

Arab Family Cultural Globalization Containment Strategies

(An approach in Education Anthropology)

استراتيجيات العولمة الثقافية لاحتواء الأسرة العربية

(مقاربة في الانثروبولوجيا التربوية)

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Abstract: One of the goals that educational work with its different approaches, methods and orientations strives to achieve – in their entirety or at least partially - is to reinforce a general education for all society sectors, and with top priority family education. Focus on family being a social and civilizational obligation. Given the growing needs of individuals and groups for a better family education, and the fast and terrific development of the globalization phenomenon (ideas and behaviors) it has been made mandatory for family education to be fully accountable for its roles and missions. Family Education is the first incubator to build a normal human being, compatible and adapted to a changing reality constantly in motion imposed by globalization in all its manifestations.

Keywords: Globalization; Cultural Globalization; Family; Strategies; Challenges.

الملخص باللغة العربية: من الأهداف التي يسعى العمل التربوي – على اختلاف مناهجه، وطرائقه، وتوجهاته - جاهداً نحو تحقيقها، أو تحقيق جزءٍ منها - على أقلِّ التقديرات - تعزيز تربية عامة وشاملة، لجميع مجالات وقطاعات المجتمع، والتي من أولها وأولها: التربية الأسرية ذلك لأن الاهتمام بالأسرة حتمية مجتمعية من جهة، وحضارية من جهة أخرى؛ ومع تنامي حاجة الأفراد والجماعات الملحة لتربية أسرية أفضل، ومع التطور المتسارع والزهيب لظاهرة العولمة أفكاراً وسلوكات، أضى لزاماً على التربية الأسرية أن تضطلع بما أوكل إليها من أدوارٍ ومهامٍ باعتبارها المحضن الأول لبناء إنسانٍ سويٍّ متوافقٍ ومتكيفٍ مع واقعٍ متغيرٍ ودائم الحراك تفرضه العولمة بجميع تجلياتها.

الكلمات المفتاحية: العولمة؛ العولمة الثقافية؛ الأسرة؛ الاستراتيجيات؛ التحديات.

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Introduction

This research paper is an attempt to examine some of the theories and approaches that consider educational and social roles, which should be applied by the first socializing institution (the family) to ensure an intellectual and behavioral life to their children, and make them capable of facing all manifestations of globalization, in general and cultural globalization in particular.

The Objectives of the study:

The purpose of the actual study:

- To introduce an anthropological educational approach of the roles that the family must play in the coexistence with globalization in general and cultural globalization in particular.
- To attempt to establish empirical and theoretical approaches.
- To provide theoretical research (literature) of other points of view in the context of diversity and harmony perspective, not in a context of disagreement and contradiction.

The importance of the study:

The importance of this study appears in the following points:

- Youth education is no longer just the task and responsibility of a specific side, but has become a cause and a message of civilization shared by all the regular and irregular institutions of the nation.
- The emergence of the family's role - the first foundation and incubator - as an existential necessity and future inevitability, at a time of conflicts of civilization and human deviations.
- The educational role of the family of children to the values of coexistence with new ideas and their return to the criterion of authentic values.

Therefore, the hard work of highlighting the roles played by the family in raising children for this purpose has become very important in our time

Questions of the study

This article attempts to answer the following main question:

- What role does family education play in order to coexist with cultural globalization?

The following questions can be extrapolated from this question:

1. What is the conceptualization of family in Islamic religion and international conventions?
2. What is globalization and cultural globalization in terms (language and terminology)?
3. What are the strategic efforts of globalization to change the course of the local family?
4. What is the reality of Arab and Muslim family education (obstacles and challenges)?

5. The article ends with a set of propositions related to **the counter strategic methods** to rationalize the role of the family in the construction and preservation of the internal entity and to **face** the challenges of educational and cultural globalization.

Research Methodology :

In this type of research, researchers rely on the method of reading the literature on the phenomenon being studied, then analyze, interpret and conclude. All of which are included in the descriptive approach.

1 - What is the conceptualization of family in the Islamic religion and international conventions?

1.1 - Family in language:

Ibn Manzur said: "the family of a man: his relative clan and band; because he gets strengths from them. Then family is the relative clan of a man "(Ibn Manzour (1982), p: 01/141)

The Koran mentions couples, children, and grand children in the sense of family; Almighty God said: (Allah has given you wives from among yourselves, and has produced for you from your wives children and grandchildren. And has provided you with good things. Will they then believe in falsehood and deny the blessing of Allah? (An-Nahl: 72)

The Qur'an interpreter Abdul Rahman al-Saadi says: That is: "He has created for you spouses for your help and service, and children who meet your needs and benefit many ways. (Saadi, (2013), 397)

1-2. The concept of family in international conventions:

By extrapolating the international trends on the concept "family" one can find four trends:

The first trend: The one that defined the concept of family by referring to its location in society, because it is the fundamental and natural cell of the family. (Al-Tuwaijri, 1999), p. 128)

The second trend: the concept of family was based on the impact of the relationship between a man and a woman in which the conditions of the meeting provided for in Article 16 of the Universal Declaration of Human Rights and the Article 23 of the International Covenant on Civil and Political Rights

Third trend: The concept of family in this trend begins with the preamble of the convention on the rights of the child and article 16 of the Convention on the Elimination of All Forms of Discrimination against Women. (United Nations Website www.un.org/arabic)

The fourth trend: The family is considered as the main element of society, its members exercise functions, as well as rights and duties; the family is responsible for education and training.

The Universal Declaration of Human Rights has stated that the family is the natural and fundamental unit of society and has the right to the protection of society and the state. (Universal Declaration of Human Rights, Article 16/03)

In a thorough analysis of the above definitions, they have been consistent in many elements; some researchers have therefore chosen to define the family as "the social institution resulting from the union of a man and a woman with a contract to establish the foundation that contributes to the construction of society and its elements. Most important, husband and wife and children: (Shahin 1420, p: 37,38)

The Algerian Constitution contains numerous provisions obliging society and the State to provide adequate protection for the family in various fields. Article 65 of the 1976 Constitution (1976 Constitution, Article 65 (

Article 55 of the 1989 Constitution (1989 Constitution, Article 55) broadens the issue of the protection of the family by the preamble to Article 62, which states that fathers should be required to raise their children and It was reaffirmed by the 1996 Constitution, which reformulated the text under Articles 58 and 65 (1996 Constitution, Articles 58 and 65).

2. Globalization: language and terminology?

2.1. Globalization in language:

From the meanings of globalization, we find the meaning of the process, and to make it global, which defines the meaning of the terminology.

In Arabic: «Globalization (AWLAMA) is therefore a noun that comes from the word world (ALAM)." (Atiq (1990), 70/71)

2-2. The term globalization:

When we examine a set of definitions and concepts based on the word "globalization", we find that they fall into four perspectives trends:

The first trend assumes that globalization is a new world order endowed with tools, means and elements at the end of a century filled with different evolutions, alternatives and programs in modern human history. (Seyar (2000), pp. 77/7)

This definition is insufficient because it neglects the dimensions of change in nations, such as cultural, economic, social and political dimensions. Because these dimensions represent a complex network of relationships and links. The negligence of this approach leads to a unilateral vision.

The second trend confirms that the term "globalization" brings us to the idea of cosmicism and the unity of the planet, which expresses a situation in which there are no boundaries between nations that become one world. So that the world is transformed into a global village. Even the world has become a small cosmopolitan village.

The third trend is that globalization is a global movement that seeks to put the world under the control of a single power. Today, this force is America.

The fourth trend, which considers globalization as an increase in the degree of interdependence between human societies through the process of circulation of goods, capital, production techniques, people and information. A complete definition of definitions can be chosen, implying that globalization is in fact: a great overlap of economic affairs, society, politics, culture and behavior of people without regard to the political borders of the States or their homeland. , Or to a particular state, and also without the need for government action (Larsson, Thomas, 2001) p: 9)

Therefore, the political, cultural and economic concept of globalization is based on a general vision that incorporates all the variables that the world has experienced since the early 1990s. (Al-Tuwaijri, 1999), p. 128)

3- What are the efforts of globalization to change the course of the local family ?

* The first thing a researcher should do is to ask the following question: Why change the family model? (Why the globalization of the family)?

3-1. what are the means used by globalization to contain the local family?

Western researchers and politicians have sought to diversify the means and mechanisms by which they achieve the globalization of life within local families in their behaviors, systems, and laws and attempt to impose the Western model on human being social life.

Despite the large number and diversity of these instruments, the most common can be summarized as follows:

3.1.1. The use of forces and dominant political leaders in the world:

The events of September 11, 2001, were marked by significant global changes by the United States, seeking to create the broadest possible changes and disruptions through military, political, and economic interventions in the Arab and Islamic regions. . , Which - in its social aspect - promotes gender equality, sexual liberation, homosexuality - and the legality of abortion as well as other issues.

3.1.2. The wide and terrible use of the media in all its forms and types (printed, audio and video), satellite channels, newspapers, magazines, the Web and other media. This is a scene on the ground.

3.1.3. The use of global governance institutions, particularly the United Nations, the International Monetary Fund and the World Bank. In recent years - especially in the nineties calendar - the intensification of human rights activists and international feminist movements, the movements of their efforts to transfer its programs and projects of speech and the level of endoscopy, at the level of implementation and action, and the cultural, ethical and social frameworks - for some peoples of Western civilizations - The global public domain, taking advantage of the tyranny of globalization, through the implementation of place of conferences and conventions, during which various family issues were discussed, including :

A- The first World Conference on Population, held in Bucharest (Romania) in 1974,

B- The World Conference of the International Women's Year, held in Mexico City (1975)

C. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979,

D- The World Conference on the United Nations Decade for Women, held in Copenhagen in 1980,

E- International Conference on Population, held in Mexico City (1984)

F- The course on the elimination of discrimination against women, held in New York in 1984.

Among the recommendations made at these international conferences:

First: With regard to sexual and reproductive health issues:

"Governments should take active steps to implement programs to establish and strengthen preventive and curative health facilities, including safe and effective, women-centered and women-led genetic health care", said the report of the World Conference on Environment and Development (Rio de Janeiro, 1992). Programs must fully support the productive role, reproductive role and well-being of productive women "(Report of the World Conference on Environment and Development / Rio de Janeiro, 1992: Chapter XXIV / 24-3 e)

Second: With regard to the procedures for disposing of early marriage:

The report of the International Conference on Population (Mexico) (1984) states:

Encourage community education to change cultural attitudes that recognize pregnancy at an early age, recognizing that teenage pregnancies - whether married or unmarried - have adverse effects on the prevalence of morbidity and mortality. Maternal and infant mortality»

(Report of the Fourth World Conference on Women, Beijing, 1995: Chapter IV.C, pp. Chap I, Annex I, C, Undertaking (4 / k), p.19).

Third : With respect to the procedures for authorizing other types of conjugal relationships other than marriage, through the recognition of other forms of family:

The report of the World Summit for Social Development / Copenhagen (1995)

(Report of the International Conference on Population / Mexico, 1984: chapter IB, III, paragraph 22), recommendation 18 / p.22)

Fourth: With regard to unwanted pregnancies and means of prevention:

The report of the Fourth World Conference on Women (Beijing, 1995):

"Adolescents are more vulnerable - biologically, socially and psychologically - than adults to sexual abuse, violence, prostitution and the consequences of premature and unprotected sex." The trend towards early sexual experiences - with the lack of information and services - increases the risk of unwanted and very early pregnancy, as well as the risk of infection with HIV and other sexually transmitted diseases.

Fifth: Regarding the divorce procedures of the parents of the children, included in:

The report of the Fourth World Conference on Women (Beijing, 1995):

«Elimination of Legal, Regulatory and Social Barriers to Sexual and Reproductive Health Education in Formal Education Programs on Women's Health Problems "

Sixth: With regard to birth control procedures, included in The report of the Fourth World Conference on Women (Beijing, 1995)

"Recognize the fundamental right of all couples and individuals to freely and responsibly decide the number of their children, the period of separation between them and the time of their birth, and to have the necessary information and means to do it "

Seventh: concerning the procedures of deprivation of men's authority over women, including:

"Civil laws - especially family laws - should be revised to eliminate discriminatory practices - wherever they exist - where women are found to be deficient and the legal capacity of married women.

Eighth: Regarding abortion procedures, including:

The report of the Fourth World Conference on Women (Beijing, 1995:

"Consideration should be given to revising laws providing for punitive measures against women who perform illegal abortions". This report opens the door to the issue of abortion on the one hand, and broadens its practice on the other.

4- What is the reality of Arab and Islamic family education (obstacles and challenges?)

The Arab and Muslim family is confronted with a very ambitious project aimed at changing their way through the globalization of social and cultural aspects of life through conferences, international forums, and conventions imposing on the world the values and culture of the world. Western society; All because the family is the first incubator of young people. As a result, Muslim families - Arab or non-Arab - have been confronted with a series of cultural and social challenges that have been imposed on them in a variety of ways, some of which may be mentioned for illustration.

4.1. Cultural challenges

Contemporary Muslim families (Arab or non-Arab) face a network of cultural challenges, including:

4.1.1. The prevalence of religious illiteracy in contemporary Islamic societies:

Despite the progress and development made in the lives of families In order to make life easy and enjoyable, However, religious illiteracy has spread in many families: on the one hand, and on the other hand, the world powers Dominant strives to establish global societies within the Islamic nation, whose task is to isolate religion from aspects of life.

This has resulted in a dramatic decline in educational attainment and a terrible waste of educational work, with a weakening of the role of advocacy and guidance in mosques, schools, and public and private institutions. It is because of the ignorance of many families - parents and mothers - strict rules of Islam by choosing the right way to raise children, so that these families have become a bowl of enemies coming from the world. inside and outside.

4.1.2. Distortion of the brilliant educational image of Muslim women:

The intellectual and cultural globalization came with concepts to study well, with brilliant names, and these (slogans) like: freedom, liberation, progress, urbanization, equality of the sexes ... and all these intellectual, social and artistic efforts!! Destined to change the course of local families.

4.1.3. Disseminate sexual and moral freedom.

At this time, the era of globalization, there are attempts to intensify the Muslim family - There have been significant distortions in the structure of the modern Muslim family. The United Nations have attempted to organize numerous conferences, conventions and treaties with explicit goals on family

issues, and an urgent call to create a culture of freedom of possession of the body, sexual pornography and advocacy for forms of discrimination. Muslim family alternatives.

4.2. Social challenges

The family is the foundation of society, it is the first constituent element of the nation with its cohesion, makes it face challenges to contain and dissolve it. This is an important topic that needs to be addressed at conferences and forums in different parts of the world .

To carry out these projects and plans, several avenues have been taken to serve these projects, including:

4.2.1. International agreements and conferences:

These agreements ignore peoples' beliefs , traditions, customs, and resolutions, contrary to the assets of Islamic law. One of the most important of these challenges produced by international agreements and conferences in perpetuating the Western concept of the family with its diverse forms where "Western society recognizes the legitimacy of the plurality of family forms as well as its full rights, and its granted carekits, and Azlha public tenders in housing, medications and board, and the symptoms of aging insurance, that are include in charters of common property "

(Report of the Fourth World Conference on Women (Beijing, 1995: chapter IV-L281 (e), p.

4.2.2. Funding of women's NGOs by the US Congress:

The goal is to exploit these associations to serve the interests of their financiers and achieve their objectives. The US Congress, through its institutions providing funding according to these reports, is the main financier of these associations and other organizations.

The most important challenges facing the Muslim family in the social field are:

- 1 - Family fracture: this cracking is the result of a number of factors, the most important of which are:
 - A - The weakness of parental authority over children and the rebellion of children concerning many ideas and behaviors.
 - B- Weakness of the legal guardianship which manages the affairs of the family in an atmosphere of cooperation and consultation.
- 2 - The abandonment of a number of parents certain family roles, using housekeepers and educators. This behavior began to spread in our country, Algeria.
3. Call for Birth Restrictions or what may be called "offspring"
- 5 - **A proposal to rationalize the role of the family in the construction and preservation of the internal entity and to meet the challenges of the globalization of education.**

To maintain the family entity in a time of globalization, we can propose a set of proposals, realized through two points:

- The first is to protect the family against internal dangers.
- The second is to protect the family from external dangers.

Regarding the first point: protecting and immunizing the family from internal risks could be realized by maintaining a set of elements, and these elements are:

1 - Renew the correct religious faith in family members: Raise children to positive worship that leads to good deeds and let evil, not those negative and isolated acts of worship, whose owner does not deny misconduct (munkar) and does not recognize a good conduct. Thus, the generation is brought up to the ethics, behavior and good transactions within the family in order to serve live outside, and so be immunized against all diseases of lusts and suspicion.

2 – The correct education of young people at a very early age, on the conditions and elements of successful family building, and acknowledgement of the legitimate rights of each spouse; The observance of these conditions and rights is a reason to build a valid family, and that the values to be achieved on the ground are only realizable in the context of understanding the meanings of marriage and shared life the concept of giving and giving back, all within the framework of the Shariah rules and by making young people aware of the sexual dimension of the right to marry. As the inner sexual instinct or energy is recognized in both sexes and that must be legitimately administered through marriage.

3 - Raise the emerging generation on the right of marriage facilitation, avoiding the overcoming of ponies and the high cost of marriages.

4. Educate both sexes on the fact that marriage should be based on understanding, dialogue, mutual respect, cooperation, love and benevolence, in order to build a solid and strong family.

5 - Activate the role of woman the mother through the education of girls in the family and parallel educational institutions by teaching her the practice of her religion, and the importance of cultivating good family relations with her husband, And of raising their children according to the correct socializing rules and values, as it is the most important role in couples life.

6- Understanding the true relationship prescribed by the Almighty ALLAH among individuals within the family, and that it is one of mercy, amiability and solidarity, not competitiveness, selfishness and conspiracy. Creatures are servants of ALLAH and the most beloved to Him are the most beneficial to them.

7- Activating the role of families to interact with youth issues, and to provide the necessary ingredients and mechanisms to enable them to understand and assimilate the latest developments in the lives of young people in accordance with the Shari'a regulations, and thus to meet their needs, to regain their leading role in social control, and to avoid deficiencies in the language of intergenerational dialogue within the family, through associations, commissions, forums ...

Regarding the second point: immunizing and protecting the family from external risks by maintaining a set of elements, and these elements are:

1. Divulgate the true motivations and objectives of these international conferences, and secular westernizing movements that are contrary to the objectives of sharia, and are in reality one of the elements of contemporary social globalization, they are operating through educational and information programs and methods, forums and seminars.
2. Local and international charities - and women's charities in particular - should work together to consolidate the legitimate vision of the family and its legitimate concept, and to cover as much as possible the media and the press.
3. The need for innovating women's education programs from childhood to youth, and to include it in the educational curricula, including literacy programs, with well-studied themes and contents that serve the legitimate objectives of achieving a sound relationship between men and women, marital rights and effective means of raising children , in accordance with women's nature on the one hand, and with the conditions of society and development needs on the other hand.
4. Educate children on cool cultural dialogue inside and outside the family, make them able to discuss and examine things, reject the blind imitation and naive submission to things, in order to reduce the harmful and misleading impact of the content of malicious messages.
5. The formation of higher instances to consider all aspects of the family, psychological, cultural and health. And activate the role of the ministry of social affairs to play an active role in meeting the demands of the Muslim family: and extended information to the other world - including organs, organizations and associations - the privacy of the Arab and Muslim family .
6. Establish research units and specialized centers to monitor women's global and regional westernizing activism, learn more about its conferences, and provide research, insights and advice to scientific, social and legal actors to help them build the the required attitude. In addition to divulging the other side until it becomes clear that it is a reality on the one hand, and to warn against the dangers of this cultural and media invasion of Western civilization, whose families are characterized by fragmentation and dispersal and the absence of religious, moral and educational links between their members on the other hand.
7. The need for the different mass medias, auditory, visual and legible, then mosques, Koranic schools and schools, in addition to cultural and educational societies and clubs, to raise awareness of the importance of the family in society, its role its cohesion and preservation. The message of today's education is not just glamorous words that are heard, not just letters that go beyond books, newspapers and magazines, or sent to Facebook. But the message of education is to strengthen the will of the hearts of the generation and to prepare it to face all forms of globalization.

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