The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach

The Case of Modern Communications Technology and Media

Taieb lammari [1] Ahmed Bacher [2]

[1]*Mohamed Khider University of Biskra, Algeria, Email: lammari-taieb@univ-biskra.dz*

[2]*Mohamed Khider University of Biskra, Algeria, Email: a.bechar@univ-biskra.dz*

Abstract:

The current paper undertakes to inquire ethnographically the negative roles of cultural globalization (namely, communication technology and social media) on the traditional Algerian family. It is widely acknowledge that cultural globalization serves different purposes according to what the stakeholders want from it. it is perceived that through communication technology and social media the manipulation of societies culturally, economically, and identitywise. The imposition of Western socio-cultural values on traditional families would eventually lead to the disintegration of national identity and giving way to foreign cultural values to take over.

Keywords: Cultural Globalization; modern communication technology and media; values; Algerian family

Corresponding Author: Taieb lammari, *Email: lammari-taieb@univ-biskra.dz*

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

1. Introduction:

Human culture includes everything man-made, both material and incorporeal, and is interrelated to man's needs. Despite their diversity and difference, these needs are relative to the immutable law of change and transformation. The latter is in the final analysis the law of existence. It is interesting to note that the components of culture do not remain constant. In fact, they are in constant dynamic transformation on account of a panoply of internal as well as external factors. This what accounts for cultural exchange between societies due cultural interplay. This interplay facilitates lending and borrowing of both material and incorporeal cultural patterns under the stimulation of different factors among which communication technology and media.

2. Background to the Study

A good number of scholars perceive culture as an aspect of globalization in equal footing with other aspects such politics and economy. A close analysis the objectives and proponents of globalization would reveal that this paradigm is short of fulfilling. Cultural globalization is an end its own right through politics and economy utilizing such instruments as communication technology and (social) media (satellite channels, the Internet, and mobile telephones, etc.). Culture is at the crux of globalization. Furthermore, culture is the independent expression of identity. As globalization necessitates that local cultures give way to the one world, it becomes evident that local cultures with all their social, religious, and moral values need be integrated in the orbit of a globalized culture thanks to the tentacles of communication technology and (social) media in the framework of acculturation that affects all socio-cultural levels. it is not possible,

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

therefore, for cultural change to be horizontally and vertically limited to the same level or in-between other layers.

Equally important in any analysis of acculturation is to take into consideration the dominant and dominated sections. In case this criterion is scrupulously observed than there will be no exclusive sender-culture or receiver-culture. In fact, acculturation is never one way if the objective is to develop society culturally, socially, politically, and economically. Otherwise, ramifications will be dramatic as cultural complex is occasioned, and the manifestation of social structure within society is established. The Algerian society precisely witnesses such unauthentic changes in behavior and attitudes that have come in the wake of the widespread use of communication technology and social media. It is within the range of this inquiry to address the following questions: What is cultural globalization? What are its instruments and objectives? And what are its social and moral impacts on the Algerian family and society?

3. The Importance of the inquiry

The current inquiry inspires its importance from the fact that it attempts to understand what makes cultural globalization and its direct ramifications on the Algerian individual, community, and institution. It is incumbent upon the inquiry to provide factual outcomes that might be beneficial for human, social, and cultural development.

4. Outcomes of the inquiry

The present inquiry aims to: (1) spot light on the Algerian socio-cultural reality with a view of outlining the manifestations of cultural propagation, acculturation, borrowing, adaptation within the Algerian

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

society as reflected in its culture and societal values, (2) point out to the role of communication technology and social media in the propagation of unauthentic, western values among Algerian youth, and its ramifications on the daily socio-cultural.

5. Research Methodology

This inquiry is grounded in the principles of ethnography in conducting observation as well as data collection. It is based on participant observation as it endeavors to study individuals in their natural environment while they perform their routine activities. So, social participation is a necessary procedure to be able to accurately collect and report data.

6. Definitions of Cultural Globalization

Globalization is the 20th c. buzzword and has eventually turned into a household term. It has attracted scholars from different disciplines to identify it ontologically as well as epistemologically.

Globalization derives from Latin *globus* meaning a sphere or a round mass. By extension it refers to the Earth as it has turned out to be round. This accounts for the use of globe in many English expressions such as the terrestrial globe, Globe Trotters, etc. As a final comment, globe refers to anything associated with the Earth, its astronomical aspects, its peoples' distributions, its natural and human resources.

With technological advancement and geo-political complex relations, the world has proved to be a "small village". The political, social (i.e., migration as well as human mobility), and economic relations led to the emergence of a new concept "Globalization",

which gained popularity and semantics over the years. According to the French economist Loriot, globalization does not specifically refer to roundness or spherical shapes, but rather it indicates the progress without borders that the world witnesses. In other terms, globalization means anything close by, available, and in uninterrupted communication. Since the 1970s, these are the features of the new world where internationalization is replaced by globalization.

As for the Arab scholar Al Jabiri, globalization surmounts the state, the nation, and homeland, which occasions eventually dismemberment and deconstruction. As cynical as this approach may appear, it denotes that globalization disregards local cultures, languages, values, and boundaries, and, therefore, some cultures will be disintegrated, and they may risk fading away.

Overall, scholars are divided as far globalization is concerned. For some, it is more a limited historical period than a social phenomenon. For others, it is a host of economic phenomena. Some cynical scholars, they believe that it is the hegemony of the New World Order. Finally, some other think that it is the rejection of the origins of the nations' independent knowledge production.

7. Categories of Globalization

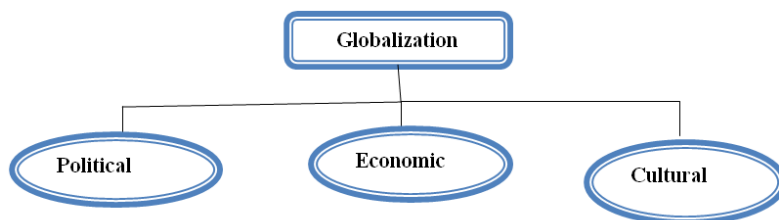Scholars classify globalization into two broad categories and these overlap.

Fig.1 Categories of globalization

Each category is briefly defined so that it will be easy to identify the overlap.

7.1. Political Globalization

Political globalization makes Western democracy a model that need be fostered by nations which used to be managed by socialist, communist, and dictatorial regimes.

7.2. Economic Globalization

Economic globalization was the first to emerge. Thanks to philosophical and economic principles of laissez-faire and free trade that led to the supremacy of Western economies.

7.3. Cultural Globalization

Cultural globalization is the generalization of the American way of life across the world. after World War II, the USA became the world's superpower and its products such as Coca-Cola, McDonald's, and Hollywood were symbols of affluence and progress. Although the USA did not impose its culture by the force of arms as did the French for instance, most peoples who were in contact with American were

fascinated with American economic and cultural ideals of consumerism.

In the 1990s, the Soviet Union and communist countries of Eastern Europe witnessed the collapse of socialism. The Soviet Union, once the godfather of communism and socialist democracies, disintegrated into fifteen republics. Most of which adopted reforms that were modeled up according to Western democracies and laissez-faire. This attitude encouraged some scholars to believe that cultural globalization is nothing more than the incessant efforts to impose definite cultural values on other nations through different instruments.

In wide brief, cultural globalization can be identified as the generalization of Westernization, mainly Americanization, of the world by manipulating other nations' cultural values. Muslim culture has been unfortunately not immune to these dramatic changes.

8.Manifestations of Cultural Globalization

It is obvious that cultural globalization in many ways. These are undertaken with some illustration.

8.1. Language

Whether you are reading newspapers, watching television shows, walking in the streets, it is no short of bewildering to note the physical manifestation of cultural globalization. It is not uncommon to come across commercials, shops, consumer products, graffiti, song video clips, reality TV shows, and even personal names all bear Western words.

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

The hegemony of one particular foreigner language at the expense of the local culture and language which eventually leads to low self-esteem and living in denial. The local language and culture would appear as incapable of emulating the foreign language. Yet another issue that is no less destructive to local culture and language is the adoption of Western values that are not compatible of local cultural and social values such ad dating, young male-female friendship, and dressing code.

Hollywood commercialization of individualism, stardom and celebrity has created another "pervert" perception of the self. Thus, awareness is high jacked as intellectual and cultural values of the state and nation become manipulated. As a final analysis, taking control of the language enables "the others" to control the local culture.

9. Negative Effects of Cultural Globalization

It should useful at this stage to define culture to be able to understand the range of the negative effects of cultural globalization. Defining culture is, however, an intricate undertaking. According to Williams (1984, p.87), culture is a challenging concept in English as the term itself developed in different ways over the years. For convenience' sake, culture may refer to "the values, customs, beliefs, and symbolic practices by which men and women live" (Eagleton 2016, p.1). Based upon the definition above, culture refers to faith, language, attitudes, customs, art, behavior as far as individuals, communities, societies, peoples, and nations are concerned. In wide brief, culture is what differentiates societies economically, politically, and socially from one another.

As the world has turned out to be a "Global Village", it becomes self-evident that empowered cultures would impose their will

on the weaker cultures. It may not be cynical to claim that cultural globalization destroys individuality and by the same token the belonging to the nation: Individual are taken apart. Westernization of local culture creates conflicts within that particular culture, which eventually occasions violent tendencies. Westernization, and more particularly Americanization, helps mandate foreign culture on local culture.

10. Manifestation of Cultural Globalization

Empowered cultures seem to snobbishly approach others in insulting ways.

➤ They accuse weaker societies of lacking free press;

➤ They try to intimidate weaker societies;

➤ They commercialize western cultural values through media and movies;

➤ They provide internet services to manipulate weaker cultures;

➤ They issue manipulated reports on contentious issues such women's rights, and the rights of LBGT, etc.

11. Objectives of Cultural Objectives

Cultural globalization savagely pursues to achieve the destruction of weaker cultures by:

➤ undermining local cultural values in favor of Western values;

➤ encouraging free trade;

➢ passing internationals laws modeled up on Western (mainly American) laws;

➢ generalizing American lifestyle at the expense of local cultural values;

➢ marginalizing local cultures and beliefs for the benefit of more modern Western cultural assumptions;

➢ manipulating individuals and their private lives;

➢ propagating ideas that denigrate national and cultural belonging;

A posteriori, cultural globalization seeks to "haunt" the virtual space.

12. Modern Communication Media

Communication derives from the Latin word *communicare* meaning to share, to impart. Alkhuza'i (2004, p.26) states that communication may refer to what is common between sender and receiver. Communication can, therefore, be linguistic or non-linguistic. In the same vein, Alshanqiti (1996, p.15) believes that communication is a process where interlocutors send and receive verbal and non-verbal messages of common interest to both. The two parties could be individuals or institutions whose communication can be directly or indirectly established.

Communication is characterized by eight key elements: source, sender, receiver, message, medium, environment, context, and feedback as illustrated below.
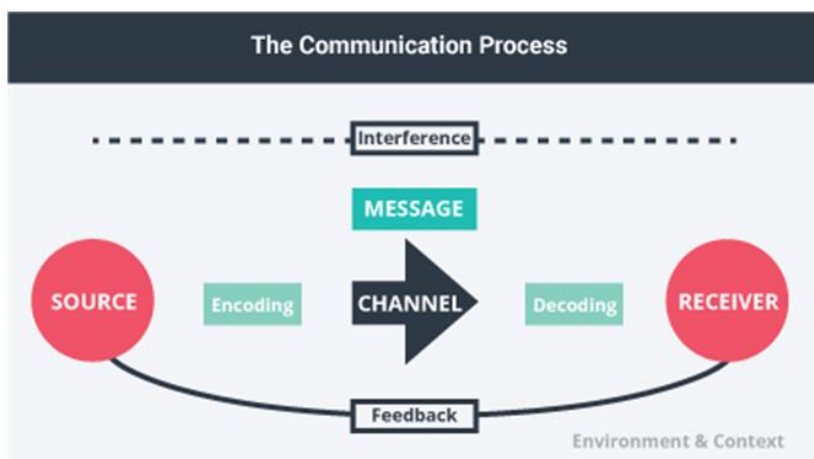
Fig.1 The communication process by Laura Underwood

12.1 Sender/ Source: It is the one who encodes the message to his/ her interlocutor.

12.2 Receiver: It is the one who decodes the message and prepares a feedback.

12.3 Message: It is the subject matter that the sender/ source encodes. It could be verbal or non-verbal or both when words are stressed by particular gestures.

12.4 Feedback: It is the adequate response to the encoded message. It is prepared by both sender and receiver in turn taking.

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

12.5 Context: It refers to the factors surrounding communication turn taking. It addresses the following questions: Who is talking? What is s/he saying? Why is s/he saying it? To whom is s/he talking? And through what channels?

12.6 Interference: It is generally understood the natural environment with all its elements that prevent a "perfect" event of communication. If the conversation is taking place in the street, the noise occasioned by cars passing by, road works, and people shouting, etc. In sum, interference is the deliberate or spontaneous disturbance that disrupts either partly or *in toto* communication.

12.7 Environment: The environment is the physical and psychological space in which the communication is happening (Mclean, 2005). It addresses the questions: How formal or informal is communication between the interlocutors?

Communication establishes *rapport* between interlocutors who are engaged in sharing information. When interlocutors are actively engaged in communication, it is said that the rapport is good. When communication witnesses a breach, rapport is said to be disrupted. Communication media (namely, social media) attempts to Westernized local cultural values and standards, which are inherently different from those imposed. It should be noted that cultural values refer to a society's wide selective behavior of expectations, tendencies, priorities, duties, and responsibilities, etc. that may not be necessarily compatible with their Western ones.

It is widely acknowledged that television, telephone, the Internet, and computers are among the most influential media in human culture. According to Belgueziz (1997, p.230), television provides pictures that artistically and artfully put together to produce

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

symbols, values, and messages that heavily impacts viewers across the world. As TV pictures are so appealing, it has become evident that viewers' perceptions, opinions, and attitudes are shaped, which makes the relationship of culture and TV is two ways "The relationship between TV and culture is characterized by influencer-influenced" (Tabala, 1995, p.156) . It is useful to note that the introduction of computers with its corollary product, i.e., the Internet, has come up with interactive culture. In the same breath, Azzi (2003, p.295) believes that culture accommodates communication media. Thus, the Internet provides an opportunity to a web or cluster of users to exchange ideas freely, which is basically human to share with others (Alfarra, 1999, p.373). The infinite potential of the Internet subconsciously reinforced this feeling (Abdelhafidh, 2005, p.91).

Smart phones have developed so such an extent that it has become a computer in miniature. When different applications are stored in the smart phones, the latter enables the users to pay their bills, order commodities, access to email boxes and facebook pages, send and receive messages of different types, and take as well as share pictures, etc. The uses of smart phones are increasing by the day, which is no short of amazing and disconcerting.

13. Values of the Algerian traditional family

The Algerian traditional family is characterized by its family bonds and the complex relations between its members. Belonging to an Algerian family means that each individual has a role to play and a duty vis-a-vis the other members. From that perspective, this inquiry will try to identify the traditional family and the complex relations that bond its members.

Table 1. Traditional family in Algeria

Features	Descriptions
Size	The Algerian traditional family is famously large. This extensive size means that small families make up the large family which share the same last name (i.e., Surname). The notion of Dar Alkebira (the Big House) is part and parcel of a traditional family where the authority belongs to the grandfather or father.
Structure	1. **Patriarchal**: The traditional family is patriarchal in the sense that it is the elder of the family who has the authority to decide in great matters. According to Alhaidari (2003, p.303) patriarchal structure is psychological, social, and cultural structure that developed over the years on account of historical and civilizational circumstances which occasioned traditional economic and behavioral patterns. this patriarchal systems has its specificities and is a living social reality specific to the Arab world. 2. **Agnotic**: Female members of the family bear their fathers' names and are under the latter's authority. Arab family members requires that these behave in a particular way according to what the family sees fit and thanks to this strong family ties individual members are protected in adversities (Boutenfouchte, 1984, Chagroun, 1990). This refers to the auxiliary self which strengthens family bonds so much so that endogamy practice is common (Ghorbal, 1981, p.

	421-429).
Values	Honor is the value most cherished in the Algerian traditional family as it is the case of all the other Arab families (Chagroun, 1990). Honor is also known locally by Alhorma, certain values such as women are jealously observed. furthermore, gentlemanlike and ladylike behavior is positively perceived throughout all traditional families. Intimacy, i.e., sexualilty, is perceived from modesty (or reserve) perspective " Honor and reserve are duties are monitored ... they are part of a true Islamic and Arab culture" (Bouhadiba, 1988, p.54-64). Thus, intimacy is performed far from the eyes of the public despite the fact it is meant for reproduction, it is falls under the rubric of taboo (Alhaidari, 2003, pp.273-4)
Nature	Sociable, generous, and hospitable are the features of the traditional families in Algeria.

The Algerian traditional family is, therefore, rooted in the patriarchal system like all the other Arab families with all its historical, economic, social, and cultural complexities.

14. Role of Females in the Traditional Family

It may seem paradoxical to note that the Arab history is replete with great women who fought with the sword, issued fetwas, governed with an iron fist, and wrote books and poetry such as Belqis,

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

Aisha-the wife of the Messenger's (PBUH), Khawla bint Azwar, Shajaret E'Durr, Lalla Fatma N'Soumer, and many others. Nonetheless, traditional Arab women have had an ancillary position: They are meant for sensual pleasure, giving birth to babies, upbringing, taking care the household; they give way to male members of the family as they serve their food even if the members of the family are younger; this position is reinforced by socialization wherein girls are perceived as a burden (Abdou, 1980, pp.80-1). Also, the authority of the father assigns girls to abide at home at all times. In short, it is the family that socializes gender-based attitudes.

15. Socio-Psychological Effects of Social Media on the Algerian Society

The Algerian society has witnessed a remarkable evolutionary shift in its cultural, social and economic structures, which is the focus of this section of the current inquiry. The appearance of a middle classes made mostly of civil servants who have started to do away with extended families and adopt an individualistic ideals imported- to put it mildly- from Western lifestyle (Chabra, 1996, p.101). Homes for the elderly have started to spring up like mushrooms have become household practice, which goes against the very basic value of the traditional families. Emotional and physical distancing has become a tolerated practice as civil servants are well-known for their mobility on account of the nature of their jobs. Salama (2002, p. 282) notes that this mobility has weakened family ties.

Working women have also contributed to the loosening of the family ties. Husband-wife relations start to witness emotional distancing; children are left for day-care; mothers have little time to

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

devote to the welfare of the family. All these may have negative effects on children's psyche in the long term (Hassan, 1981, p.17).

Female education has helped girls to avoid home tasks and acquire unwanted attitudes from traditional family point of view.

The Arab now faces dramatic challenges to his authority especially as women are highly educated and seriously involved in having their rights recognized. This dire situation prevents the Arab man from protecting his household *horma*- to put in Chagroun's words- for fear of being negatively perceived by the other members of the family.

It is noteworthy to mention the widening generation gap. Youth represent 75% of the Algerian population, and having received formal education unlike their parents, they have started to be critical to how their parents have lived and cherished. They tend to prefer modern lifestyle and are in favor of radical societal changes that fit the 21st c. demands. Traditional values do not seem to be in their eyes appealing. Communication technology and social media have embellished Western values (freedom, affluence, and economic opportunities, etc.), which has deepened the gap between generations. It is not uncommon for younger generations to perceive their culture as despotic and living in dark ages. This dissonance is problematic in the long run.

Communication technology and social seem to represent an epiphanical moment for young girls who are home-bound. Thanks to social media and TV programs, they have started to express their criticism to the authority of the fathers and brothers. A number of them have developed complex relations with "boyfriends" on their

The Role of Cultural Globalization in the Transformation of the Social Values of the Algerian Family and its Socio-psychological Effects on the Algerian Society- An Anthropological Approach " The Case of Modern Communications Technology and Media" _____
_____ Taieb lammari/ Ahmed Bacher

facebook pages to make a point that they are free in body and mind. Marriage is another option if the person asking for hands is economically better off. Only through this kind of marriage that they break away with paternal authority although a marital authority may establish itself instead of the previous one (Abdou, 1980, p.83). Eloping with a facebook boyfriend if parents refuse his marriage proposal has turned out to be the bane of the traditional family as shame would stick for a long time (Boutka, 2001).

The Algerian family faces a true challenge caused by the rampant and uncontrolled access to social media. The inherited moral values are constantly threatened by the widespread of Western and more particularly American lifestyle as depicted shamelessly by media. What was taboo in the traditional family has turned out to be modernity and tolerance.

16. Psycho-Clinical Evidence

In his report prepared for the Swiss Committee for Psychotherapy at the International Conference of Psychological Disorders, Prof. Nicholas Sutorius (2007) advances horrifying figures: Two million Algerians are in dire need of psychotherapy, and between 3% to 7% of the population need psychological and psychiatric treatment. An American study corroborates that between 11% and 12% of Algerians suffer from psychological disorders(Echerouk newspaper (2007).

In an official visit to a psychological-psychiatric clinic run by Dr. Bouguezzata-Bensalah, the following psychological and psychiatric disorders are listed down. It is should be noted that these disorders concern mainly women who suffered from male excessive authority:

Table 2. List of women-related psychological disorders

Stress	*Feeling of pressure due some constraints*	Significant increase in domestic violence.
Persecutory Delusion	*The sufferer feels that s/he is victim of persecution (harm). No evidence of such claim is provided.*	Evil eye and black magic that aim to harm women because of some privileges (only sons, affluence, etc.) are often mentioned.
Hysterical Neurosis	*Out of control emotionally laden behavior*	Women often suffer from psychological paralysis, amnesiac, pain sensation
Acute Delirium Puffs	*Disconnection from reality*	Women patients start talking about world from other dimension: marrying a jinn
Hypocondriac Depression	*Irrational fear of diseases*	Breast cancer, Covid-19, and other diseases cause a great deal of stress to women regardless of their socio-economic status
Schizophrenia	*Wrong interpretation of reality*	Women sufferers misinterpret who they are and people's behavior.

Neurosis is very common among Algerian women due the social and economic constraints beside lack of faith and education.

Conclusion:

In this paper, cultural globalization has been discussed in connection with the Algerian cultural values. It is the uncontrolled use and lack of awareness as to the negative aspects of communication technology and social media that would occasion devastating outcomes both at the individual and societal levels. It is the individual's and nation's identity that would be the first casualty as the sense of belonging weakens so much so that the individual and the nation would witness a sense of *dépaysement*, a disorientation that would lead to psychological and cultural conflicts. A comprehensive State policy needs be implemented to protect citizens from the negative effects of cultural globalization.

↓ References:

1. McLean, S. (2005). *The basics of interpersonal communication*. Allyn & Bacon.

2. Eagleton, T. (2016). *Culture*. Yale University Press.

3. Williams,, . R. (1984). *A vocabulary of culture and society*. Fontana .

4. McLean, S. (2005). *The basics of interpersonal communication*. Allyn & Bacon.

5. Mahmoud, . H. (1981). *family and its problems*. Beirut, Lebanon: dar alnahdat alearabia.

6. Boutaka, K. (2001). *Madness between culture and power* (Thèse de Magister). Department of Sociology, University of Algiers, algiers.

7. Samir , A. (1980). *Arab women between underdevelopment and liberation*. Beirut, Lebanon: New Horizons House.

8. Al-Farra , A. O. (1999). *Education and communication technology*. Jordan: House of Culture for publication and distribution.

9. Belkeziz, A. (1997). *Western audio-visual media system and cultural penetration in the problematic cultural relationship*. Beirut, Lebanon: Center for Arab Unity Studies.

10. Al-Shanqeeti, S. M. S. . (1996). *Introduction to the media*. Riyadh ،KSA: Dar World Books for printing, publishing and distribution.

11. Shabra, M. O. (1996). *Islam and the economic challenge*. Ammaan ،Jordan: Higher Institute of Islamic Thought.

12. Abdul Hafez , A. R. (2005). *The negative effects of globalization on the Arab world and ways to confront them*. Cairo Egypt: Madbouly Library.

13. Al-Haidari, I. (2003). *The patriarchal system and the problem of sex among the Arabs*. Beirut, Lebanon: Alsaaqi house.

14. Al-Khuzaie, H. (2004). *Communication skills in social work*. Jordan: Dar Al-Baraka for publication and distribution.