

Collective behavior in the contemporary concept

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ABSTRACT:

The masses have played an important role in history over successive periods and eras, and their influence today is stronger than what happened in the past. Because the individual within the groups is like primitive beings because of his general point of view, but this view diminishes and shrinks, , so psychologists and sociologists put forward the phenomenon of crowding and group gathering, and highlighted the collective drift and madness resulting from the importance or lack of importance of events and things, whether negative or positive.

Keywords: (collective behavior, primitiveness, mind, mentality)

INTRODUCTION:

The modern era has witnessed a large number of human aggregations and community agglomerations, which indicates the dominance of aggregation over exclusivity. Recent studies have dealt with those gatherings that were not the result of this era, but rather accumulations over successive ages. Hence the aim of this research was to explain this behavior and how it was dealt with by psychologists and sociologists

First: the driving forces of the public

The powers represent the point and pivot, the basis and the pole on which the other elements revolve. The powers appear as a driver and guide to market and adapt mentalities. These powers are manifested in several manifestations, the most prominent of which is leadership, which is in the form of small groups that lead large groups, and that leadership can come in the form of personalities in various fields, including religious rituals and customs. Tribalism has primitive traditions and imprints, and the driving forces may hide behind slogans that simulate the human mentality or attractive advertisements that create irrational chaos, and these forces appear in pictures.

Leadership constitutes the first step in collective orientation, and leadership varies according to society and its nature, and what the incentive achieves in terms of collective responses. Religious or political leadership may emerge, and leadership may consist of a person or a group of people who influence the individual and impose on those who follow laws and conditions that they cannot override. This group may voluntarily pursue specific goals¹

This situation has been in effect since ancient times, as we find in primitive clan societies the nucleus of the assembly and its dominant leader and decision-maker. By observing the crowd today, we find that it has been revived since that time and the Neanderthal is still alive in each individual, and thus the present human gathering is able to restore that primitive clan. collective psychology is said to be the oldest human psychology².

Upon scrutiny, we find that the relationship between collective mentality and leadership is interrelated because it emerges from a synthetic program based on the theory of the master and the obedient. The first is the instigator or leader who prepares the mentality and gives it the required directions. As for the second, it is represented by the irrational group, as it follows and obeys blindly, and this relationship is similar to the stories of heroes and masses. Obedience is the distinctive and striking feature³.

Leadership can vary with time, place, influences, and responses. An assembly may motivate eminent personalities that differ in different societies to be political, religious, or even artistic, to direct an integrated human herd⁴.

and Once a certain number of individuals have been brought together, they instinctively place themselves under the authority of the chief, and the chief is often no more than a ringleader or an agitator, but plays a large part because his will is the nucleus around which the opinions of the crowd are gathered⁵.

One of the manifestations of the driving forces of the herd is the art of imitation, which is considered one of the arts of mobilizing ideas, looting the will and anesthetizing the feelings, so imitation was and still is the driving and directing force for collective mobilization. According to a characteristic found in humans known as mimicry. Social life cannot do without imitation, because without it peoples, the state, or order cannot be organized, as law cannot make order and social structure, but true imitation is the one who makes that through suggestion and

¹-Pasha, *Leaders' Direction*, p. 29.

²-Sigmund, *masses Psychology*, p. 108-109.

³-Boris Sidis, *A STUDY OF THE MOB* ,p:2-3.

⁴ -Tarabay, *Social Behavior in Unorganized Groups*, p. 55.

⁵ -Gustave Le Bon, *The Crowd* ,p:68.

reason. But today we see that the simulation mechanism can be used as a tool to exploit the human mind⁶.

This opinion expresses a valid point of view on the one hand and a weak point of view on the other hand. Because simulation is the art of appeasement that supports the orientation of the herd and involves a large number of mentalities. This is a typical and realistic analysis. However, simulation cannot come on behalf of intellectual laws and legal boundaries, and in some cases may require the use of simulation to draw attention to the laws, because the collective aggravation is not due to an imbalance in the law, but due to the predominance of random simulation.

The role of suggestion and publicity stunts is to mobilize mindsets to seek the help of a mentor when promoting a particular thing. Mental simulation is used by: Words and verbal patterns acceptable to the target audience. It selects speakers and writers who are acceptable to society and have a formal appearance and also uses repetition to influence the cognitive domain⁷.

And according to the technique of simulation that relies on a stimulus that occurred and the audience responded to it, the crowd acquires a social direction and behavior through focused observation, so that verbal or imaginary persuasion is a means of simulation that can change the path or direction of a group of individuals⁸.

As for the media, it appears as an influential element of the elements of the driving forces, as it is an effective link between the stimulus and the respondent, as it is the main key to forming the mass crowd⁹.

because human behavior is subject to influence through intermediate means, and the media represents the most prominent of those means affecting the reference frameworks of individuals within societies¹⁰.

The media in the modern era represents an important and moving mechanism for the collective mentality through raising issues, incidents and problems. And through ideas and directions, these means volunteered to serve personal interests, because the media is always subject to the control of the interests of the dominant powers, whether political or economic forces. So the political forces control the official media, and the economic forces impose their dominance over the funded media¹¹.

The propaganda activity is of great importance in adding elements of attraction and influence to the political discourse, which is prepared according to political goals,

⁶ -Jung, *The Dialectic of the Ego and the Unconscious*, p. 56.

⁷ -Lewis, *Group Psychology and Leadership*, p. 58.

⁸ -Abdel Hamid, *Studying the Public in Media Research*, p. 93, 97.

⁹ -Tarabay, *Social Behavior in the Unorganized Group*, p. 187.

¹⁰ -Abdel Hamid, *Studying the Audience in Media Research*, p. 110.

¹¹ -Ahmad, *Media and the Bulldozing of the Collective Mind*, p. 16.

so that the media appears as the shaper of societal behavior because of its power and influence in the era of the communication . The media may create a major role in the awareness of the individual or the decline of that awareness¹².

Funded media may cause societal chaos, so that chaos causes social confusion and human chaos, and among the foundations supporting chaos is propaganda and resonant slogans that color the minds of some and lead them to where my flock gathers.

One of the researchers gives us an example of the Arab Spring revolutions, stating that the slogans and chants that were used at that time had a great impact on subjugating mentalities, and among the slogans that were put forward in those revolutions was freedom / equality / democracy....., so the researcher believes that these words and slogans have a magical effect As if she had rubbed off on the problems they had previously¹³.

We also find that chaos revolves around multiple manifestations and forms. Chaos may come as a result of the dispersion of ideas to present collective rebellion. The group is always ready to rebel against the weak and bow meekly before the authority of the strong. We see from that that the obedient crowd always follows its extremist feelings to move alternately from chaos to slavery and from slavery to chaos¹⁴.

Among the distracting stimuli of ideas is imitation, as it invaded the mentalities of many European and non-European peoples with the idea of excitement through imitation, planting these immoral ideas through imitation, imitating a phenomenon or fashion, and performing multiple behaviors. This work is to show the bad as the good and the ugly as the beautiful. These forces represented a great danger creating chaos within the mind and the self. Humanity, because it relies on it from time to time, when a number of individuals raise a specific issue that takes its quantitative scale, and deals with collective ideas, so that imitation is done by the unconscious mass¹⁵.

Second: the double view and philosophical problems

Opinions conflicted and overlapped with each other about the phenomenon of group behavior, and researchers and psychologists differed in agreeing with this complex phenomenon, starting from the issue of group singularity, to the problem of final judgment on it. There are those who combined the two views without separation, and others found that human grouping differs from human individualism

¹² -Hassan Hadi, **The Impact of the Media in Shaping Knowledge**, pp. 364-365.

¹³ -Tarabay, **Social Behavior in Unorganized Groups**, p. 98, 79.

¹⁴ -Gustave Le Bon ‘**The Crowd** ‘p:32.

¹⁵ -Gustave Le Bon ‘**The Crowd** ‘p:74

in that grouping is governed by different interests and multiple duties, while the individual is the master of himself and deals according to his personal interest.

This theoretical difference called for a careful scientific discussion, until one of the researchers found that the group feels, thinks, and acts in a completely different way than that felt, thought, and acted by each of them if he was in isolation, and these specific thoughts and feelings are not generated or transformed into actions except in the case of individuals. . who form a large number of heterogeneous elements, for the individual would be more balanced if he were isolated from the group, and the individual within the group gains nothing from his presence with them except the number which gives him a sense of indomitable power, and if he were alone he would have retained it by virtue of mental dominance¹⁶.

It is not possible to rely on this opinion as a prior judgment, so it is not correct to evaluate the individual with his preference because some of them do not adopt the legal pattern and systematic control, while there are those who disagree with this opinion and find that individuals are more aware if they are members of the group because their awareness of the difference is less in the case of their exclusivity While they are more aware of this difference if they are a group¹⁷.

We also find that there is confusion in opinions, as some had a double view that combined good and bad, as philosophers and psychologists declare that the nature of the mob is once very humane, another very brutal, sometimes very heroic, and the next time very cowardly. Studying these circumstances helps us to understand their outlaw nature¹⁸.

And this mixture resulted from philosophical views confirming that these qualities emanating from the crowd were not a fixed rule, whether in positive or negative, but it is a rule that is observed repeatedly¹⁹.

When we focus more, we find an opinion closer to what was presented above, which is to include collective formation according to the stimulus and its type, so that the response takes place, that is, the whole is not judged negatively or positively, but rather it is up to the stimuli, as they may be noble or savage societies²⁰.

This opinion is due to the nature of the individual and his behavior according to the exciting causes to which he is subject, meaning that the crowd is at the mercy of the

¹⁶ -Gustave Le Bon ‘ The Growd ‘p: 15 ,17.

¹⁷ -Zayed, The Psychology of Intergroup Relations, p. 45.

¹⁸ -Boris Sidis ‘A STUDY OF THE MOB ‘p:1.

¹⁹ -Gustave Le Bon ‘The Growd ‘p:35.

²⁰ -Tarabay, Social Behavior in Unorganized Groups, p. 33.

external exciting causes, and this reflects to us that the individual affiliated with the group is the slave of the impulses that he receives²¹.

It is worth stopping at what is attributed to the mind of collective actions under the pretext that reason and logical arguments cannot confront some formulas and slogans²².

This is contrary to logic, since the mind is the system and the guide. Whoever rules his mind stays away from gatherings and realizes what is right from them. Psychologists describe those with collective behavior as primitive, and there are those who describe them as beasts and call them the word herd, because their behavior is more like an animal society than a human one²³.

The mind is a system by which it comprehends matters, and this is what the jurists talked about in worship and transactions and the like, and with the mind things are organized and corrected, as Imam Ali, peace be upon him, said. : (A person's mind is his system)²⁴, so let no one who rules his mind make a mistake, and the Commander of the Faithful - pbuh - confirms by saying (The mind does not harm its owner)²⁵.

We conclude from what has been said that collective behavior in all stages of time and historical era was disorganized and was governed by the dominant trend once and emotion again, to conclude from that that the gathering that lacks reason is positive or negative collective behavior. It cannot be relied upon, it is far from rational divine la

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²¹ -Gustave Le Bon ‘The Crowd ‘p:21.

²² -Tarabay, Social Behavior in Unorganized Groups, p. 37.

²³ -Tarabay, Social Behavior in Unorganized Groups, p. 47.

²⁴ -Al-aimidi, Gharar al-Hakam, p. 264

²⁵ -Ibn Abi Al-Hadid, Explanation of Nahj Al-Balagha, 20/323.

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