, and it is said: I coordinated between two things and harmonized." (Ibn mandour.1968.4412).¹ Al-Jawhari defined it in "Al-Sahih" as: "If the teeth are even, this is a system, and organized string; it is said that Abu Zubayd said: A good rain adorned by a system... it is almost distracting them with the sapphire's glow, which comes from speech on a single system, and 'nasq' in the passive form: the source of Coordinate the speech if I added some of it to some", (Al-Jawhari.1979.2558)²

In "Al-Qamus Al-Muheet" by Al-Firozabadi, the word "system" is defined as: "The coordination of speech is to add some of it to some and the moving system, what comes from speech on a single system, and from even mouths, from organized pearls and the stars of Gemini, or it is with two accents, and from everything: what is on the way of a general system. The two systems: two stars beginning from near the jaw, one is Yemeni and the other is Levantine."(Al-Fayruzabadi.2005.958).³

From these three dictionary definitions, we can infer that the system is that which is on a single system and flows on a single course, and 'systemicity' in language indicates organization, connection, cohesion, sequence, continuity of ideas, and their regularity in a unified textual fabric both thematically and organically. The system is the order and arrangement, the continuity of things, and the coordination of speech among itself.

1-2- Terminologically: As for the terminological concept, the notion of the system relates to the field to which it belongs, and one of the fields it relates to and shapes is the field of cultural criticism. It is made up of a system of cultural texts of diverse kinds, which invites the researcher to fundamental questions about the concept of the system, its nature, forms, types, and methods of defining it within a single text.

Yumna Al-Aid defines it: "This concept is determined by our view of the structure as a whole and not by our view of the elements that make up the structure. The structure is not the sum of these elements, but rather these elements, along with the relationships that arise among them organized in movement. An element outside the structure does not have the same value as within the structure in its relation to the rest of the elements or by its position in the network of relationships that organize the elements, and with which the structure arises." (Asma and Souad. 2023-2024.7)⁴.

Whereas Nauman Boukra defines it: "It is what arises from the progression of the particles in the context of something, or what generates the movement of the relationship among the elements constituting the structure, but this movement has a specific system that can be observed and revealed, as we can say: this narrative has its system that is produced by the succession of actions within it, or that these elements constituting this painting of threads and colors compose according to a special system." Thus, the system is everything in which parts are linked by continuous reciprocal relationships, and all these elements are organized and complement each other, and any disruption in one part affects the rest of the other parts, producing its system. ." (Asma and Souad. 2023-2024.8) ⁵ .

From examining these two terminological definitions, it is clear that the system represents a comprehensive structural system that derives its value from within the structure or its constituent relationships.

2- Types of systems:

2-1 Social system: The social system is a complex and intricate concept due to its association with several functional and environmental concepts and dimensions, as it expresses the interaction between individuals within the same society based on a relational character between the individual and society. The social system is also a purely philosophical concept linked to the emergence of the state and the purpose of its existence, and the coexistence of individuals among each other in an atmosphere of stability and social solidarity in search of a peaceful life characterized by acquiring rights and fulfilling duties.

2-1-1- Its concept and essence: To determine the concept of the social system, it is necessary to research the use of this term in the human and social sciences. Perhaps sociology has taken a portion of the usage of the term social system through the chemistry of social interaction among individuals and groups, which has been linked to many concepts such as habit, customs, behaviors, culture, principles and values, and social practices.

Among the philosophers and thinkers who linked the concept of the social system within the cognitive field of sociology is Max Weber (1864-1920) who associated it with the theory of social action: The behavior that is human endows the actor with a subjective meaning, and when the actor engages in this social act, they always consider the behavior of others. This means we understand the social system through understanding the interaction between individuals' relationships with one another. (Morsi.2001.5)⁶.

The American sociologist Talcott Parsons (1902-1979), who was influenced by the theories of the founder of sociology, the French philosopher Durkheim, followed the path of social action in understanding the social system. Durkheim emphasized that "he was instrumental in confirming Parsons' belief that sociology should evolve into a system of thought whose reality exists in the processes of social life." (Asma and souad.2023-2024.10)⁷

From analyzing the definitions, we conclude that sociologists emphasize the importance of the interconnection and linkage between sociology and other sciences. This is what Parsons concluded under the influence of the theories of Max Weber and Durkheim regarding social action.

Here, we can define the concept of the social system as a real interaction between the individual and the group based on a relational system that clearly manifests itself through social situations and practices in certain contexts. It takes on an environmental appearance aimed at satisfying their desires and needs, simultaneously determining their social relationships crystallized in a distinctive cultural construction and a set of shared symbols.

We conclude that the social system is a social unit within a social system that performs a function within a complex network, where its parties, whether consciously or unconsciously, strive to achieve mutual aid and stability in society.

For this social system, based on interaction between its social units to carry out its functions, the American sociologist Talcott Parsons asserts that there are several necessities that must be fulfilled, which are:

- A- The ability of the social system to adapt to other systems in the same environment that ensures its survival.
- B- The capacity of this social system to achieve unity among its members.
- C- The functioning of this social system is contingent upon achieving its primary goals.

D- The system's ability to maintain homogeneity and stability among its individuals within society. (Morsi.2001.7) ⁸

As for what the social system requires to achieve functional mechanisms, in Parsons' view, they are:

- 1- The organized distribution of social roles among the individuals of society or the groups subject to this system.
- 2- Understanding and communication between the individual and the group based on a common language that facilitates this.
- 3- The continuity, growth, development, and persistence of the social system are fundamentally linked to preparing the essential conditions required to achieve it.
- 4- The nature of the obligations performed by individuals within the same social system determines the fair distribution of rewards, privileges, and rights among them. (Asma and souad.2023-2024.12)⁹

Based on the above, sociologists, led by Parsons, see that the social system enhances integration and cooperation among members of society and within the same social system. Consequently, it determines the basic conditions that define the nature of the social system and its standards, which are:

A- The personal system: which determines the behaviors of the active individual within the social system through their relationships with others, and this is realized through the social roles divided among individuals. It is a crucial determinant of the functional aspect of the social system.

B- The system of social norms: The cohesion of communities and the preservation of values and norms are among the primary functions of social systems to ensure the longevity and stability of the social system.

C- The cultural system: The culture of individuals and groups within social systems is what determines the pattern of interaction among individuals, based on three sub-systems: guided values, symbols, and ideas.(Sebe'i .2021.798)¹⁰

What we draw from the theories of the social system is that they connect it to the outcomes of the theory of social action related to the psychological aspects of individual and group personalities, which are determined by cultural systems. This has made it a fertile field for other humanities in the study of the social system regarding the products of the human mind, such as linguistic and critical studies, especially the cognitive field of cultural criticism that has sought to uncover the psychological and social cultural systems implicit in texts, which hide behind the artistic beauty that characterizes them.

3- The Psychological System:

The psychological system is indicative of the psychological phenomena upon which the novel's work is based, encompassing the psychological and behavioral states of the characters in the novel. These are the issues that the author tries to embody through the mental backgrounds of the novelist and their society at that time. The novelist seeks to extract the psychological aspects of the conflict or event presented by the narrative structure. Thus, this psychological and social system is one of the most significant cultural systems indicative of psychological and social references that the creator links to their life and society. The psychological system can only be understood within the context of psychology, which considers it an organization or regular

pattern of behavior or mental interactions. This term encompasses a range of aspects in the context of psychological studies, such as the system in psychology including mental responses and emotional and cognitive interactions that are repeated frequently.

If the social system is closely related to sociology through theories of social action, then the psychological system is associated with psychology and the theories explaining patterns of behaviors and emotional interactions as an organized value system of behavior or the manifestations resulting from it.

The psychological system can be divided into two parts:

A- The phenomenon of alienation: This psychological phenomenon has been known since ancient times, but its clear emergence is linked to the rise of social classes, leading each individual to search for their identity and existence at the expense of others. Alienation is defined as "a feeling of a separating relationship between reality and dreams"; it is a sensation felt by the individual as if they are in a crisis, or a crisis with themselves "between them and others, between them and the social system; it is a crisis of human existence," and this is through the material standard that governs individuals' interests and defines the nature of the relationship that binds them. "Thus, humans became alienated from themselves, suffering mentally and physically." This reflects on their mood and intellectual states, which drives their desire for isolation and an ambiguous feeling they cannot distinguish if it is reality or a dream, "giving them a desire to withdraw from public life and avoid people due to an internal feeling that they are misunderstood by others, unwanted." (Sebei.2021.798) ¹¹

B- The phenomenon of sadness:

Sadness is considered the dominant phenomenon over the vast majority of people throughout the ages. It is one of the psychological phenomena that the author can highlight in the relationship between the characters in the novel, particularly between man and woman, which we observe in our study of the novel "The Furrows of Life" by Khalifa Al-Arabi Abdul Hadi, which we will present its representations in the applied aspect.

Sadness is portrayed in the narrative through the most significant characters driving the events, where this sadness appears to be active and influential in the two most important poles of communication and continuity in life, namely man and woman, from which society proliferates and reproduces, especially Walid and Fatima, the protagonists of the novel "The Furrows of Life", the subject of study.

C- The obsession with death:

This phenomenon has been known to humanity since ancient times, a fear of death without achieving grand hopes that are beyond human capability, as they are caught between the hammer of wishes and dreams and the anvil of age. It is the phenomenon of nothingness, considered a journey into the unknown, into infinite realms. This explains the recurrent flashbacks to the past in the novel "The Furrows of Life," in the experience of each character, where the novelist Khalifa Al-Arabi Abdul Hadi expresses their inner world and their pain and sadness they share – the author's subjective imagination – especially the characters Walid and Fatima since his return from military service and his attempt to reintegrate into social life.

4- Representations of the psychological and social system in the novel "The Furrows of Life":

4-1 - Presentation of the novel: "The Furrows" is published by Dar Khayal for Publishing and Translation in October 2021, measuring 14*16, with 188 pages. (Khalifa.2021.1)¹² The cover of the novel features a tree in front of a house where a man is looking out the window at a girl standing outside; the cover colors are white and the images are gray with a red line cutting through the left side of the page reaching the end, beneath which is written "Novel," and the word "Furrows" in bold red.

4-2 - Presentation of the novelist: The author of "The Furrows of Life" is Khalifa Al-Arabi Abdul Hadi: a poet, writer, and Algerian novelist born on June 14, 1972, in the Wilaya of Mostaganem. He studied primary education in the Wilaya of Mostaganem, basic and secondary education in the Wilaya of Ghiles, and completed his university studies in Oran. Life has shaped him for love and creativity in all artistic fields, and writing is what chose him since middle school. It is known that writing and reading were intertwined in his life, as he often read labels and others because he believes that there is no great writer without being a great reader. His literary works include: "Those That Do Not Come" (poetic texts) in 2019, and "Signatures Beyond the Paradise of Maidens" in 2020.(khalifa.2021.192.)¹³

4-3 - Summary of the novel:

It is a pure dramatic novel in which the author discusses in "The Furrows of Life" the story of a young man named Waseem who returned from national service, filled with love and longing for his family and friends. Upon his return, he found himself in love with a girl, telling himself that it was merely admiration and nothing more. He felt sad and pessimistic due to his inability to find work, despite having searched extensively. However, he remained optimistic within himself about finding a job. It was only months before he found work at a hospital. Nonetheless, problems continued to surround him. By the mercy of God, due to his love and sincerity with people, he was a dutiful son to his parents along with his brother Ahmed, who worked as a pilot. Wasim loved a girl named Reem in reality, and Shiraz in the online world. He interacted a lot with her posts. Reem decided to travel after Wasim became attached to her, to take the place of the doctor Sihem, who loved him from the first day they met. Wasim achieved the highest positions in the hospital and finally lived happily with his wife and son Qamar Al-Din. Wasim was a role model for patience and contentment with what God has decreed for him in his life.(Moussa and nadir.2019-2020.29).¹⁴

4-4- Representations of the psychological pattern in the novel:

Among the patterns that the author highlighted in his novel "The Trenches of Life" are the pattern of patience, optimism, love, pessimism, and other psychological phenomena that reveal the behaviors and mentalities of the characters in the novel.

A- The pattern of patience: Patience is defined in linguistic usage as follows: Patience is the opposite of impatience, and to be patient is to endure, so one is patient and has a choice, and the female is also patient in a different way. Its plural is "Sabr," and the root of the word is "to restrain." Anyone who restrains something has been patient, and patience is "restraining the soul from impatience."(Anis.2004.28)¹⁵

And it has been mentioned in the intermediate dictionary: "To endure means to be steadfast, not to despair, and to wait calmly and with reassurance, and it is said: 'He endured the matter' meaning he bore it without despair." And in the Qur'an: "And be patient, O Muhammad, with those who call upon their Lord morning and evening." (Anis.2004.30)¹⁶

From the linguistic definition, we conclude that patience is the ability to endure without despair or hopelessness, and it is the acceptance of God's decrees and faith in the compensation for this endurance.

B- Technically: Patience is defined in technical usage as follows: Patience is the restraint of the soul regarding what reason and law compel or about what they deem appropriate to refrain from. (Moussa and nadir.2019-2020.30)¹⁷

From here, patience in technical terms is to train the soul to endure in accordance with reason and law, complying with them, as this patience is one of the greatest characteristics of the tranquil soul that is content with God's decrees.

C- Manifestations of the pattern of patience in the novel:

The novelist Khalifa Al-Arabi Abdul Hadi says in the noble verse: "They said, 'Our Lord, pour upon us patience and make firm our feet and give us victory over the disbelieving people,'" (Surah Al-Kahf, verse 28)¹⁸ which is a reflection of the story of Talut and Jalut, and it is a call for every Muslim hoping for steadfastness, patience, and solace from God. The novelist used this verse as a prayer from the characters in the novel, simulating reality, as there are those who experience crises or numerous hardships in their lives.

He also says: "Patience is the key to relief that Wasim has always carried in his heart, and whoever is patient will attain the most beautiful and best." (Surah Al-baqarsh. verse 250).¹⁹

The pattern of patience is what the novelist wanted to highlight in the character of the hero Wasim, who suffered a lot, especially after returning from military service. He faced a harsh reality where job opportunities were closed off to him, which made him plead to God to pour patience upon him to accept this situation. Added to this was the abandonment of his beloved, so Wasim suffered on both fronts, the aspect of work and the emotional aspect.

B- The pattern of optimism:

Optimism is a noble quality that distinguishes humans from other creatures and is a blessing bestowed upon them, like reason and emotions, and among those emotions is the quality of optimism. Wasim - the hero of the novel - is always found to be optimistic despite all the difficulties he faced.

The novelist says:

"Everything I built is within me; everything makes me someone else, yet you find my spirit as if what is to come is more beautiful, and it expresses me and takes my tongue, and my heart is stirred."

He also says: "Because most men will not give you anything but disappointment ..., I write to withdraw the light to my eyes from the sky without a guard to see at that moment the eye of imagination."

He also says: "You must cultivate patience."

He also says: "And there is nothing you can do except to be patient, my friend."

He also says: "And he came out with signs of optimism apparent on his face."

He also says: "I am a passionate young man even if my leaves have wilted between my fingers."

C- The pattern of love:

"Understanding love has several meanings as follows: Love: is the infusion of hate," and love: means affection and love, like the flower meaning: friendship and kindness, and also (love) with the familiar, and love with the embrace means love. It is said his love and honor.

Khalifa Al-Arabi Al-Hadi says in his novel: "Whoever you love deserves the burdens of meanings and the most sincere expressions that come to mind and heart."

He also says: "To ascend to the highest according to the ladder of love."

He also says: "And the longing I directed to her, but it returns to intoxication, passion, hovering between letter and letter, and living its reality suspended between the sea of love and the river of chaos and fragmentation."

He also says: "As if love came to him prepared in its rituals in that chance before it comes afterward for the upcoming meeting."

He also says: "He is humble among everyone except in matters of love; he seems to care deeply about his emotional future, yet he respects the other party's response."

He also says: "But I never dreamed of love or even knew its meaning, even when I dreamt, I lost everything of homeland, family, money, life ...". He also says: "I loved you, oh you, until the last breath of my feelings."

He also says: "Isn't this the touch of love that touches the secrets of hearts? "We notice that positive traits are a set of personal qualities that help us live a happy and successful life, including optimism, patience, and other traits used by the novelist in their story. These traits help us live with tranquility and joy, achieve our goals, and serve as a key to living a happy and successful life.

The novelist highlights a range of negative behaviors and emotions, which are common traits that affect many people. Among the most important traits employed by the Arab background of Abd al-Hadi are: (Khalifa .2021.164)²⁰

D- The pattern of pessimism:

It is defined as "a negative expectation of upcoming events that makes the individual wait for the worst to happen, anticipating evil, failure, and disappointment, and largely dismissing any possible solutions." (alzaya and berjlaji.2021-2022.9)²¹

Shawers defined it as the individual's focus and attention on negative possibilities and future events.

The novelist says: "Wasim looked at her as if a cloud from the sky had poured sadness, bleak disappointments, and anxiety."

He also says: "This is a mystery, and the contradiction between the lived reality and the horror of futile dreams has increased my aversion; it has swallowed everything I loved that day, taking from me everything I wanted to express, everything I wished for."

He also says: "Waseem was on the other side, his eyes consumed by regret and dissatisfaction."

He also says: "The story of a young man who experienced depression following the theft of his car and the betrayal of his friend."

He also says: "What I presented to you on the empty half may lead you to write or become pessimistic."

4-5-Social system representations in the novel "Furrows of Life":

Among the social systems cultivated by the novelist Khalifa Al-Arabi Abdel Hadi in the novel "Furrows of Life" are the following:

1-Identity System: The space of the place is considered one of the most important elements of identity, through the social, religious, political, and cultural values that a space acquires. The space of the place is a crucial issue for the identity of the individual and the group; every society

has its characteristics and features according to the space to which the individual belongs. The place is a fundamental component of identity; it is closely related to it.

1-1-Space System:

By examining the novel "Furrows of Life," we find it presents many open and closed spaces that reflect the novelist's narrative experience in the Wilaya of Mascara, as reflected in the character Waseem and his expansive memory among wide areas that captured various geographical landmarks in western Algeria. Among these spaces are:

A-Open Space:

These places are characterized by their vastness, which prevents characters from moving freely within them, as manifested in the novel "Furrows of Life" through the events in which the characters participated, revealing the diversity of their roles.

The open space is that vast, boundless area that is not restricted by limits or barriers; it is not subjected to anyone's authority. Referring back to the study text, the open spaces are represented as follows:

A-1-The Street: The street is considered the vast space that teems with events between the individual and the community daily, and the novelist mentions this space by saying "the street crowded with cars and the noise of motorcycles..."

He also says: "This street embraced my childhood, my memories, and all the beautiful coincidences."

He also says: "The sound coming from the street filled to the brim with many people."

He also says: "I cross the street crowded with constant traffic and the chaos of vendors spread along the sidewalk."

He also says: "The atmosphere was electrified in the street, and there was a slight drizzle of rain."

He also says: "A woman's scream rose loudly from a gunshot for some reason or a great tragedy in the street."

From these examples, the street represents the place where events occur with the diversity of character movements in the novel, making it reflective of reality and similar to it. Among its other instances, the novelist also says: "The lighting adorned the street and the adjacent houses."

He also says: "And I long to stroll in the streets always."

A-2-The Café:

"Cafes become the place where people visit outside the work sphere, and within this social formation, the café becomes part of the structure of small towns, which still retains a significant degree of tribalism and has delayed the liberation of women, due to housing and work, and in this cycle, the café witnesses many conflicts, but it will not be a field for major confrontations..."

The novelist says: "Waseem headed straight to the café, finding a poetic table in a quiet spot."

He also says: "A few steps away from leaving the hospital, he entered the café to sip his morning coffee."

He also says: "Waseem left the café, enveloped in feelings of joy."

He also says: "The café was the only escape for them from their miserable reality."

He also says: "Congratulations were exchanged as they asked the café waiter to provide drinks for the celebration."

The café represents a place for breathing, exchanging talk, and ideas that ignite human thought.

He also says: "I sat in a corner of one of the popular cafés alone, escaping from my mother's questions."

He also says: "We sit daily in the café facing each other, with a cigarette box and a coffee cup on a wooden table in the café square overlooking the alley."

A-3-The Car:

It is the means by which people move through roads, facilitating the process of transportation and saving time.

The novelist says: "At the bus station, searching for a taxi to take him to his village."

He also says: "He took a taxi heading home..."

He also says: "He sat beside her in the car, flipping through his newspaper..."

He also says: "About his car with his neighbor Walid and his daughter Fatima..."

He also says: "The creativity of so-and-so in the hospital last night."

A-4-The Hospital: It is the place where patients are treated, where they regain their health and well-being.

The novelist says: "To the hospital to receive the necessary first aid."

He also says: "I can help you, my friend, in searching for a job or profession in the hospital, whether in the public or private sector."

He also said: "The fabric left the hospital while he had light wounds on his body." "Until his family arrived at the hospital and entered his room, they found him sleeping, but a nurse reassured them.

He also said, "My getting a job as a nurse at the hospital."

He also says, "Until he fell to the ground to wake up and find himself in the hospital under the influence of sedatives and sleeping pills."

A-5-National Security Headquarters: It is a place where the police conduct investigations into matters such as theft or murder.

The novelist said, "It wasn't long before the police car arrived at the National Security Headquarters; everyone got out and entered the waiting room."

The novelist said, "Do the police come and take everyone to the security department?"

He also says, "I rushed to meet him at the cafe gate across from the National Security Headquarters."

This place raises questions about the background of the Arab Abdulhadi; when he was summoned to the police headquarters, he felt surprised and confused, but the officer reassured him and also said, "The case of this stolen inheritance came before his sister went to the National Security Headquarters and filed a complaint."

A-6-The station: It is a place where travelers go to travel; it is a crowded place filled with people, and it took on significant importance in the narrative as it is considered the place where the Arab Abdulhadi met Reem.

The novelist says, "Oh, this crowd and this station that is always filled with passersby, buses, noise, shouting, and continuous screaming."

He also says, "Wassim returned to the bus station searching for a taxi to take him to his relative."

He also says, "Wassim carried his worries and ambitions and headed towards his usual station; as usual, he bought his favorite weekly newspaper and sat waiting for the bus."

He also says, "He went out full of hope for a better tomorrow heading to the station with slow steps until he arrived there."

He also says, "They both reached the end of the station hoping to meet in another chaos."

He also says, "The train of time and that wonderful station that was established without any means or provisions."

He also says, "He got to know her at the bus station, and he began to approach her and help her."

A-7-The park: A place where people go for rest and to enjoy free time and relax.

The novelist said in his novel, "As usual, I headed to the public park, preoccupied with thoughts, searching for a way to communicate with Reem, who had become his only longing; he was traveling with his ink, looking at the dancing geese."

The novelist says in his novel, "He asked the bus driver to stop so they could get off together to the park, heading towards a lake with all kinds of geese, ducks, and birds."

He also says, "She was happy with her short trip in the park."

He also says, "I am charming the remains of someone from me, and the buses and parks need the clear weather."

He also said, "Wassim remembered taking advantage of the opportunity to change the atmosphere in the suburb or in his city through its beautiful parks."

He also says, "And his worries dissipate in the chaos of life towards his swinging resting gardens."

He also says, "Wassim was used to seeing his friend Reem constantly in the garden that has a cafeteria designated for families."

From this, we conclude that open spaces play an important role in our lives; they allow us to connect with nature and enjoy its beauty and benefits, as well as enhance the feeling of wide freedom and practice various important activities in every individual's life.

B-The enclosed space:

The novelist Khalifa the Arab Abdulhadi gave importance to enclosed places and the conflicts and events occurring in them between Wassim and his family on one hand, and between him and his wife on the other. The enclosed space, in contrast to the open one, is a space with limited area and components, and among these spaces is the house.

-The house:

It is the place where the novelist grew up, and it represents part of his identity and self. The house forms the world and essence of his existence in the narrative as a significant geographical component. He says:

"Wassim, what's wrong with you? Why have you become like this? Has the distance from home affected you to this extent?"

He also says, "Why do you care only about returning to the house?"

"The house, as a living space, embodies values of the millennium precisely, and because the house is the shelter of a person, it represents intimate existence and preserves his memories and includes details of his life and intimacy... because it gives him a sense of happiness, reassurance, and comfort, which contrasts with what he is exposed to in his external environment in terms of threats and harm."

This means that it is a source of reassurance and comfort; the writer says, "As if he wanted to sleep to wake up aware of himself at home."

He also says, "In a moment of anticipation of a blessed return among the embraces and warmth of the family home."

He also says, "When Wassim enters the house, we always find her happy to see him."

He also says, "Wassim's light returning home; he felt that he was tired."

He also says, "He observes people as he crosses the road to return to the house."

The house has become a safe place for Wassim, the protagonist of the novel, who is disturbed by open spaces and affected emotionally; he no longer cares about the occasional fights that occur in the streets and pathways and pays no attention to them. This is explained by a series of questions posed by the writer to Wassim, who is discontented with his social situation, returning home and to his environment burdened with wishes after completing his years of military service. This social pattern mimics reality and is very similar to it, as everything a person goes through in difficult psychological circumstances tends to make them withdraw into themselves and remain at home, as they see it as a safe haven from all the struggles of life that they cannot face.

These are the places that have a connection to the person, as mentioned by the writer Khalifa Al-Arabi Abdul-Hadi in his novel.

2- The Room:

Looking at the room as a narrow spatial domain defined by walls that encase furniture and items and maintain its geometric essence, just as the identity of its owners is shaped, influencing them as they, in turn, interact with its terrain and geometric formation. The novelist states: "He directed his bewildered gaze searching for what calms his anxiety to different corners of his room after he started to elaborate on how, following his failures in some matters, he would open the darkness of his room to the four seasons." He also says: "Headed towards his room, which was filled with dark anxieties in intention and disappointment." He adds: "His room became his prison that he created for himself." The room represents for the novelist a place where he can think and write freely. He mentions: "He needed to breathe in the enchanting fresh air in his second-floor room." He also states: "Wasim returned to his room and expanded his engraved memory, with some reminiscences and experiences of life." He notes: "He went back to his room heading towards the kitchen, to sip cold drops of water that might slide down his inflamed throat." He further adds: "He took him into the adjoining room, offered him the guest's hospitality, and told him to wait for a quarter of an hour, then he would be with him." He said also: "They headed towards the room, and as soon as the elderly Safia spotted him, she called out to him while he was looking at her smiling."

3- The Office:

In this novel, we find an office within the writer's room as a closed space. The novelist Khalifa Al-Arabi Abdul-Hadi states, "He closed his room's window and returned to a corner with a desk to recall the details of his life in a flat world." He notes further: "Directly to the reception and guidance office, he asked about the reason for their delay in calling them for interrogation." He also mentions: "The doctor asked Wasim to join him in his office to give him the release paper." Additionally, he states: "She sat in her office gathering her papers." He points out: "He asked Farid to go to his office to perform his profession normally and leave the rest to him." He adds:

“Farid entered the office dejected, sad, and very angry.” He states: “Wasim headed to his office, and as soon as he arrived, his phone rang, and the caller was his friend Farid.” He also notes: “The manager arrived at his office and asked Wasim to sit and raised the phone to talk to the department head, asking the staff to come immediately to his office.” He adds: “He then went to his colleague's office, the wife of his friend Mohamed the carpenter, who had promised to help Walid find work.”

In conclusion, we find that closed spaces play an important role in various aspects of our lives, as they create a physical and psychological environment that influences our behavior and emotions and serve as a stage for the events and experiences we go through, leaving deep imprints in our memories and varying in their functions according to the place.

2- The Religious Pattern:

The religious pattern is considered the most prominent in literary writings of all forms, as its authors are saturated with political, cultural, and religious influences in addition to what is prevalent in society. The religious pattern is one of the cultural patterns that impact all other patterns, as Durkheim affirmed when he stated: “Society is the original source of religion, and thus religion is known as a unified system of beliefs and practices connected to something sacred; these beliefs and practices exist within a single moral community that encompasses all those who are linked to it.” For the French sociologist Durkheim, religion is a comprehensive and unified system of beliefs and practices in society that sanctifies the prohibition against certain behaviors. The Algerian novel's discourse, like that of other narrative or poetic discourses, has made the religious pattern a field to explore and invested in the religious text by addressing issues connected to religion.

Among what the novelist Khalifa Al-Arabi Abdul-Hadi mentioned in his novel "The Furrows of Life" regarding religious patterns is the following:

A- Clinging to Religion:

Through examining the text in study, we find that the novelist included Qur'anic verses that indicate the depth of the character Wasim's religiosity, and some of his close friends who advised him in the name of religion to emerge from his isolation and introversion due to the harsh social circumstances he faced, as the novelist states: "They said, 'Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.' This is a prayer from every Muslim who hopes for steadfastness, patience, and solace from God. The novelist used this verse as a prayer from the characters in the story, mimicking reality, as there are parallels in the struggles of the community within the narrative, as everyone goes through crises or numerous trials in their lives.

He also says: 'Patience is the key to relief that Waseem has long carried in his heart, and whoever strives will achieve the most beautiful and best outcome.'

The theme of faith in God's decrees and patience with them is what the novelist wanted to highlight in the character of the hero, Waseem, who suffered greatly, especially after returning from military service. He faced a harsh reality with closed doors to employment, which made him implore God to grant him patience to accept this situation. Additionally, he faced the abandonment by his beloved, causing Waseem to suffer on both sides: work and emotional wellbeing.

B- The Marriage Requirement:

Marriage is a social and religious institution in all societies, and it is a natural right for human beings due to its importance in forming a family, the foundation of which is affection and mercy, and the safeguarding of the spouses as defined in the legal code of the Algerian Family Law. This family is the fundamental building block in the formation of societies.

From this perspective, it is legally and socially impermissible to deprive any person of the right to marry, even if it is from the closest relatives like a father or mother. It is also not permissible for anyone to instigate ideas, beliefs, traditions, or customs that lead to deprivation of the right to marry.

The novelist Khalifa Al-Arabi Abdel Hadi presented the theme of marriage through the emotional relationships among the characters in the narrative, particularly between Waseem and Reem, the protagonists. After Waseem's love was lost and Reem abandoned him, which affected him psychologically, in addition to his real issue of being unemployed after returning from military service, he later met another girl, Fatima. He married her after being convinced of her as a partner in his life and had a daughter with her, and they lived happily. This was God's compensation for Waseem for the pain and suffering he endured because of his love's abandonment after many years of emotional commitments, where they shared joys and sorrows. Waseem's faith in God and his steadfastness inspired him to endure the psychological and social difficulties he faced.

These events created a psychological and social framework that the novelist infused into his narrative path, which resonated with the emotions of many recipients, as his narrative experience is a lived experience applicable to many who encounter similar circumstances in their lives, mirroring Waseem's character in the novel "The Trenches of Life."

Themes in social, psychological, cultural, and religious forms, as expressed by Arab critics, are inherently filled with symbols that require the reader to be aware of the cultural dimensions shaping their human and national knowledge.

This is because they are not a creation of the author or the writer; rather, their significance is closely tied to discourse and its cultural authorship, as well as to the language consumers, including writers and readers who possess the aesthetic taste to grasp them and receive them with awareness and understanding, to infer their implicit and explicit meanings and implications.

Conclusion:

Every study has a beginning and an end, and the conclusion of the research does not mark the end, as the cycle of research continues to revolve according to new visions, aspirations, and horizons based on various results stemming from different perspectives and research tools. From the conclusion of our research paper, we summarize the following findings:

- 1- The research paper addressed the concepts of psychological and social frameworks in contemporary Algerian literature and their connection to culture, which are embedded in the narrative text, revealed through the aesthetics of this text.
- 2- The examination of psychological and social frameworks can only be through cultural criticism, which is integrative and transcends the fields of knowledge.
- 3- The Algerian discourse is connected to portraying the problems and concerns of the people, which has reflected on contemporary Algerian novelists, including Khalifa Al-Arabi Abdel

Hadi, who infused "The Trenches of Life" with implicit frameworks that the discerning reader can extract from a critical reading of the Algerian narrative text.

4- We conclude that the social framework is a social unit within a social system that performs a function within a complex network, which its parties seek to achieve solidarity and stability in society, with or without their conscious awareness."5-The psychological system is indicative of the psychological phenomena that underlie the novel's work, which includes the psychological and behavioral states of the novel's characters.

6-The social system is linked in its origin to sociology through the theory of social action by Parsons and Max Weber, and the psychological system is connected to psychological theories by defining behaviors.

7-The character system, the system of social structures, and the cultural system are among the criteria of the social system and its foundations and representations in open spaces such as the street, park, hospital, and others, as well as the home, car, office, and so on, as mentioned by the Arab novelist Khalifa Abd al-Hadi in the study's blog.

8-The phenomenon of alienation, sadness and death, despair and optimism, love and pessimism are manifestations of the psychological and social system that the novelist Khalifa Abd al-Hadi observed in the novel "The Furrows of Life."

9-For Khalifa Abd al-Hadi, the novel is not just writing but a way of life and a worldview; for him, the novel is life and life is made up of stories and tales, despite the novelty of his work as a novelist. This was clearly evident through the paths of events among the characters in "The Furrows of Life."

10-The novelist Khalifa Abd al-Hadi made the spaces of western Algeria and its linguistic, social, psychological, cultural characteristics, and its customs and traditions fertile material for conveying symbols and significances that reflect the deep cultural heritage of that area, through which he addressed social phenomena such as love and marriage, betrayal by loved ones, and then replaced them with values of patience, endurance, and adherence to religion, among other issues that touch humanity in all its meanings.

This work remains just a human effort that may be marred by shortcomings and errors, and imperfection is inherent to human nature as expressed by the scholar Al-Imad Al-Asfahani, who indicated that it is evidence of the prevalence of deficiency among all humans. There are many angles that have been overlooked in this study, which will be the responsibility of future researchers to scrutinize, probe, and conduct fruitful studies.

Recommendations and Suggestions:

At the conclusion of this research paper, it is essential to present a series of recommendations and suggestions that may serve as a prelude to upcoming scientific forums with new critical perspectives:

A-Make the national forum "Arabic Novel and Cultural Systems" a periodic gathering every year with new critical perspectives.

B-Make the forum international by either working on the Arabic novel and renewing its critical vision or focusing on the Algerian novel from an Arabic critical perspective to survey its status among other Arabic novels and the extent of interest from Arab researchers.

C-Work on opening workshops and establishing periodic training courses to study Algerian novelistic work, motivating students toward creative writing in this narrative accomplishment,

especially contemporary novels that remain neglected by researchers due to the lack of readings on them.

D-Organize pedagogical seminars to value the outputs of this forum for third-year license students and master's students 1 and 2, teaching them to approach the novel text with modern and contemporary critical methodologies, especially the methodology of cultural criticism and the pragmatic approach.

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