

SLIMANE MEDHAR'S PSYCHOSOCIAL CONFRONTATION THEORY:
PRESENTATION AND ANALYSIS

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Abstract: This research intends to present the psychosocial confrontation theory by the social psychologist " Soulaymen Madher, » which is based on a main question: How is human energy consumed in underdeveloped societies like Algeria? This theory can be used to monitor what happens in these societies and to identify the various obstacles that stand in the way of innovation and change in these communities; the governing social system is used in an undeclared manner, despite their declaration of keeping up with modernization. This system is the primary reason for the difficulties faced by these communities. The Algerian society stands out for its resistance to any threat targeting this system

Keywords: Psychosocial confrontation, social system, relational networks, traditional culture, social organisation

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I. 1 INTRODUCTION :

It is difficult for a social psychologist from a backward society to exchange scientifically with his colleagues in developed societies because his scientific interests are foreign to their interests. Therefore, he contributes to enriching scientific information because he is convinced of the necessity of participating in an epistemological break, in order to open new horizons to human energy, which does not accomplish anything. Without it on the ground, the theory of social psychological confrontation consists of means of answering the question: How is human energy consumed in a backward society such as Algerian society? Therefore, it can be used as a scientific basis to follow up on what is happening in these societies, identify the problems that hinder and stand in the way of renewal and social change, and identify the psychological, social and cultural elements that distinguish Algerians with different characteristics and forms that oppose to varying degrees their projects and achievements, which is what is known as the gap that distinguishes Algerians. While the problems that burden people, disturb their lives, and make them suffer from fragility resulting from various situations, are problems resulting from social behaviour embodied by individuals and groups in a spontaneous and normal way, rather than they are the result of a colonialism that has long since disappeared. The nature of living in backward societies encourages social conformity more than it encourages renewal and modernization, and Algerian society is characterized by confrontation. Everything that threatens its social system, like all human societies, and this confrontation is considered a counter-violence to everything that threatens the individual and collective entity. Therefore, it is impossible to abandon this traditional social system, which is considered the oldest system built by man throughout history. This is why we must be aware of it and all the problems resulting from it. The validity of the traditional social system depends on the inability of people to control their lives and organize their destiny. Its effectiveness is limited to trying to cover simple needs, and its control of social life does not go beyond the limits of relational networks and daily issues. This system is employed in societies characterized by backwardness. Hidden, while they claim to keep pace with modernity.

II. SOCIAL SYSTEM:

This system is the main cause of the problems that backward societies suffer from, and it controls backward societies in an unparalleled way. This system is characterized by the individual and collective inability to control the means of living and build the future. There, it shares the characteristics that distinguish Algerian society with backward societies, but to different degrees. However, it will only be covered by the peoples who mobilize their energies according to the characteristics of their identity to participate in material production, scientific creativity, and technical invention in order to providing a service that benefits others and benefits them in turn." (Madher.2010,p60).

III. RELATIONAL NETWORKS:

Relational networks are the basic foundation of the social system and the engine of social life. They are important for organizing and managing backward societies in societies, and this confrontation is violence in it self. So, Algerians use relational networks in this confrontation, and they are renewed across generations and remain despite the dangers. They are secret, operate in secret and are difficult to monitor. Therefore, there are differences between developed societies and backward societies based on relational networks. In developed societies, relational networks provide activity and production, which consumes a long period and energy of individuals and groups, unlike underdeveloped societies, where it represents the backbone of social life, and everything is linked to relational networks. In advanced societies, relational networks are publicly recognized, while they remain hidden and secret in underdeveloped societies. This is due to their characteristics according to societies. Another difference is related to responsibility in developed societies. The fourth difference is the social weight of social networks and their position in the two societies.

Thus, scientific analysis shows that social fragmentation is dependent on the organization and management of backward societies. This means that colonialism is innocent of it and/or exploits it for the benefit of its representatives."

In developed societies, people adopt it openly in their practices and professional and social lives, while in underdeveloped societies it is completely different and controls their fate and the management of their affairs.

Relational networks are the backbone that representatives of backward traditional societies rely on in all activities.

"But this transfer did not generate a new social vitality, as is evidenced by the inability of societies that imported modern working tools to absorb them, as they were generally unable to employ what they obtained in this way effectively and constructively."

"So, this transfer did not cause the psychological, social and cultural transformations necessary to revive modernity that representatives of backward societies yearn for, according to their struggles." (madher,2010,p41).

This is as follows: backward societies were not taught scientific information and modern techniques on the basis of an individual and collective willingness to participate in major social transformations, but rather on the basis of proof that was supported by a postulate.

But people move and societies move in different ways."

"because fundamental differences exist alongside fundamental similarities between people and societies."

"But we must also recognize differences between people, as some are effective and some are mired in varying degrees of inability. This difference is due to different patterns of managing human energy."(ADEL,2022, p 46) .

In addition to a fifth difference, which refers to the transformations that lead to changes.

IV. TRADITIONAL CULTURE

"This culture is not attributed the label of tradition because it is ancient or because it is limited to traditions, but rather because it is based on the inability of individuals, relational networks,

and groups to control their means of livelihood and organize their fate according to their whims, needs, and ambitions.”(madher,2010,p41).

This deficit appears in the lack of drive for social renewal and development, seizing opportunities and equality among people. Seizing opportunities to exploit the production of others and trying to adapt it to their reality. (As if it was their own creation) and the use of a linguistic mixture, and all of this is considered evidence of confrontation with social renewal.

The theorist posed a question: “How can representatives of traditional culture take into account the conditions of social renewal and their method of expression is free of every linguistic, grammatical or morphological rule.” (madher,2010,p49).

Understanding this deficit is linked to the fulfillment of two conditions, according to him: revealing the link between the fragility of backward societies to the effects of colonialism and/or international competition, and recognizing that the fragility of societies is due to the traditional culture, which is impotent and unable to withstand and control the challenges of the times. (Boutaani et Nasdissa,2020, p130).

The second condition is interest in the distant past and awareness and familiarity with everything that existed before the emergence of modernity and modernity to confront, organize and manage social life. The management and organization of social life takes place far from the requirements of modernity.

Traditional culture consists of a set of social experiences characterized by danger, insecurity, instability, and lack of control over the means of living. It is complicated by the complexity of social life. This does not constitute another indication of the confrontation with social renewal, as it is accompanied by danger and insecurity, not only geographical, climatic, and material.

1- The social imprint of traditional culture:

They are represented in proverbs and their role in managing social life, which are used to organize and conduct social life and instruct new generations.

“These proverbs are like scientific information in advanced societies, if the comparison is correct. They indicate the types of attitudes, behavior and transactions that must be taken or

avoided according to the current conditions. They carry the necessary data for organizing and conducting daily social life." (madher.2010,p51)., the use of proverbs is not always for the management and organization of social life, but rather it may sometimes be for the sake of preserving local heritage.

2- The fate of traditional culture

"Nothing is destroyed more than once unless it has regained its breath before, so what is the secret of this renewed revival that saved Algerian society from extinction more than once?

The author of the theory says that: There are those who prove that society is devoid of what is called culture, instead of acknowledging the existence of traditional culture, and this is due, according to intellectuals, to the spread of Islam and colonialism, which made it on the verge of extinction." (madher.2010,p94). Culture does not disappear or be erased unless society collapses, and what is noticeable is that Algerian society still exists despite the problems it suffers from.

Scientific analysis shows two things:

- The Algerians did not dissolve in Islam, but rather employed it according to the conditions of their culture and in a way that made them hope to enter Paradise.
- They are fighting the conditions of modernity and trying to benefit from advantages at the same time.

Traditional culture requires adaptation to conditions, and this is what opposes Islam on the one hand (obedience to God) and modernity on the other hand (intrusion into the environ-.

V. THE TRADITIONAL SOCIAL SYSTEM:

This system consists of six parts: culture, social organization, economic structure, human energy management pattern, mental structure, and social affiliation pattern.

Culture plays a pivotal role in relation to the other parts from which they originate. Traditional culture is renewed and expanded with the renewal and expansion of the experiences it

contains. It is what contributes to the continuity, construction and renewal of the traditional social system.

The fragility of people is an ongoing social phenomenon that is only hidden by two factors:

1*Social support: as a preventive means against dangers and has become an obstacle in the way of social development.

2*Modernization is the renewal of institutions with a compensatory social nature (security, health, training...) that cover services that were previously covered by the family.

The social system, which directs our social life, is an ancient system and is not specific to us. It is what he calls the "traditional social system," and it is the oldest system built by man throughout history. Follow-up shows that until modernity began to affect social life, especially in societies that developed as a result of successive transformations that led to successive changes, and until the emergence of modernity according to its own terms, this system was widespread in all parts of the world under different forms, but it began to involve Societies that have fallen under the grip of backwardness.

Here, a bracket must be opened to prove the following: Whoever claims that the reason for our backwardness is colonialism is ignorant of our social conditions.

There are institutions that are necessary but ineffective, because they are "amalgamated" with a vital element of the traditional social system, which is social networks. Because social life is burdened by the traditional social system.

Following up on the field, according to him, shows that this system exists in all backward societies under various forms, but it is absent, meaning that we are ignorant of it and at the same time refuse to learn about it. All the problems of our societies stem from what is called the "traditional social system." This system is complex in itself and results in the social lifestyle we live in – especially in the family.

The traditional social system as an expression is a scientific concept, the conclusion of a follow-up that made it clear that backward societies, African ones in particular, are based on a system consisting of seven parts. In this theory, he proved that this system has six parts, because he

was ignorant of the seventh part, which means that this system is very complex, and following it requires the researcher to remain humble and attentive in understanding it.

First: holiness. Second: Culture. Third: The neglected pattern of managing human energy. Fourth: Mental structure. Fifth: Pattern of social affiliation. Sixth: Tight social organization. Seventh: Economic structure. All of these parts are intertwined and integrated in a way that makes this system exist and its advantage is that it is hidden and secret for precise reasons. Here we find that Islam supported the traditional social system even though in reality it came to eliminate it. Whoever says that our backwardness is caused by colonialism is wrong. Colonialism is evil in itself, but we must not attribute to it something that is not part of it. "Regionalism" or social fragmentation are of our own making. The colonizer may have benefited from it or contracted it, but he did not cause it.

VI. **SOCIAL ORGANIZATION:**

The importance of the family for the continuity of the traditional social system

The validity of the traditional social system depends on the inability of people to control their livelihood and organize their destiny.

Its effectiveness is limited to trying to cover simple and few needs.

His control over social life does not go beyond the limits of relational networks and daily issues.

It resides in individual and collective consciousness and subconsciousness and is impossible to abandon.

-Social conditions are subject to a social logic that is fed by the prevailing lifestyle of the traditional social order.

The social system is based on the fragility of individuals, relational networks, and groups in the face of dangers.

The continuity of problems is the reason for the continuity of this system, and this is what makes it difficult to modernize this system, control it, and reconsider any of its parts.

Therefore, reconsidering it is difficult for four reasons:

- 1- The traditional social system is a hidden system because its purpose is to ensure survival.
- 2- The traditional social system is an integrated whole, and it is not possible to look at any of its parts without it being completely shaken.

3The absence, neglect and neglect of this system.

The traditional social system is embodied in backward societies through traditional psychological, social, and cultural mechanisms (seizing opportunities, lying...) more than it is done through modern conditions (rigor, transparency...).

4Social restrictions that impose on a person to comply with traditional social conditions. These restrictions include four types: family sponsorship, the sanctity of the traditional social system and its emotional continuity, and family education.

"We can then view the problems that burden the Algerians, for example, as resulting from confronting everything that threatens the traditional culture and its social system, from within, such as the psychological emotional boiling of people and social transformations, or from the outside, such as divine judgment and modernization." (ADEL, 2022, p 46).

Criticism of theory:

The explanations presented by Suleiman Madher are primarily anthropological, in that they do not determine the extent to which social actors or agents are aware of their subordination to this traditional social system and the violence it inflicts on them. Among the promising research and methodological options in this regard is studying the social perceptions that individuals hold according to their gender. Their rural and urban affiliations, their socio-economic and educational levels, and their various aspects of their daily lives.

VII. CONCLUSION

The social system has received great attention in social and psychological studies, as it is a historical phenomenon inherent in human societies. The social system is considered the result of shared beliefs, values, customs, and practices. Durkheim identified the origins of the social system in practices, rituals, and interactions in daily life, most notably culture. This is what he referred to as "collective consciousness" or "collective conscience," which refers to the total sum of general beliefs and emotions among most members of society, which constitute a system that has a distinct character. This general conscience acquires a tangible reality. It lasts through time and supports the ties between Generations It lives among individuals and permeates their lives, but it gains more power, influence, and independence meaning that society lives within our conscience. From Emile Durkheim's perspective, collective conscience is an expression of the idea of community in society, which leads to automatic solidarity.

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