
Relative intergenerational deprivation in Algeria

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Abstract:

This exploratory research deals with the phenomenon of relative deprivation, which belongs to social psychology mainly, where we tried to identify the features of the phenomenon in general, pointing to its historical origins, and most important its circulation, taking into account the objective conditions for its establishment, it has been proven that relative deprivation generates another phenomenon worthy of attention is «collective action» In our research, we have pointed out that collective action resulting from relative deprivation pushes individuals to adopt the approach of social movements in the West; however, we doubted that this would happen smoothly in the third flag countries like Algeria. The research also went in part to the literary divisions related to relative deprivation, in the end, we outlined several observations in the formulation of two hypotheses, we tried to analyze them as allowed by the denominator and we worked to frame them with theories we saw appropriate in our estimation.

Keywords: relative deprivation, collective action, reference group, aspirations, objective possibilities.

Introduction:

This exploratory research deals with the subject of deprivation in young people, we believe that this phenomenon escalating in strength and intensity together, so it was necessary to call for the attention of researchers in youth issues in general, as must be attracted by the attention of sociologists, global and Arab studies have proven the horror of the destruction that can be left by the feeling of deprivation in young people, and because the followers of this phenomenon always emphasize that disadvantaged youth in developed countries have found their way to join social movements as alternative breathing In our countries, we doubt, at least, the ability of these movements to play that role, and if this deficit is confirmed, our youth will indeed be threatened in its case and fate.

The West has been alerted to the seriousness of the phenomenon of deprivation and its tragic repercussions on the individual and society since the nineteenth century, for this phenomenon is no longer a subject of psychology alone, but addressed by sociologists studied and analyzed, although they did not call it at the time by its name, Durkheim referred to it in his famous book: (Suicide) and Marx in (paid labor and capital) as written by Alexis De-Tocqueville in his book (The Old Order and the Revolution)

He went so far as to assert that the French Revolution would not have existed in the first place without the deprivation suffered by the broad popular classes, so many researchers believe that relative deprivation breeds collective action.

Research and studies have continued since that time and still are until multiple theories have emerged aimed at understanding the phenomenon in all its aspects... Theories of relative deprivation, resource mobilization, social action, and rational choice have emerged... Collaborative at times and sometimes competing, theories guide and frame research and provide it with the necessary conceptual tools not only for interpretation and understanding but for the sake of pragmatic normative goals in the end, which want to reduce the tragedy and spread of the phenomenon.

We in the Arab world used to bring cognitive and scientific principles ready without concern for their origins and conditions of origin and without concern for their effectiveness and proportionality with the spaces of their use, and although this problem has become today one of the well-known epistemological classics, it is still believed that it has a great impact on the level of understanding and interpretation, and thus on the results and from it on social, political and economic reform approaches as a whole. We believe that the first necessary step in correcting this situation is to focus on scientific descriptive studies that establish visions of reality as it is, not as imagined or should be. If the original data accumulates these characteristics, we can move on to the stage of classification and then interpretation. (Alcoud David & oth, 2010, p:48)

For this and other reasons, we want the first part of this article to shed light on the phenomenon of relative deprivation in its sociological literature, the history of its emergence, and the conditions for its establishment, the second part was about its various divisions as mentioned in the same literature, to end in the last part to a set of field observations that reflect the phenomenon among young people to frame it with two appropriate theoretical approaches, we think.

1. Relative deprivation in the sociological literature:

Concepts are abstract conceptual expressions that refer to real relationships or phenomena, and a concept always refers to a set of other concepts according to which it is determined, just as it refers to a theory, theories, or a problem. It is usually worth distinguishing between the term "la notion" and the concept "le concept". As the first - the other - may be an abstract expression, but it is less strict than the concept and therefore does not amount to the validity of building scientific research problems, and in this sense, for example, every social actor employs in his diary the term (family), but the construction of a scientific concept of the family is a theoretical and field product in addition to discussions within the scientific fields of sociology and anthropology. (Alpe Yves & oth, 2013 :p161)

Concepts can also be likened to the templates in which phenomena are poured, so they retain only the basic elements necessary for the establishment of these phenomena, while the secondary elements are eliminated, which is called abstraction, from the point of view of the hypothetical current - deduction, it is not possible in any way to establish science without the help and guidance of theories, this trend is prevalent today in universities and research centers, based on the foregoing, we want to trace the concept of relative deprivation in part of its literature to collect later notes related to it trying to frame it with theoretical models suitable for him.

First of all, it is necessary to distinguish between relative deprivation and absolute deprivation, the latter is a phenomenon that makes individuals feel special about property, situations, or situations of destitution that they believe they need, provided that this is not the result of a comparison between their situation and the situations of other individuals or groups, if this element of comparison is available, we were about the concept of relative deprivation, then relative deprivation in its simplest form is the difference between the aspirations of the individual or group in what is believed to be a legitimate right that has the first and between Objective possibilities to achieve this.

It is on this conceptual basis that Alexis De-Tocqueville has interpreted some social conflicts, arguing that societies tend towards greater equality, turning the remaining inequality in those societies into unacceptable anomalies. In this sense, he says: When inequality is the prevailing law within a society, extreme equality cannot draw attention.

Whereas when everyone is on almost the same level, simple inequality becomes hurtful, according to this logic, the desire for equality turns into a craved demand whenever that equality becomes great. (Alpe Yves & oth, 2013: p:161). After Alexis De-Tocqueville, the works of Samuel S. Stoffer and Robert King Merton (R.K. Hertton) collaborated to carve this concept into a theoretical scientific character since it has since become possible to define relative deprivation in the sociological literature as the difference between the property that they estimate they have the right to acquire and those that they can acquire. (Alpe Yves & oth, 2013, p:161)

The history of the concept of relative deprivation, therefore, goes back to Samuel Stover and his collaborators, the author of the famous research *The American Soldier*, a social psychology study conducted on the US military during World War II, which seeks to answer a number of paradoxes. The team reached two seemingly conflicting conclusions that cannot be explained collectively based on the available theories: a positive intersection was observed between the educational level and the objective chances of promotion on the one hand, and on the other hand, they found a negative intersection between the same level of education and opinion about the chances of promotion itself.

In other words, the individuals themselves who have a high level of education and benefit more from the objective chances of promotion, are the ones who believe that their chances of promotion are weak, and in the face of this contradiction, (Stover) and his associates tried to solve this puzzle in the following way: If the individual has a low educational level and has been promoted... He is then pleased to be included in a small group of teammates of his level who have received the same promotion.

In the event that he loses the promotion, he will not feel deprived as long as he shares the same fate with the overwhelming majority of lower-level individuals, on the other hand, when an individual with high-level benefits from a promotion, he considers it completely normal considering that his colleagues are subject to the same movement, but if he loses the issue of the promotion due to him, all the reasons and circumstances tend him to a personal feeling of deprivation even if he shares this fate with a minority of his colleagues, these analyses have led to the emergence of the concept (Reference group) in which individuals compare themselves to determine their social status and destiny (Boudon Raymond & oth, 2005, p:103).

Therefore, it is understood from the above that relative deprivation is a tension related to expected but unfulfilled aspirations, as deprivation, assumes among

individuals and groups legitimate expectations and hopes (in the eyes of the disadvantaged) prevented by circumstances and circumstances, between which there is a difference between them and the actual objective gains that add and expand, generating a sense of frustration called relative deprivation.

But why is it a relative deprivation?

The deprivation that we are about to explain is not the absolute deprivation, that is, the deprivation described in the same matter as well, that is, the deprivation whose owner feels the pain of need objectively without comparison with another individual or group, but the relative deprivation is that feeling of shortness by an individual compared to another individual or group with another group that enjoys or enjoys material or moral advantages or holdings that decrease the deprived relatively well, this type of deprivation is considered by specialized researchers as a potential force Cause the emergence of discontent and collective action (Koussihaiede & oth, 2008, p:3)

In this context, strange studies have proven that relative deprivation and rising social discontent generate collective action: the regularity of disadvantaged individuals to social movements is due to the spread of relative deprivation in a society whose modern political and social institutions have collapsed according to the concept of collective action, it is worth stopping here to ask about where we are and our share of this phenomenon because some institutions of both civil and modern types are troubled, we will refer to this not really in the notes The last element, for his part, contributed Rancinan Walker Carrizon (G.W. RENEIMAN)) in the sixties of the last century and explained that the individual is relatively deprived when he does not have a certain thing desired if the following conditions are met combined:

- When he is missing what he aspires to.
- When he sees that others own him.
- When he wishes to possess this property.
- When he is aware and poet of the reasonableness (reasonableness of himself) of his possession.

As for (**Merton**) in the same historical circumstance, he took over the reconsideration of the definition of relative deprivation based on the concept of the reference group, according to this modified definition, relative deprivation occurs because of the contradiction of the individual's reference as he wants to belong to a group he aspires to join while working to disavow a group from which he descended, and in general, the theory of relative deprivation requires the availability of three main principles governing the emergence of this

phenomenon, the first of these principles is a sense of dissatisfaction, lack of justice or deprivation, It is dissuaded by social comparisons between the hoped-for and available situations, and the third is the willingness of individuals to rise (collective action) (Koussihaiede & oth, 2008, p:77).

2. The theory of relative deprivation between internal (local) comparison and external comparison:

The literature of the theory of relative deprivation requires that individuals and groups concerned with this phenomenon are usually subject to two types of comparisons that produce a sense of deprivation, comparisons between hopeful and desirable aspirations and their objective living conditions themselves, this can be called relative deprivation by local or internal comparison, and the literature itself indicates another type of approach, when individuals compare their conditions with others outside the circle of their persons, even if they are from the same social group or the reference group as it is called.

This distinction between the internal subjective or local comparison and the external comparison is what will frame our field observations and organize us to analyze the data to be conducted in the next chapter, but with this possible proportion that we expect, we believe that the data we have collected may be commensurate with the internal comparison in its limitation and narrowness, while the difference is very wide between what the literature states in the external comparison and what we found in reality, as these comparisons extend in our reality. Today, especially among young people, between what they have and what individuals possess, intercourse is an extension that expands to reach global and globalized borders. (Ferréol Gilles & oth, 1991, p:77)

Deprivation by internal comparison or deprivation in its narrowest form:

The internal comparison generates three types of deprivation, all of which express a dissonance between the expected aspirations and objective real life, but what distinguishes all these images is the comparison between the aspirations and the actual situations of individuals and social groups in themselves, in the sense that the comparison is subjective in closed circles, individuals compare themselves and their conditions and living conditions with their hopes and with their expectations themselves, their reference group is the sum of the individuals themselves.

The first type of internal relative deprivation occurs when social factors such as private government programs, population economic growth, tangible technological transformations, or the like, intervene, and it is known that these

factors often occur in some societies with abundant contributions that cause an unusual desire to own some resources because these factors by their nature increase the chances of acquiring the wanted desires, i.e. raising the value of aspirations. Experienced by individuals and the high level of aspirations is perpetuated from deprivation in the sociological research literature this type of relative deprivation is called (deprivation of ambition).

This type occurs in traditional agricultural societies when new production techniques have developed that result in higher productivity and raise aspirations (new and new ambitions) that contradict the capacities available to meet them.

These aspirations created by incoming technical inputs run counter to the social structures that framed the old technical apparatus.

The second type of deprivation refers to the status of individual or collective aspirations when they are relatively stable, while objective living conditions are constantly declining due to the demonstration of several social factors, represented for this situation by what can occur from revolutions in traditional societies when ambitions are relatively stable, but the quantities of crops decline or food prices increase suddenly, in such a case the gap between stable aspirations widens and the possibility of meeting them, so the situation becomes unbearable in the event of rebellion, and this is called The type of internal relative deprivation B low deprivation. (Alcoud David & oth, 2010, p:51)

The third type, which is more acute and tragic, where ambitions rise in a sharp upward trend while objective response capacities decrease, in which case the gap between desires and available possibilities widens according to a geometric sequence, and the consequences are more severe, representing this kind of intolerable deprivation in historical revolutionary periods such as what happened in Russia at the beginning of the twentieth century.

When the peasants were freed from slavery in 1861, the level of ambitions escalated at a time when the living conditions of the poor classes collapsed due to their inability to own land when their desires are related to wage work, they migrated toward the cities where they await them with the intensification of deprivation due to the wage policies applied, the more their ambitions, the greater their suffering, such a situation is dragged into the roots of demands in reform, this type of deprivation is called (gradual deprivation) (frustration gradually) These three types share a widening gap between desires and the objective possibilities assigned to them. (Lazari, 2009, p:125).

External relative deprivation or deprivation in its broadest form:

In this form of relative deprivation, individuals and groups do not compare their situations by referring to their conditions themselves, but rather by returning to other individuals and groups, even if they are from the same two types of external relative deprivation, the first image is achieved between individuals and is called individual deprivation (frustration individuals). Members of his group possess similar characteristics, competencies, and abilities that enabled them to improve their conditions, while his conditions remained stagnant and could become more contradictory as the number of members in the group whose conditions improved, or whenever his situation relapsed. This type of external deprivation can be cited by the phenomenon of discrimination and discrimination in administrative or employment transactions: for example, an individual possesses a certificate that qualifies him for a certain position with a legally determined salary that he deserves equally with his views so that such a situation is based on certain aspirations, but due to an unfair discriminatory will, this aggrieved qualification does not receive a weak return that does not reflect the reality of his position or the value of his degree, so his status is reversed, unlike his colleagues who are not stigmatized by discrimination, thus violating the principle of merit and merit.

The second type is collective relative deprivation (frustration relative collective) and occurs when the comparison between groups with similar characteristics, this type of deprivation occurs when the group realizes that it has the characteristics, capabilities, and entitlements of the other group, but the group lives an apparent deficit in the possibility of meeting its aspirations while the similar group benefits from detailed advantages, so this difference becomes unjustified for the disadvantaged group. (lazzari, 2009, p:128)

3. The evolution of intergenerational deprivation references:

In this element we want to take theoretical considerations related to the narrowness and breadth of comparisons circles (social references) contained in the previous element as a reference background to examine the phenomenon studied in the reality of our youth, at the same time we try to stand on the credibility of those theoretical considerations in subsequent research, it is known that the theories of the foundation of science are usually generated from field observations starting after they are formulated for specific and abstract concepts collected in a pattern of assumptions that allow deduction from them Devise... Then, according to the method of (refutation and reinforcement) Al-Bubiri, the assumptions proven by reinforcement or invalidation are scrutinized in an

endless march of the truth that is never realized.... (Dubet François & oth, 2017, p:91)

For this purpose, we wanted to conduct a comparative field study involving two samples of respondents from two different generations. A sample of a generation representing the youth of the seventies/eighties, and a sample representing today's young generation. To implement this plan, we relied on interviews with open-ended questions starting and then supported by questions (relaunching) to extract the cognitive richness of the elements of the two samples. We must be aware that what we have learned from the field is a preliminary exploratory work that is not integrated, on which we cannot build definitively, but we just wanted to draw attention to this topic, which we believe is important, to be addressed by other subsequent studies that are more accurate, in-depth and more rigorous from a methodological, epistemological and theoretical point of view, at a time when We are satisfied here to highlight the focal lines of the boundaries of the topic, for this we want to limit ourselves to two important observations that we present in hypothetical form, trying to analyze them with theorizing them.(Rochik Abderrahmane, 2016, p:41)

The intensity of the relative is proportional to the development of the media and communication has been observed tremendous development of these means starting from the seventies of the twentieth century to today, the beginning of Algerian society knew the radio and began to circulate in that period, and then soon added to it the television with a regular antenna, to pervade then the concave antennas and explode the satellite TV industry and then generalized mobile phones and with the spread of the Internet and the development of its generations, the media and communication knew a great leap, especially with the great tyranny of smart phones and sites Social communication, that young people in the seventies and eighties was living within the limits of relatively narrow comparative reference circles, we mean by these references circles in which young people compare, what they own and enjoy with what others own, because the youth of that period was generally does not have the means of communication and media only a simple thing, comparisons were taking place in very limited geographical and social limits, which made the differences between living conditions and the aspirations of the youth of the first period narrow does not generate a sense of deprivation What was embedded in man's primary nature and not because of the social and economic conditions themselves.

As for today's youth, they differ radically, as young people today enjoy the most advanced means of communication and media, this situation resulted in a very important phenomenon in our estimation, represented in the expansion of the circle of comparative references to its maximum limits, as young people today compare their situations with the conditions of luxury youth in the richest global societies, indifferent to the objective historical, economic, social and cultural circumstances that confer or delegitimize such comparisons, as comparisons take place on an equal footing with anyone without Making efforts, all of this is irrelevant.

By virtue of the wide circle of comparison on the one hand, or under the objective inability to meet those aspirations and the ability to bridge the gap between the hoped for and the available on the other hand, and because of the belief of the young people concerned in the legitimacy and legitimacy of their hopes Thirdly... If we compare the theoretical considerations in this article with the data produced by the field articles, we notice congruence in principle, but the disparity is clear in terms of scope:

Our observations showed that young people today have no limits to their ambitions, regardless of their logic and objectivity, and regardless of the possibility of meeting them or not, and perhaps one of the best expressions of this reality is the saying of one of the respondents, where he mentioned to us: that one of the young people who are caught in the abyss of deprivation, wonders and protests at the same time, against the ability of one of our young players to reach a Gulf state to accept in one of its football teams, so his financial, social and living conditions change ... At the same time, he suffers from deprivation in all forms, ignoring the reality of the conditions and circumstances and the totality of abilities and qualifications.

This reality coincided with a sense of gelatinous youth in the norms that control social descent and ascent and frame uncontrolled desires.

In their reality, the individual moves from one moment to another from the state of extreme poverty to the state of saturated well-being without convincing objective justifications in his view, so effort and sacrifices are equal to laziness and indifference, so the values and standards that control the rise and descent of the social and economic ladder are diluted here: We wonder: Could it not be that Paradigm will provide more suitable for this situation? "If social norms define their ambitions according to those social norms clearly defined and perceived as stable, then individuals reduce their ambitions according to those standards, and if the standards are vague and unstable, individuals set ambitions for themselves

beyond the possibility of implementation, and then they feel disadvantaged."

(Alcoud David & oth, 2010, p:116)

The more media and communication develops, the weaker the status and role of adults in the eyes of young people. Many studies have proven the decline of traditional institutions in controlling the desires and behaviors of young generations, and this is due, in our view, to the globalization of an important part of values and standards, and these institutions have become unable to keep pace with multidimensional social transformations, while even modern institutions tend to have the same curve. Between generations, adults are no longer trusted and appreciated by the young, and the young are no longer the subject of waiting for hopes, but the conflict between generations has raged and laws and customs can no longer surround the escalating conflicts, and young people no longer expect anything from their adult families except spending on them and financing their projects and meeting their demands, and field observations confirm that today's youth do not take advice except from their peers and from the means of Social Connection In one way or another, the data also confirm that an important segment of young people no longer believes in the ability of adults to understand the aspirations of young people, but according to many respondents, it has reached that society and its constituent groups are no longer in their view fit for a decent life that can meet and achieve our hopes, then overseas societies and their groups have become the smuggler of every disadvantaged, and perhaps what someone told us carries a great indication of what we want to express, he told us that Many young migrants do not dare to ride the sea and venture into the high seas until they are drugged with hallucinogenic pills, says Paradigm (Merton) that individuals tend to adopt the values and behaviors of the groups they wish to join, rather than the values and behaviors of the groups to which they belong.

Conclusion:

We summarize from this exploratory study that the relative deprivation hits segments of Algerian youth vertically and horizontally, and we have noticed through the same study that while this phenomenon is considered chronic and relatively stable in developed countries and does not suggest tragic transformations that seem to be imminent, we note and conclude from most of the recorded data, that the phenomenon of relative deprivation we have is acute in its escalation and comprehensive in its tragedy, by devoting this dangerous

fate not only in light of the various traditional civil institutions. It is also in the disturbance of modern political and social institutions.

The failure of the control institutions of various kinds on the one hand, and the dependence of our youth on the outputs of uncontrolled media on the other hand, this has reinforced the seriousness of the results of relative deprivation that are not calculated, the poll has allowed us to stand on facts that were not imagined, as young people do not hesitate to leave a society in which they were born and raised in their embrace without regretting it, and allow themselves to throw into the unknown running behind an illusory life close to "utopia» The young people questioned hardly blame themselves at all, all their failure, inaction and weakness are due according to most of them to formal and informal social institutions, as we tried as much as possible in this exploratory study to refer to theoretical frameworks that we consider appropriate in order to help in subsequent studies that seek depth and comprehensiveness, it remains to be questioned in the end about the socialization processes entrusted to some realistic institutions such as the family, school, mosque and club, and their ability to limit the aggravation of the results of The phenomenon of rising relative deprivation.

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