Institutional Management and Cultural Specificity: Systems Analysis and Modelling Phenomenon

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Summary:

In a world torn between military, economic and technological powers, the relevant question is: What is the fairest and most rational vocation that deserves command? As if the philosophy of development must be subject to a despotic vision irrespective of the essential part of human existence: the psychological, social and cultural phenomenon!

Between West and East lie differences and diversity, but the necessity to coexist on the same planet with respect for each group's specificities remains; even exchange and openness to otherness is a principle of development that unequivocally imposes itself, particularly in under-developed countries in the East. Hence, the necessity to undertake modeling development projects in different areas which turn out to be more fruitful and profitable than the adoption of imported models from the West, whatever their success in their original countries!

The present article discusses this idea and provides examples of modeling in the educational and teaching field in Algeria on the basis of a systemic approach.

Key Words: Development, West, East, Systemic approach, Model, Modeling, Educational field, Algeria.

Introduction

The recurring question asked for more than a century is why does the West dominate the world? Is it a matter of fate shifting between the West and the East? Does this supremacy result from the fact that developed countries in the western world impose their economic determinism and organizational methods upon developing countries? Does this balance of power inhibit the aspirations of vulnerable people, preventing them from evening out the

balance of power? Or is the East simply waning with the slow and tedious pace of development? As Morris (Morris, 2011) indicates, would the supposed greatness of the West be less the result of a Western power than of a decline in the East?

The self-conception of the Western individual comes from the relationship he or she cultivates with the environment; that is, an interactive, interfering or even influential relationship. The individual adopts a subjective view about the environment focused on an object's relation where humanity dominates nature. Consequently, the environment exists because humanity invests in it to improve quality of life, achieve the power of management and sustainable development. However, in developing countries nature itself (both in its biological and human aspects) does not provide all those opportunities to act and to transform.

This enterprising approach of the western world has somewhat overshadowed its relations with nations –that are different from itself – and "The West has forced the East to open itself to such an approach. What remains is not only a challenge of power but, more profoundly, one of meaning." (Domenach, Savard, 2001, p. 115)

Given this unequivocal domination, the emergence of countries in both Eastern Europe and Latin America is quite outstanding. Their rise seems to be a regulating dynamism of such dominance and balance directed at tomorrow's world. Those countries are known for their cultural depth, demographic growth on a gigantic scale, as well as political and economic ambitions.

However, severe economic problems are predicted (financial crisis, depletion of energy resources, revolution of new technologies, inequalities in development, food insecurity, climate change etc.) and possibly social problems (relations between states, a deregulated market and a violated social contract amidst growing inequalities). In fact, this ambition to accede to higher ranks is contradicted by some weaknesses within these same emerging countries (lack of innovation, lack of control over the major financial networks, and lack of social balance which are essential to any spirit of enterprise).

The world - for the most part – is currently going through a period of turmoil marked by militarization and armed conflicts due to the gap resulting from the disparity between the North and the South and to this hasty "westernization" of weak countries. Domenach (cited by Semani) recalls to intellectuals influenced by this force the following statement "… The world is getting westernized at high speed and as such, either we collapse with it, or we propose another model" (Bennabi, 2005, p. 15).

In view of this, such a rise refers to the absolute domination of the West, and calls for speculation on the economic dynamism and the structural vulnerabilities of a pre-established model, that is, the Western model.

Our work will lay out the ideas that discuss the failure to import foreign models by vulnerable countries and the need for creative modeling work in a systemic perspective, and will hence tackle the conception of civilization and development from an eastern point of view.

I–Conception of Economic, Scientific, and Social Development

1-The nuanced aspects of development

Borrowed from the language of biology, the concept of "development" was transposed to describe the transformations of societies which switch from simple structures to complex ones. Therefore, in a consensual perspective, development is associated with the notion of progress and evolution. This is beyond the concept of growth, which is quantitative and measurable, so this notion implies the idea of quality, especially at this juncture.

The premise of economic development – consisting of a lasting rise in living standards – is not only measurable by the level of consumption, but also by the level of education, the health status of the population as well as the level of environmental protection**.** Therefore, human development is defined as a process meant to extend the range of choices of citizens by increasing individual income. This human development is also associated with other less material advantages, notably the freedom of movement and expression, the absence of oppression, violence or exploitation. Furthermore, it attaches paramount importance to social cohesion and to the maintaining of the right to preserve traditions and the culture of each community. Money alone, however, does not allow the exercise of those rights! "Development must be much more than an accumulation of income and wealth. It should be focused on persons" (The World Report on Human Development (UNDP), 1990).

This position has prompted a few researchers to consider the concept of development in regard to its roots and its history as a Western myth: "In practice, the development is loaded with contradictions. Considered as a means to reduce the differences, it finally contributes to increase them by weakening the well-being of future generations … In theory, it led to deprive non-Western societies of their history and their culture, they are indeed seen as uncompleted and moving forward towards the Western model."(Drian)

For this reason, the notion of development remains vague and ill-defined, it constantly reminds us of the incapacity of humanity to resolve the equation: Social (people)/ Environment (nature)/ Economy (money). Even decades of development could not meet the needs of humanity as the global economy is focusing primarily on the accumulation of material things and on the negligence of social and ecological aspects.

2-Disparity of development between West and East

If the phenomenon of development often takes shape through economic diagrams indicating the level of production and rate of consumption as well as the standard of living achieved by the citizens, it will be difficult for the Laplace-Gauss bell to hold true! The figures given regarding the economic development of different areas of the world show clearly the wide gap between the North and the South. "After more than half a century of development policy, numerous figures show that the situation in third world countries is hardly promising. There are, for instance, still 2.8 billion people living with less than two dollars per day; the seven wealthiest countries of the world own together more than the GDP of the 49 less advanced countries group where 650 million people live; at the current rate, the UNDP considers that 130 years would be necessary to eliminate world hunger." (Berr, Harribey, 2005, pp. 463-476).

Therefore, the location of economic phenomena reflects tesociological facts that reside in each area. Since industrialization is a key driver of the economy, it is mainly considered as a Western virtue and a *sine qua non* condition to any evolutionary strategy, whereas the industrial spirit is more akin to the ideology and philosophy of society than to its policy or economic strategies. Thus, successful models of industrialization (whether German, American, or Japanese) do not reflect the same ideology nor the same approach. Moreover, through his research, Rezsohazy (Auge, 1968) criticizes economists for considering development and growth as technological, economic or demographic phenomena. He also emphasizes the importance of the role of social and cultural variables for development, such as the idea of progress firmly embedded in the group's psyche. Boukrouh, an Algerian economist, draws our attention on this deficiency in the way decision makers operate:

> "The ignorance of economists and politicians of the notion of
> the 'social equation' which is specific to each people in a
> given context, led over past decades to waste, loss of time,

> debt and missing invaluable historical opportunities. Both creditors and debtors seemed to be convinced that the takeoff was only a matter of money, projects and international cooperation, failing to know that the mental structures of some and the social equations of others were not interchangeable, that the ideas and the mentalities could not be as neutral and stable as the production factors, having an exclusively material component (capital, raw material), equipment, etc.)" (Bennabi, 2005, p. 19).

We therefore agree with Bennabi's definition of civilization: "So it is civilization that confers upon society the economic power which is characteristic of a developed society. It is civilization that shapes this power and this will, which is inseparable from a running developed society, within and beyond their own area, with regard to each of their members, their economic and cultural influence or their political expansion. "(Bennabi, 2005, p. 33)

Although technological developments have so far been a foundation of real progress for sustainable development thanks to their instrumental and social innovations, they must necessarily focus on three main projects: preserving the planet, reinventing the city, and acting to serve others (or how to place people at the heart of society), otherwise human ingenuity will be increasingly unable to foresee the consequences of their creations.

II–East and West: when culture sets limits

Very often, behind cultural diversity lies its deep unity. It is indeed the produce of human thinking, the genius which meets needs and seeks well-being to the maximum. This is by no means intended to deny historical and geographical realities, or the existence of a world vision and of a way of thinking that is characteristic to all people, but allows the bringing together of these cultures under the same denomination.

However, an argument still lies between the West and the East: the (western) intellect turned towards fulfillment and the (eastern) spirit turned towards introspection and enhancement. The union of both tendencies builds up wisdom: namely the basis of any project of development. Jung (Jung, 1995), who took a position regarding this duel and tended more and more towards the East, wrote: "The wisdom and the mysticism of the East have much to teach

us, even when they speak their inimitable language. They do remind us of what is analogous in our culture and that we have forgotten; they do draw our attention to what we push away as insignificant, i.e. on the fate of our humanity". He also added: "It's only when we stand firmly rooted on our home ground that we can assimilate the spirit of the East". Therefore, the rational wisdom that must characterize the western scientific spirit must not let itself sink into a dogmatic and closed conception; openness and permeability of exchange founded the spirit of complementarily which has proven to be wise throughout history.

However the western model, namely those of America and Europe, has for a long time inspired several revolutionary trends throughout the world. Individual freedom and democracy, as a cornerstone of community values, have gradually become universal claims, but they depend on financial and economic conditions. "However, no democracy can stand in a society where the state of development would not make it possible. Whenever there is contact with the western political norm, which raises the question of determining whether evolution happens as a result of a borrowing or synchronism." (Gautheret, Ourdan, 2011)

After the high growth registered in different areas, the current global situation confronts us with a quite dramatic decline in the economic and financial sphere. It calls into question the concept of a strong, infallible and reliable western civilization and raises the question: Is it a productive soulless system? Or would it be unrealistic to create a balance between economic performance and social protection?

Attali, in his search for who will govern the world tomorrow, trusts the human intellect but scorns the governance of human beings: "…humanity has significant assets to make a successful future: technologies, competences, human, financial and material resources. They only lack real organization and an efficient democratic government." (Attali, 2011, p. 20) We should therefore put forward the idea of an economy that must take its essence and efficiency from deep social, global and cultural fundamentals: to draw an individual or societal equation in order to lead the behavior of individuals toward accomplishment and productivity. The role of psychological, social and cultural mobility displays itself as the engine of a process of development and is in the context of change and renewal.

Accordingly this ties in with the ideas of the Algerian philosopher Bennabi (Bennabi, 2005) who emphasizes the need to substitute financial for social investment and broaches the basic constituents of any civilization: human resources (which are an integral part of

economic resources), the ideas and beliefs which establish a link and engage the main components of society, and finally the objects or material resources that are the basis of investment, productivity and profit-sharing activities.

In this same vein, if we want to draw a relation between the western development system and the eastern one (Third World countries), we can examine the option of "copying", "modeling", transposing action and thought models, and examine the attempt to make the European or American mechanism function at any price, and to make a difference in those under-developed countries. While this alternative has proved through much experience to be distorted and pathetic, (we must recall the famous attempt to import the economic German model set up by Hjalmar Schacht in Indonesia and its undeniable failure).

They are then "Illusions and false therapies promoted in Arab (and under-developed) countries by intellectuals more prone to controversy and to get bogged into abstract ideological squabbles. Most of the time is spent to praise models brought from other times and places" (Bennabi, 2005, p. 5). Can we consider this attitude of denying individual responsibility and lack of motivation to create one's own model, to specify one's fate and to undertake standardization processes of a foreign model as a logical implication in diversity and openness to others?

Moreover, the relations based on assistance and sponsorship maintained by the West with the East have only a minor role in the development of these countries. Borrowings, subsidies, credits were of secondary importance in comparison with the main thing: a movement that an elite maintained to serve a coordinated strategy that all (governmental and popular) authorities followed in a structured manner.

The same thesis which is considered as well-argued and valid by all is seen differently from one society to another even if their conditions seem to be identical or similar, "…but the synchronisms of evolution are too complex to analyze: in addition to the size of the middle class, we need to reason about literacy, culture, presence of élites..." (Gautheret, Ourdan, 2011).

This brings us to recommend an efficient economic model based on psychological, sociological and cultural data. This also leads us to "model" – using a systemic approach – our way of living and thinking, the rhythm of our activities, our ambitions and our objectives.

III-Modelling and the Prospects of Tomorrow

The systems analysis as an approach and discipline is not only a matter of knowledge, but also a practice, a way of entering into complexity. It opens up an original and promising avenue for research and action. The approach to be implemented must be innovative both in its general functioning and in the tools used. Also, it should be careful and ambitious. Moreover, this approach has already led to several applications, both in biology, ecology, economics, family therapy, management of companies, urban and regional planning etc.

1-Systemic method of change

"By definition, the problem of change is dealing with complex systems that bear structures which need to be transformed through outside influence. The task is certainly the most difficult when it is aimed at systems that have already known a long evolution: the structures composing them were selected from a great number of experiences and for this reason they gained stability which indicates a maturity stage." (Fivaz, 1990, p. 197). This obstruction, however, is reduced before the definite objectives of systems analysis that aims at developing an explanatory theory of the universe as a system and therefore trying to find out concepts, laws and models of similar form likely to apply to different bodies (with a conceptualization of tools or artifacts) in order to modal complexity.

In a pragmatic perspective, Donnadieu and his associates argue that "the process (of changing through system analysis) occurs through a few stages: observation of the system by various observers and in numerous aspects, analysis of interactions and regulation lines, modeling and taking into account the insights gained from the system evolution, simulation and reality check (experimentation) to obtain a consensus." (Donnadieu, et. al.)

At this stage we must first think about the importance – within artificial and living systems – of retroactive loops called negatives (stabilizing), positives (amplifying) or ago-antagonists (i.e. likely to change one's polarity though it remains unpredictable). Moreover, with the feedback process and their (positive and negative) loops, notably the positive ones, the dynamic of change can be expansive and explosive or, on the contrary, take the shape of a blockage that slows down the activity and change but which can boost the causal research among specialists. If the feedback proves to be effective, there will be stabilization of the system which appears as finalized, i.e. aiming to achieve a goal.

To understand the feedback process within a given system (whatever its nature) requires the development of new instruments of thought. This is a real challenge for knowledge, in empirical and theoretical terms. In human and social sciences, the provided effort must absolutely explain the phenomena by impregnating them in their context. In short, we speculate on this power to bring out the real from its context just to "draw it", represent it and represent it to solve the problems and identify the system weaknesses. We therefore require modelling which is built as a point of view taken out from reality, from which a work of partial and continuously modified ordering can be carried out.

Schachter emphasizes that "The systemic thinking reveals the critical importance for every being as well as for their meta-beings, namely the social organizations, the pragmatic modelling, the goals, we place in the future, which shape the present actions ... modify the action as it gets closer or moves farther away, while the action modifies the goals ..." (Schachter, 1997)

2–Modelling, Concept and Approaches

Concept: Systemicians argue that what is "complex is precisely what we are unable to reduce to a model . . . Complexity is infinitely more rich than the richest model."(Le Moigne and Elkaim, et. al., 1990, pp. 179-181)

A-The modeling process has become *"a cognitive, social, collective, and personal act* by which we reason while we build up our own process of representation".

"Modeling is meant to both identify and formulate some problems via specific statements. It also tries to solve these problems through a simulation approach." (Morin, 1981, p. 15) Modeling then enables us to clarify and to show how problems arise and possibly how to address them by simulating reality. Simon (Le Moigne, 1994) cited by Le Moigne, insists on the fact that modeling is our main tool for studying major complex systems. This strongly recommended process to study very complex systems, particularly the social ones, helps to put in order and to continuously improve the models related directly to reality and not imported from elsewhere. The systemic modeler will define the system in a polysystemic context; shape the ideal from the weaknesses of the current situation by integrating subjectivity, culture, anthropology and society.

For systemicians, the most important task of the modeler is not to solve the problem by modelling, but first solve the problem by identifying the problem itself. This means that he

or she must define the projects (goals) of the modelling system of the considered phenomenon, otherwise the purpose of change will never be reached.

Le Moigne points out four major precepts for the systemic approach to which he opposes the analytical approach's precepts he considers as rules to conceive of reality and assigns to it some properties: clarity/relevance, reductionism/holism, causality/teleology and exhaustiveness/aggregativity.

- "The precept of relevance: agrees that any object under consideration is defined in relation to the implicit or explicit intentions of the modeler.

- The precept of holism: always considers the object that might be grasped by our intelligence as a submerged and active part within a greater whole.

- The teleological precept: interprets the object not in and of itself, but through its behaviour. Understanding, on the other hand, its behaviour and the resources it mobilizes in relation to the projects that the modeler deliberately assigns to the object.

- The precept of aggregativity: agrees that any representation tends to simplify, not by reason of the modeler's oversight, but deliberately . . ." (Lapointe, http://www.grenoble.iufm.fr)

B-Approaches: Following preconceived objectives, modelling or systemography adopt various approaches, including: (Le Moigne , http://www.cnam.fr/servlet/com.univ)

a. Systemic triangulation: Conceived as a tripartite observation method encompassing the functional aspect (How does the system behave in its environment? For what is it used?); the structural aspect (the relations between components, the structure prevail over the elements), and; the historical aspect (related to the evolving nature of the system). The advantage of this approach is that it helps us to move from one aspect to another while gaining a deeper knowledge and a better understanding.

b. Systemic cutting: This method is meant to detect the subsystems operating the comprehensive system, thus setting up the boundaries within or out of the system(s). This division is primarily based on the principles of the procedure laid down above (triangulation): purpose test (function of the module in relation to the whole), historical criterion (the components share a common history), level of organization criterion (where do we place the examined module?), and the structure criterion (the approach postulates the existence in the system, in terms of redundancy or patterns related to all by a circular relationship).

c. Analogy: This is essentially based on the principle of comparing two systems or phenomena to reveal the similarities and differences in order to improve the running of the one that takes the other as a model. For complex systems, homomorphism is the most appropriate analogical modelling procedure as it helps to find a match between some features of the system under examination and those of an abstract model or a concrete system which is more easily examinable.

d. Graphic language: This is widely used in the technical field. It provides a comprehensive and quick grasp of the represented system, contains a great deal of information in a limited space, infers a low variability of interpretation and has a good heuristic capacity.

IV -Failure of the Model and Modeling Prospects

1-Educational field and systemics: Enforcing the preconceived models in various media and institutions to improve their performance turned out to be ineffective. Achieving the evolving dynamism of a living (social) system is a difficult process, as the effects of any change are hard to predict in advance. Therefore, modelling stands out as a solution since this approach consists of carrying out a simplified representation of a real system (model) to understand its behaviour and/or to predict its evolution over time, either through a consistent policy or by varying a few parameters that explain the unsuccessful application in different areas, notably in the education and school sector. The educational system is one of the major pillars of any society as outcomes of public policy and an undeniable development and growth criterion. “Education is also, according to Brutus, a phenomenon of an economic, political and social nature. It cannot be studied if dissociated from the economic system, the political reality and the social division. It belongs to a historical set and lives accordingly.” (Malfan, 1981, www.memoireonline.com) It is determined by societal necessities, although it retains a certain functional autonomy; an interdependency relationship links it to various sectors and institutions in society. Given the complementary nature that exists between this system and those issued from other areas, which brings us to the fact that the management of training systems will today and progressively in future years constitute a central variable of development.

However, it has always been difficult for this domain to follow a normative evolution course, especially in third world countries. This shows a certain inability to set up a project of

society with educational and training alternatives according to universal environmental conditions that should not be overlooked or underestimated.

The benefits of a systemic approach in the school environment are numerous including: exceeding the sectoral analysis where the education system can be situated within wider sets or systems and trying to interpret these relations in conjunction with the environment for a better understanding.

For this purpose, we must list the elements leading to identification of the borders of a system, though this is not an easy task, especially when it comes to dealing with an abstract system. The boundaries are hard to mark out, as doing so implies the restriction of personal objectives. To achieve this, the stated goals in terms of education and training will shift from the real and possible order to the probable and enviable.

In the educational area, the systemic approach helps us to observe reality, considering it as the product of dynamic and interconnected sets. Therefore, we are bound to think about the goals lying behind the introduction of the system, to identify the relations existing between the purposes, the functions and the structures. Knowing the system's targets obviously enables us to assess its output and to control its multiple functions and different aspects, the fulfillment of objectives justifying its existence, as well as the criteria that allow us to verify its performance. Nevertheless, "… defining a system implies that one would resign oneself to disregard some interrelations that might be considered relatively insignificant compared to the problem which is crucial to the modeler. Depending on the selected limits, in terms of cognition or decision, some objectives will or will not be accessible to the model-system's user." (Lugan, 2005) For modeling, the establishment of a model system from an educational organization may vary according to the participant who performs the operation (a teacher, a pupil, an administrator, a principal etc.)

2-Educational Systems and Complexity: The systemic perspective considers the educational system as a complex one, consisting of a large number of players interacting with each other. It combines facts, artifacts, and players who are themselves complex systems in regard to the areas of uncertainty characterizing their sphere of activity. Indeed, the basic variable – students – are unstable variables who show a much lower degree of predictability than the variables of mechanical systems whose movements can be well controlled, through the regulation of relatively stable variables (exchange of energy, air, water). Such a property

provides the educational system with the quality of dynamism through negative or positive interactions and retroactions. It emphasizes the dimension of rationality within the system which is defined by its objectives in relation to the needs of a societal system and psychological dimensions relating to the individuals whose cultural references are probably both instable and more or less customizable. The constitution of this system with its ensuing interactions often highlights unexpected properties emerging from the system that influence its primary constitution and its environmental relationships. Therefore, the system can be modelled as long as it meets the criteria of systemic identity.

Lugan expounds 8 criteria or levels of complexity in order to demonstrate that a system is seen as complex:

1) A concrete system of training must be identifiable, differentiated from its environment and own a physical, human, administrative and relatively stable structure in time.

2) This training system must be active, i.e. produces effects on its environment, even if it may initially appear, from outside, as a black box with incoming and outgoing flows.

3) Despite the need for stability, the system must include regulation mechanisms requiring energy and information drawn from the environment. Also, it must be likely to inquire about its own patterns, to ensure the intermediation of regulation.

4) The system of training must be able to influence its environment, master inputs and outputs. For this purpose, it must collect information from its environment and be able to process them to elaborate how it would perform, hence the necessary constitution of a sub-system of decision.

5) It must be able to store information, take into account the information saved in a memory (endogenous information, relating to the variety and variation of its home environment, as well as exogenous information, relating to the variety and variation of outside environment). This gives it in particular the possibility to benefit from past experience of organization, which requires the elaboration of a memory sub-system that can be constantly consulted by the sub-system of decisions.

6) This system must be able to coordinate its decisions of action to adopt a consistent organizational policy towards its environment, and particularly a consistency of decisions concerning the inflows and outflows in relation to the social demands of training and job opportunities.

7) It must be able to elaborate new action forms (imagination, innovation), from both indigenous and exogenous information. Therefore, a more specialized sub-system may emerge for the invention and conception of new solutions.

8) A training system must finally be able to make its own decision, i.e. to finalize itself. The problem relates to the system's autonomy compared to outside systems (general educational system, political systems). It has an ability to evade environmental and social determinism, and to adopt a prospective voluntarism approach.

In theory, the educational institution should be a self-eco-organizational system, which means, according to Morin (1981), that it should detach itself from the environment and stand out through its autonomous and individual character, but at the same time it should link up with the environment, especially by increasing its openness and exchange, qualities which accompany any progression of complexity.

The complexity of educational systems requires the relevance of observation and the research of information in order to continuously define the norm of school disciplines by demonstrating their interest (structuring of scientific objective thinking)and the limits of (pluridisciplinary approach of major questions facing humanity).

Since independence up to the present day, Algeria's experience in education and schooling reflects the embarrassment and confusion of the Algerian State to make a well-considered and fully justified choice in this field to meet the requirements of modernity. The following example shows the strong need for a modelling procedure to get the reform efforts on track and correctly and effectively meet the need to draw a profile of a model citizen in a developing country.

The reform carried out in Algeria in the educational system is a long-standing issue. By independence, it was difficult for Algerian schools to grow away from French colonial ideological dominance. Even the Arabization movement was not successful through lack of a global ideology that does not separate political reality from economic, social, cultural and historical ones. "The 'Western' liberal ideology considered that it was essential to remain firmly attached to French universities to maintain a high intellectual and scientific level … While the 'Arab-Islamic' part judged that it was equally essential to work for the restoration of national personality, the permanent closure of the colonial parenthesis and the reintegration of a history and a centuries-old culture … For manufacturers, the question was far more

significant as it was raised in terms of to be or not to be, to be modernized or to perish." (Guerid, 2007, p. 255)

The assessment of the current educational system's weaknesses reveals many failures and flaws, "The problem involves the inability of the educational system to provide the optimal solution to economic functions that the planners consider to be its main *raison d'être*. The reason of such an inability is clearly demonstrated: the present system belongs to another society. In fact, the maladjustment concerns philosophy, structures, contents and the terms of their transmission as well as the produced profiles." (Guerid, 2007, p. 259)

3-Regulation Attempts (the Algerian Case)

Bennabi insists on the fact that the efficiency of an approach or an idea depends on its force of influence and its power to change or reorganize. Therefore, it must absolutely meet the following criteria: "tension, integration and guidance. Tension so that social dynamics would be possible, integration to maintain social cohesion, and guidance so that collective action would not be vain. "(Bennebi, 2005, p. 23)

To act or to intervene over a given object is to affect its position in time, then often in space (the transportation or transmission) and/or in its forms *and* morphology (the transformation). "To make, to act, to process, to intervene, to operate, to change, it is always about affecting the position of at least an object in a system of reference TSF: Time, Space, and Form. *The process is then defined almost concretely and many complications will disappear during the examination*: the number of changes affecting the position in time, in space, in their form, of at least a family of identified objects."(Le Moigne, 1994) This mobility is a good example of the social dynamics which accompanies any human effort of progress. In this context, Donnadieu appeals to the philosopher Serres, who speaks about the movement of our societies and about "spacial and temporal multiplicity being in transformation… that we call history as the most complex in our world."(Donnadieu, 2011, p. 13)

Algerian schools currently tend to make significant changes following the negative assessment regarding the reforming programme carried out since 2003. This program was inspired by the German skills-based approach. After only 10 years, officials have noticed the failure of the system not because of its method, but because of the conditions of its application, which did not take into account the specificity of the "psychological equation",

the material and cultural conditions of Algerian society with major administrative flaws such as (Pare, 2005): the reliability of demographic data, lack of data on costs and financing, and lack of prospective data about manpower needs at different levels and types of qualifications.

This situation calls on a multicultural response with the setting of a one-orientation model. The adoption of the systemic cutting procedure can prove to be effective because it includes various subsystems responsible for education and encourages the creation of the aforementioned regulatory sub-systems (sub-systems of decision, memorizing, invention and conception of new solutions).

It also tends to specify the system's purpose (transmission of cultural models, creation or updating of values and norms, forging of critical thinking in regard to the prevailing model, the development of taste, aptitudes, personal interests, expression of opinions, application of self-analysis, critical thinking, learning diversity, learning know-how or vocational training) to determine the historical criterion, the criterion of organization level, and the criterion of structure.

An attempted modelling was undertaken by UNESCO and was conducted in four stages: "an exploration phase (familiarization) with the generic application of simulation provided by UNESCO; an adaptation phase of the generic model to the specific case of the Algerian education system; sector development scenario elaboration phase, and; long-term programming of the reform's implementation and monitoring.
(http://inesm.education.unesco.org)

At this stage, it is essential to implement the main functional characteristics used in the technological domain of education: retroaction, regulation and control. The study of needs which is a necessary starting point for any modeling project in the school training field, requires a retroaction informing the officials about the congruence or the incompatibility that may exist between the desired objectives or the achieved outputs (knowledge, skills and attitudes) and the requirements of the receiving system or the environment. The specific Algerian case recognizes the flagrant incongruence between the objectives they wish to achieve and the ones the environment favours considering the unsuitable use of the imported model from elsewhere.

Finally, emphasis must always be put on the fact that the reference values of an educational system are determined by societal values. Consequently, it is a question of values related to material progress and consumption, with all behavior and consistent norms,

differentiation of tasks, differentiation of roles, individualism, spirit of competition, etc also considered. Therefore the "West/East" specificity can no longer be ignored.

Conclusion

In reality, regardless of their historical content, the terms West and East are rich in subjective connotations which act unconsciously within us, like archetypes. Following our aspirations and our flaws, they stimulate psychological polarities we see as contradictory while they are complementary despite their real differences. We wonder if the western spirit of globalization and its propensity to universality that overwhelms the planet combined with the general eastern predisposition to free oneself from the emerging domination will not make us think about the right of all civilizations to express their differences. The issue of development cannot be solved either in heads, or in the corridors of the UNO. As Domenach indicates, the solution "lies in the ability of elites of the South to trigger national processes of mobilization in favour of a development policy formulated in a clear and convincing manner." (Domenach, 2001, p. 241) The cultural and human diversity of these poles should urge both parties to initiate equitable dialogue and exchange from which they will gain a lot.

"Furthermore, the interdisciplinary approach born of the need for intellectual unity which has recently appeared on the horizon of scientific disciplines, attributes to the conception of the traditional world, based on that same need for unity—whether western or eastern—elements of self-criticism and even safeguards, that are elaborated on thanks to an enlightened conscience in relation to true sciences." (Nicolescu, 1996)

Building a peculiar model of development must not appear as insubordination to the flow of globalization which is meant to be beneficial to humanity as a common right to growth and improvement in quality of life. Current generations have a duty to plan the future "in their own distinctive way" for coming generations. We can therefore talk about sustainable development "…situated at the crossroads of economic efficiency, social equity and environmental protection. It aims to ensure the welfare of all human beings, to preserve natural resources and to pass a world in good shape on to our descendants." (Turchany, 2008)

Such a promising and ambitious vocation is rooted in humanistic thought which is becoming weary of the complexity of modern life's challenges. If the social and economic aspects of development were distinct in the past, those elements are now closely related to the same whole determined by a complex interaction and interpenetration process.

Economic growth requires social investments and notably authentic means and methods. The imperative respect for social and cultural data requires the adoption of approaches that are respectful of symbolic and identity codes. Both historical and scientific evidence have demonstrated that "imported" models are unrealistic in the context of a strategic foundation of development. However, science and knowledge, which are meant to benefit humanity, put forward approaches, interpretations and analytical methods likely to find solutions to problems and allow all nations to achieve a similar level of development and equitable sharing of natural and material resources for human welfare.

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