

A PSYCHOANALYTIC READING OF THE CHRONOPSYCHOLOGY OF THE ELDERLY IN ALGERIA

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Received : 26/09/2023 ; Accepted :02/04/2024 ; Published : 17/04/2024

Abstract

In this article, I will try to discuss and shed light on aging and the chronopsychology of elderly in Algria. Aging is a natural and complex stage of an individual's life, due to the multiplicity of factors that carry within them a complete process from birth to death as a basic existential goal that should be understood and prepared for as a chronological extension of the previous age stages, in the various biological functions The totality of these dimensions, which proceed in a fairly regular psychological rhythm, is called the chronopsychology of the elderly person, if he or she does not undergo psychosocial or psychosomatic changes that disrupt his or her performance and activity.

In this regard, our study aims at a psychoanalytic reading of the chronopsychology of the elderly retired person in Algeria, for two cases (63 and 70 years old), through the clinical approach of case study, targeting the nature of the ego anchoring function and the unconscious defenses that characterize his psychosocial reality: avoidance and withdrawal from the present reality and fixation on the past with a sense of guilt in the first case, nostalgia in the second case and fear of the unknown .

Keywords: Elderly person, chronopsychology, psychic elaboration, Withdrawing from the present, Fixation on the past

1.Introduction:

Toward a Chronopsychological Problematization of the Elderly Person Chronopsychology is a relatively new interdisciplinary field of research that has developed rapidly at the intersection of chronopsychology, psychophysiology, and psychology. Chronopsychology studies the mechanisms of rhythm in behavior and mind based on the methods of chronopsychology, physiology, and psychophysiology. In particular, chronobiology studies biological clocks, while sleep science deals with their effects on regulatory processes that directly control the sleep-wake cycle, whose disruptions negatively affect mental activity. According to Arcadi Poutilov (2013); for example, the methods of psychobiology and differential psychology are widely used in studies of chronotype and its relationship with a large variety of human characteristics - genetic, psychophysiological, behavioral, cognitive, personality, and psychopathological. Despite the cognitive neuropsychological tendencies of this discipline, with particular interest in sleep,

drowsiness, fatigue, work/study productivity, and healthy/unhealthy lifestyles in people of different genders and ages. However, we will turn to a psychoanalytic approach to the concept of the sense of time as it intersects with the stages or chronopsychology of the elderly in order to understand the limits of their respiratory awareness and the nature of their monitoring of their various temporal orientations to the past, present, and future.

In this context, Nouredine Bouati (1997) points out in his thesis entitled "Chronopsychologie et personnes âgées", at université Pierre Mendès France (Grenoble) through his study on psychometric aspects and metapsychological perspectives through a comparative study of 60 elderly subjects in France with and without Alzheimer's-type dementia, so although these elderly people maintain a biological rhythmicity, they appear to belong to the world of atemporality as far as cognitive processes are concerned. We have attempted to explain this phenomenon by the notion of chronosis, which would appear to be a defence system that these elderly people have against dementia, the onset of dementia and all underlying anxieties, the most important of which in our opinion is the fear of death.

While studies are almost non-existent in Algeria, and interest in the elderly person has only recently begun. Mounia Ben Baatouche and al. worked on the aging phenomenon in Algeria and the factors of its development in 2015. She states that the population pyramid in Algeria is currently characterized by a wide base due to the increase in the proportion of young people in it as a result of high birth rates and low infant mortality rates, which is a small percentage compared to the developed world, where the aging proportion rises in varying proportions due to the attention and medical care, preventive, psychological and social care received by the individual in this category, psychological and social care that individuals in this category receive.

In turn, there are fewer research studies, as most of the articles are reflective in nature. Among them is the Canadian study of Alvaro da Silva Santos and all about Psychoanalytic approaches in the care of older adults: An integrative review and a synthesis of 33 articles of psychoanalytic studies of seniors in variables from physical changes to loss of social status through retirement in the Canadian-American and Brazilian milieu from several Freudian, Kleinian, and Winnicottian perspectives practices from 2008 to 2010, where we noticed the lack of an analytical reading of the concept of chronopsychology of the elderly.

In contrast, Daniel Plotkin is a geriatric psychiatrist and psychoanalyst in private practice in Los Angeles, providing a historical perspective on psychoanalytic perspectives on aging and the feasibility of psychoanalytic psychotherapy for elderly patients. It includes a focus on the writings of Sigmund Freud and Karl Abraham as a means of highlighting different attitudes toward aging, and will provide a brief overview of the psychoanalytic and gerontological literature

It was also noted for the first time in the 1998 population censuses in Algeria that the population is aging under the influence of fertility decline. The researcher C. Dejeager (1959) described normal aging as a condition associated with the phenomenon of aging accompanied by a decrease in the physiological function of certain organs, which is an intermediate state through which disease and deterioration can occur in the event of an acute phenomenon, and can also be the first stage of successful aging according to (Dejeager & Cherin, 2011).

In Moukouta's thesis, he believes that aging cannot be determined only by a number with a relative value in a biological aspect, and that aging is also related to the psychological aspect of each individual, in the process of his present life between the past and the future, as he points out that aging is not related to chronological age, but to the concept of the sense of time for the

individual, it is a spiritual state, *état d'esprit* (psychological). There are twenty-year-olds and eighty-five-year-olds.

« *La vieillesse n'a rien à voir avec un âge chronologique, c'est un état d'esprit. Il y a des vieux de vingt ans, des jeunes de quatre-vingt-dix ans.* » Sayed (Moukouta. 2010. p32)

This is what we mean by the concept of chronopsychology, in this reference we pay attention to the fact that the human sense of time or time is in an adaptive form, that is to say, it develops with time in multiple age stages, as the sense of the passage of time, awareness and perception of time, proceeds through three times that overlap with each other in the person's present, as the elderly who are over sixty years of age have a longer past than their present, and this effect makes them adopt feelings, thoughts and perceptions about their life and the afterlife in a religious-cultural dimension.

Based on the above, we tried through this intervention to raise the question about the nature of the chronopsychology of the person in the stage of aging, from the psychoanalytic perspective, which takes into account the psychosocial reality and the perspective of the individual or the elderly person for himself, in the sense of whether he can balance the stages of age that he goes through, in a more conscious and interactive state. After presenting a theoretical overview of the most important aspects related to the elderly person chronobiology; biologically and physiologically, towards the concept of the chronopsychology of the elderly, let's address normal and pathological aging.

2.From chronobiology to chronosecology of the elderly person

The universe we live in is in perpetual motion, and that motion is rhythmic: Cosmic rhythms greatly affect our environment and our lives; the earth revolves around the sun in 365.26 days; it also revolves around itself in 24 hours and is tilted on its axis: All this set of rhythms; which is the origin of the alternation of the different seasons; of light and temperature, in adapting the activity of living organisms represents what is called *chronos*; a Greek word, where the importance of time is so great for the Greeks that they made it to the Greeks that they made him a god, whose root is used to designate biological rhythms, the so-called chronobiological or psychological rhythms, from the perception of time and its influence on a person's daily rhythm, or what is called *chronosecology* according to Lecomte and Lambert (Lecomte and Lambert, (1991),

3. Physiological and social manifestations of the elderly person

There is no doubt that the stage of the elderly person is accompanied by physical changes and physiological transformations that distinguish it from the rest of the previous age stages, regardless of the body of research and studies that consider the elderly person a stage in which the physical and mental health of the individual deteriorates from the emergence of diseases that are sometimes serious. However, there are some common expressions that vary between individuals, which may be considered natural and follow the normal developmental stages of the human being

3.1 Physical changes of the elderly person

- **Tissue transformations:** as the connective tissue is mainly composed of collagen collag ne, which in turn maintains the elasticity of tissues and thus the arteries, muscles, joints and skin, in old age the natural proportion of this substance in the body decreases, which leads to a decrease in the regenerative function and thus changes that may affect motor flexibility, pain, some diseases such as rheumatism ... And the appearance of the skin (wrinkles).

- **Sensory impairment:** Hearing and sees that hearing loss with age is normal and inevitable, which can be caused by changes in the eardrum or middle ear, which interferes with the transmission of sound to the inner ear.

Some medical conditions such as heart disease, high blood pressure, and diabetes may also affect auditory function. (Wabtab, 2021)

- **Visual impairment:** Vision may be impaired in aging due to structural changes due to deterioration of the central macula and loss of elastic tissue.

- **Cardiovascular issues**

- **Gastrointestinal and internal organs**

- **immune and endocrine systems:** According to the study of peter j delvers, the immune system in the elderly is characterized by slowness, both macrophages, white blood cells respond slowly in defending the body, and this makes them more vulnerable to some diseases such as cancers, infections and autoimmune disorders, and according to these natural physiological changes, the elderly are vulnerable to multiple risk factors that threaten their mental and physical health, including (social, psychological, biological and genetic factors), as they may determine their overall health level and may affect their independence.

3.1.2 Diseases that affect the nervous system and mental health

Here, the injury is related to the nerves and brain, which constitutes a public health issue, and one of the most serious diseases to which the elderly are exposed (neurodegenerative diseases) due to the residues that come as a result of the injury, the most famous of which are parkinson disease and Alzheimer's disease.

3.1.3 Psychological disorders that may be related to aging:

In most cases, when we talk about psychological disorders related to aging, we are talking about the set of behavioral symptoms that appear in the elderly, which are under the influence of several factors that interact with each other, and the elderly may be exposed to various life events such as illnesses, death of some close people or change in social status.

These situations may affect the organization of his/her psychological system and make it difficult for him to adapt and adapt to them, and thus the possibility of developing some disorders. We rely here on S.Freud's statement about the concept of personality structure: If a crystal falls, it does not break in any way, but according to the weakness lines and strength that occurred when it was formed, which are specific to each body. These lines remain hidden until the crystal breaks.

In other words, psychological disorders are not inevitable with all cases, but the personality structure has an important role in determining the type of disorder depending on the type of trauma or event received by the individual, as psychological disorders appear in the elderly in an atypical forms and may be difficult to distinguish from physiological aging and physical illness, and among these disorders we mention the common ones:

We also find depression, exclusive disorders, delirious disorders and sometimes secondary to cerebrovascular diseases, delusions of delirious disease, hallucinations, kleptomania, emotional/emotional state disorders, mental dementia, and senile dementia.

3.1 Some stressful life events

Loss of physical health - Loss of independence - Loss of work (retirement) - Loss of peers and relatives - Perception of impending death - Negative living in general.

On the other hand, (Moukouta, 2010) believes that they are the disorders that may be dependent on the elderly person.

In addition, behavioral disorders, whose symptoms are associated with exclusionary disorders and depressive manifestations, and the individual may feel empty and isolated, and this exclusion may be related to the loss of the internal theme associated with the future (death anxiety).

It is also noted that the socially isolated case adopts aggressive behaviors and takes an oppositional stance.

Personality disorders: The individual adopts obsessive-compulsive behaviors such as stereotypical behaviors (gathering, taking off and putting on clothes, frequent trips to the toilet...). Repetitive linguistic expression

Godat (exclusive manifestations that require following a companion or helper in all his/her movements

- Psychotic disorders as well as the brain from functional disorders and the psychological system from all psychological disorders.

Therefore, a question comes to our minds, is the absence of organic diseases in an individual in old age can be considered normal/natural aging, or are there other factors or other manifestations that define normal aging for us?

In order to answer this question, it is worth introducing some basic concepts about the fonctionnement of the psychological system at this stage

S.Freud (1932) proposed for the psychological system, the ego, id and superego.

The ego, which controls and acts as a link between the psychic reality and the external world.

The superego constitutes, in a certain way, the law and norms, and it emerges through the anxiety of castration and patriarchal authority.

Here, the id represents the pole of the impulse, the impulse of the personality, its unconscious content and in old age, the ego can respond in a different way, often rigidly, rejecting all forms of change or even all forms of modification as it tends to over invest in surinvestissements to protect itself or its psychological system from anxiety and when unable, often and in most cases, falls into somatisation, which is usually injured in the gastrointestinal tract and the internal intestine. In this case Moukouta (2010) emphasizes the need to reorganize the ego in old age due to the critical changes that occur in it.

He also believes that if aging is a process from the beginning to the end of life and if it is a condition related to the psyche, then we can emphasize that natural/normal aging is that which we live without disease or damage, but at the same time accompanied by a decrease in the organic functional abilities of the organism. We can also add an important aspect, namely (the other), according to (Moukouta, 2010 p32), « *La vieillesse apparait plus clairement aux autres qu'au sujet lui-meme* ».

In other words, interactions with others determine an individual's status and independence, which in turn determines the onset and nature of aging :

- General body shape (weight change, teeth and hair loss, crooked or hunched back, graying hair, wrinkles, hand tremors, general weakness, sensory impairment...)
- Functional decline in body systems (digestive and respiratory).
- Decreased or altered metabolism, endocrine activity and blood flow
- Changes in mental abilities and motor performance.

All of them can be present in varying proportions in individuals, and some of them can be absent, or accompanied by some diseases, mainly due to a natural condition affected by lifestyle, environmental factors and genetics (Belarbi, 2017). Currently, researchers are still in the early stages of revealing the biological basis of the aging process, as some have linked it to a programming factor associated with damage that follows a biological timetable, as continuity regulates growth and development, which in turn depends on genetic systems that affect protective responses, repair, and immune system defenses.

According to the report of the National Economic and Social Council of the Republic of Algeria for the year 2001, it defines aging as "a permanent natural factor that causes physiological changes that eventually stabilize into a decrease or deficit that is determined by the depth of the independence of the elderly person (Belarbi, 2017), which means that the independence of the individual in old age and its degree determines the nature of old age itself, according to each individual.

As for the social manifestations of aging, they differ from one society to another, from one culture to another, and each of them looks and expresses aging in its own way. In a study on elderly people in Algeria and in the Maghreb countries, Dr. Badra Motassem Mimouni (2013) states that the image of a person in old age in the Algerian culture is multifaceted, as he is called {Shaybani Medqdaq} and this means that the weak or sick old man, and also called {Shibani}, which carries the meaning of parents and father specifically out of shame and respect for them, she believes that there are factors that determines the person's status in society.

4. Three factors that enhance the elderly person's status in the society

- In the social dimension: The presence of the elderly person maintains the family and neighborhood ties that allow loved ones, especially grandchildren, to feel included.
- In the emotionally dimension: The image of the elderly represents a position of strength and respect, understanding parents, grandparents, and family elders.
- In the religiously dimension: The status of the elderly is determined by the Islamic religion mentioned earlier, since the Algerian society mostly adopts the Islamic religion, the status of the elderly is in a sacred place that preserves his rights and dignity in all situations (Mimouni, 2013).

5. Methodology of psychological proximity to the elderly person

We adopted in our study the case study tool, based on the mental body examination of Professor Kouider Nasra (1978); so in order to eliminate any neuropsychomotor and addictive disorder; furthermore, we relied on the interview guide designed on three dimensions to identify the sense and cognitive perception of chronological times (past, present and future) either by developing and formulating the thoughts of the examinee, or by asking the question directly and in a simplified manner.

The cases of the study were the presence of a person in an advanced stage of life or third age according to the chronological age - from the age of sixty 60 to eighty 80 according to the Western social medical conceptualization and according to the World Health Organization OMS living in the state of Oran without refugees in homes of mercy or the elderly, i.e. living in the family or in their own home. We also did not take into account the educational or professional level, but we focused on excluding all neurocognitive disorders related to mental abilities, as well as mental and psychological disorders.

The following is a brief summary of the presentation of the selected cases:

The case of Zahra: 63 years old female, married, stay-at-home mother, 42 years of marriage in Oran city, of average economic and educational level. She has no medical history, no chronic diseases and no neurocognitive disorders. The case does not request to be examined, but we requested the case to conduct interviews for the purpose of research, where she showed us openness and welcomed cooperation.

The case of Mansour: 73 years old male, married for more than 40 years, retired, former professional in various fields (agricultural and topographical), living in his own home with his family in Oran, of good economic level and medium education, no medical history, no chronic diseases and no neurocognitive disorders.

6 - Results of the clinical psychological approach to the case of the elderly person

(Zahra and Mansour)

The first case (Zahra)

Results of the mental status examination

Aptitude and General Behavior:

Zahra has pycnic somatotype body type, slightly chubby and round, dark blond hair color (some gray hairs), light greenish eyes with white skin color, wearing a headscarf (jalaba), clean and organized. Her features were bright and laughing, contact with her was easy at the beginning of classes where we asked her to conduct a study and accepted an open chest (touching the face a lot, changing facial features when talking about abortions, excessive activity while sitting). During the interviews

Mental activity:

Zahra expresses her thoughts well, coherent in content and has a concrete sensory style of expression. She often uses repetition in recounting past events. She narrates in a chronological

manner of life events and in meticulous detail with a medium and sometimes low speech rate when talking about the present.

Mood and emotion:

Zahra has a sad mood during class, especially when talking about miscarriages.

Content of thinking:

Zahra is aware of her psychological state and tries to relate past events in a chronological sequence. She was most interested in talking about the father, repeated miscarriages, and the big sister.

Mental ability: Zahra has good temporal and spatial orientation, good memory for past and present events and the ability to organize them.

Judgment and clairvoyance:

Zahra has a good awareness of her situation and difficulties. Moreover, she is well aware that some behaviors and decisions affect her and that she has to change some behaviors for the private and public interest, she also gives great value to social and religious norms in relationships.

The nature of her sense of time in the present is related to a tangible and perceptible perception, which is related to her daily activity and mood.

Current and future psychosocial history of Zahra's case with interview analysis:

Zahra is 63 years old, born in 1960, pycnic body type, slightly plump and round, dark blond hair color, light greenish eyes, white skin color, wears a headscarf (jalaba), clean, organized. Zahra is a stay-at-home mom (she did some sewing and selling at one time but stopped), married since 1980 and has five children (one male and four females) and five grandchildren (two males and three females).

She stopped studying after obtaining her primary school certificate on the order of her father. She expressed that she wanted to continue studying because she had the abilities "when I had my primary school certificat ... Bouya locked me up and I knew how to read and I wanted to learn ... learning is good ... it is written."

She also added that she had a complicated childhood with her family of 6 siblings (4 males and 2 females), she was the middle rank and had a strained relationship with them, "We were very fond of Fadar and Boya, and they were not always friendly..." "The conflicts between her mother and father made her feel afraid and hid. In addition, her father was an alcoholic and these conflicts resulted in violence and destruction of property in the house "so that Boya, may God have mercy on him and forgive him, would drink ... She would give him money and store them and he would wake up and beat her and mash the house and I would get scared and run away to the neighbor."

She expressed sympathy for her father and regretted that on the one hand she was in conflict with her mother, who was doing bad things that she did not say, "She wouldn't tell us that we were running everything on your side, Yash Nuklem ..." She did not accept this idea until now, as she sees it as immoral and contradictory, as she excused him because his family situation was also.....

The case then talked about the story of her marriage with her current husband in detail with the date and the whole story with some of the issues she and her husband faced with her family "...on March 03, 1980 I got married ... I brought the kids and they were our house and they were always running me into trouble...my brother was engaged to her by the owner of the house before me...after that he changed his mind...and he divorced her and engaged me...I was 16 years old and Boya before that and I got married..." She then talked about the continuous miscarriages due to her excessive activity in housework and showed sadness and changed her facial features ". It was a difficult time... and I had four miscarriages, with a risk of up to six months and regret... and the doctor warned me that

we couldn't stay without a miscarriage..." "... it was dangerous if I wasn't careful... and they told me that my boyfriend was in jail. I didn't want to cry after the pain ruled me, and I found the blood ... It was so bad that I realized I was jinxing him (the fetus)... I didn't accept it... I was angry.... I cried... a tear rolled down my cheek ..." Her husband hid the cleaning supplies and told her not to bother for the sake of the baby. He was responsible for cleaning the house and cooking after returning from work.

We observe a chronological sequence of past events, which makes us say that the case has a perception and awareness of past time.

We also observe a temporal orientation towards the past, which appears likely due to her guilt about events in her life such as past family conflicts causing psychological trauma and repeated miscarriages caused by her hyperactivity and mobility during pregnancy.

When asked about how she spent her time after her marriage,

The emotional difference that the subject feels with the passage of time is mainly due to her daily rhythm, the more active she is, the more she feels or senses that time is passing quickly and vice versa, and this is what is called the cyclicity of time.

In another expression about menopause, she expressed that this stage was not very difficult and expressed relief because she no longer has to give birth again and remains pure every month to perform her daily prayers "... with menopause I missed it normally, I didn't have any major issues ... It's okay, we don't have to give birth anymore... and the second thing I want to criticize is praying and fasting..."

We then asked the question about the near and distant future and she was silent and then said that the future I can't know what's in it ... and it was dominated by expressions of wishing and hoping that it will be better "I see it, we don't know it ... God willing, it will be good and young ... And we will meet our Lord while he is pleased with us. This is a place of "health... "May God give me the eyes to see my children grow up and succeed... see me here on their side..." As for the near future, she expressed that she hopes for health so that she can continue to live and see her children succeed, and linked the future to children and work for the hereafter "...it's time for me to look into my soul..."

The trend towards the future causes her fear or confusion, which is represented in her feeling of accelerated time sometimes, silence or facial features that express fear, and her expression is dominated by terms of wishing and hoping that the future will be better.

Second case (Mansour)

3.2.1 Mental status examination

General disposition and behavior:

Mansour is of leptosome¹ ectomorphic body type, slim and tall, with black hair that is predominantly graying and also has a graying mustache, hazel eye color, slightly darker skin, clean, classic, simple, organized clothing, simple facial features, at first contact with him was easy and he showed acceptance to participate in the study, and his behavior during the interviews was characterized by impulsivity, hyperactivity and activity, he has a physical expression of language.

¹ Leptosome: is a person with a small bodily frame and a slender physique.

Mental activity:

The subject expresses his thoughts well, his thoughts seem to be confused at times, his speech is characterized by rushed speech, and his responses are moderately fluid and flexible "depending on the topics".

Mood and emotion:

Mood fluctuates from joyful to anxious, generally during the interview and depending on the topic of conversation.

Content of thinking:

The case is aware of his psychological state 'and tries to make connections between the simple past time and the complex future, he is interested in the subject of the past and memories of childhood and adolescence and talk about it', and the nature of his linguistic expression tends to mood expression, he prefers to use plural forms to talk about himself and his feelings.

Mental ability:

Mansour has good temporal and spatial orientation, has a good memory of past events in detail, and is partially aware of the present, as he feels that it passes quickly.

Judgment and clairvoyance: The condition has the ability to understand and be aware of his issues, difficulties and situations. He realizes that he is sometimes hasty in making decisions and judgments about his difficulties.

The nature of his sense of the present time is related to a concrete and tangible perception related to his daily activity and his fluctuating moods.

Summary of the history, current and future psychosocial status of the case with analysis of the interviews:

Mansour 73 years old, born in 1950, leptosome body type, slim and tall, black hair color, graying hair, graying mustache, hazel eyes, slightly darker skin color, classically dressed in shirt and pants, clean and organized, with a cheerful and laughing facial features. He was easy to get in touch with at first as he seems to be a very outgoing person.

Born in Tunisia to a Tunisian mother and an Algerian father, Mansour has five siblings, one deceased (2 females and 3 males). Mansour is married with 4 children (2 males and 2 females) and a grandfather of 3 grandchildren (3 females). His economic level is average to good. His father died when he was 13 years old, and the case expressed that day with difficulty and his face showed signs of sadness and grief, he said that "... The father died after he prayed at noon on Friday morning... I was with him and he was not sick except by eye. I went to run jinxes as I experienced them and gave them to our neighbor who saw him. We had a funeral and buried him. May God have mercy on him. He was 52 years old." In another statement, he expresses his grief over the loss of his father and some relationships: "...there are good people in this world that we cannot forget them, so that we don't forget them so that people don't know you. We are separated by time "

He adds that since he was young, the day he traveled with his family to Tunisia by car and it was the most beautiful vacation in his life where the whole family was together "...a day I will never forget...we went to Tunisia with Boya and my brothers in a car...DS-19...it was a long road...we were familiar and we saw la fammile..."

After the death of his older brother, he metaphorically expresses his condition and emotions towards the loss of his brother (he died in a car accident) "...as my brother was gone, they went on

my shoulders...the road where the accident took place was a grievance for my dear one..." The darkness and the road were to blame.

The case expresses that he sees the past time as distant and that time passed slowly in his childhood and adolescence, similar to the stage in which he was married until now that it passed very quickly " I had difficult childhood, we see it far away and it has passed.... When I got married and left the service for a long time, I didn't feel it until it was over."

The case expresses in past and collective forms about himself and his life events... We used to live well in the old times. we were at time when Oran was empty and we had everything in its balcony..city.center to go to with a caravata (necktie).

We note here the temporal orientation towards the past, represented by his nostalgic feeling for past events, which he associated with feelings of happiness and joy, stating that the past had the most beautiful moments and times that he will never forget.

In his expression of the present, it passes quickly and this is due to the nature of the case's daily activity, as he has been retired from work for some time, but he sometimes occupies himself with work at the request of close people or clients and points out: "I think that a very short time ago, sixteen months ago, I was still young, but when I exceeded seventy-one years of age, I sank psychologically and physically in my soul and suddenly in old age. The situation expresses his perception of time, which he believes helps him understand and cope with his difficulties, as he adds, "when I was retired and born to jinx time. "We annoy..." In order to see the time that has passed and to see me in it ... Understand that service and movement make me feel good, and as long as I have health, thanks God, I can serve.", Here we can point out that the case feels a temporal withdrawal related to his daily psychosocial living related to the retirement that changed his daily activity and rhythm, and in his attempt to restore that rhythm by reviving the previous routine, which makes him in a situation in which he avoids his present reality.

As for his talk about the future, the expression was "Jay Jay Jay..." That is, it is coming, as if his present time is fixed and the future is the one that is moving towards him, or in other words, he does not want to go to it because of its unknown nature.

He also showed an apparent pause in his silence and then stated that the future is dreams in the sense of logical expression, as the future is intangible and has not happened yet "Manish knows" and then "le future c'est des rêves and these les rêves are health and l'entourage..." He also added a metaphor about this world and the hereafter: "For those who have time in this world and those who don't have time in the hereafter, and those who don't have time in the hereafter.... and our deeds will be judged by God..." "...day will come and we will meet our Lord..."

His attitude towards the future is related to the nature of his life, such as the possibility of feeling fear of the unknown represented in his silence or expressing it as dreams we wish to realize.

7-Gossip about the chronopsychological perspective of the elderly person

(the case of Zahra and Mansour):

Indicates the following:

Temporal withdrawal: The two cases were characterized by temporal withdrawal; which coincided with retirement along with aging; which appears in avoiding reality through the case's busyness in his work makes him feel the passage of time quickly and when he stayed at home and changed his daily rhythm suddenly led to a sense of time slowing down, which made the case Mansour, having difficulty adapting to the new situation and trying to restore that rhythm to

maintain the process in which he was in. A temporal withdrawal related to his daily psychosocial living related to retirement appears, which makes us point out the importance of psychological preparation before retirement. As Simon Grondin (1959) sees in his book the phenomenon of the passage of time related to the person's daily rhythm and activity, the more active he is, the less his attention and awareness of time, so he feels that it passes quickly.

Returning to the past: The presence of guilt in the case of Zahra due to life events such as past family conflicts causing psychological trauma and repeated miscarriages that were caused by her hyperactivity and movement during pregnancy, however, we note that she is aware and conscious of time. she also makes distinctions and this is accompanied by the reality of the sense of time, tangible, associated with mental activity and mental abilities such as judgment and clairvoyance, which makes her understand and face her difficulties and in this context the French researcher (droi-volet, 2019) about an important point related to the sense of self in time or what she called soi-temporel, on the one hand, there is the self in the present time -self-time, which is an internal analysis of the emotional psychological state and bodily sensations that are related to the conscience, which helps in giving order, giving meaning to life events, a way to build his life story from its beginning to the present moment.

Mansour's case is represented by his feeling of nostalgia for past events that he associates with feelings of happiness and joy, according to his statement.

Projecting fear into the future: For both Mansour and Zahra, we observe the feeling of fear of the unknown, with the emergence of the issue of the idea of the earthly and eschatological life in determining the perception of the future, and this is through what the two cases presented when asked to express their vision of the future, first silence prevailed, then in the case of Mansour, he sees it coming. As if he is fixed in the present and the future is the next moving towards him, which indicates the resignation of the future ego, which confirms the idea of researcher Gérard Le Coués about the type of interrogation that is not subject to time/intemporality in the sense that aging does not happen to him and that he remains in eternal youth.

In the case of Zahra, the expressions of wishful thinking and hope for the future to be better and for the afterlife to be better than this world, which brings us back to Gérard Le Goues' idea again. The second interrogation is the interrogation of eternity in the sense that he is an immortal person which indicates that it is an extension of a religious belief in the afterlife (Moukouta, 2010).

8-Conclusion

In a reference in Natanson's article, neuropsychiatrist and psychoanalyst Anny cordié (1927-2018) mentions the idea that aging is like adolescence "there are ups and downs.Upheavals. Here, fluctuations or upheavals in the sense of Henri Wallon's H. According to (Mutassem-Mimouni and Mimouni, 2010, page 11), the presence of crises between the stages temporarily throws the personality out of balance in order to reorganize again, such as "the crisis of the third age according to the Western conceptualization. She also added that the crisis is not negative, but is important and essential in growth, and therefore, attention help the elderly person to psychologically prepare for aging, the great importance that would enable the person to understand and overcome its difficulties and adapt again to the variables of his psychosocial role, especially if it is related to the expected loss of the job, in the concept of retirement in addition to

the chronobiological changes that aggravate the psychological ego in managing his social and self-relational interaction.

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