

The Problem of Gender-based Violence in Algeria

A sociological View on Gender Representations and the Growing Phenomenon of Gender-based Violence in Algeria

إشكالية العنف الجندي في الجزائر رؤية سوسيولوجية عن تمثيلات النوع الاجتماعي وتنامي ظاهرة العنف الجندي بالجزائر

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Abstract (English):

This study attempts to understand the course of gender-based violence, by studying the impact of cultural globalization and forms of appropriation and cultural invasion of society and the imposition of new data of gender identity in it. What is the reality of gender identity and how it affects and is affected in our society?

We will try to clarify the course of the resulting changes that occur at the level of individual identity and how they affect the stereotypical role of the family within society.

The study contributes to the understanding of identity transformations and the problematic impact of gender identity in society by identifying individual and collective representations of the difference in social identity, gender-based violence as a modern imperative in traditional society.

Keywords: cultural globalization; representations; gender; gender identity; gender violence.

ملخص باللغة العربية

تهدف الدراسة إلى فهم مسار العنف القائم على النوع الاجتماعي، من خلال دراسة تأثير العولمة الثقافية و أشكال الاستيلاء والغزو الثقافي في فرض معطيات جديدة للهوية الجنسانية بالمجتمع. فما هو واقع الهوية الجنسانية وكيف تؤثر و تتأثر في مجتمعنا؟

سنحاول توضيح مسار التغييرات الناتجة التي تحدث على مستوى الهوية الفردية وكيف تؤثر على الدور النمطي للأسرة داخل المجتمع.

تساهم الدراسة في فهم تحولات الهوية وإشكالية تأثير الهوية الجنسانية في المجتمع عن طريق تحديد التمثيلات الفردية والجماعية للاختلاف في الهوية الاجتماعية، والعنف القائم على النوع الاجتماعي باعتباره حتمية حديثة بالمجتمع التقليدي.

كلمات مفتاحية: العولمة الثقافية؛ التمثيلات؛ النوع الاجتماعي؛ الهوية الجنسانية؛ العنف الجندي.

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1- Introduction:

The researcher proceeds from the premise that the principles of cultural globalization calls for the cultural and behavioral urbanization of societies as a slogan to keep pace with the modern world order. In other words, it would affect the identity of the individual and the group through the clash of ideas and civilizations, which is due to the fact that identity itself is objectively linked to the cultural and historical thinking of man.

For some individuals, this constitutes a critical view to society, which results in adopting a western social identity. The latter serves to meet their orientation needs within gender identity, which expresses various forms of homosexuality at the level of social identity. However, it is definitely rejected in the ideological trinity (religious, cultural and Political) of Arab and Islamic societies.

Through this study, we will try to clarify the need to control the effects of cultural globalization, by scrutinizing the concept of identity in our traditional societies. Through a standard study of the frameworks and systems of the micro-community. We aim to reach an understanding to gender violence in its ideological aspect, and how it contradicts the stability of social stereotypes.

The possibility that gender can become a source of violence to the rest of society is measured by the reaction of society against this trend, in order to understand its dangerous dimensions in Western societies that aims to export it to the rest of the world's societies. Even though the western libertarian movement faces the rejection of many ideologies, it stills aims to sow discord within traditional societies to serve its own interests.

2- Methods:

What distinguishes the modern development of peoples and nations in various fields is their appreciation and reverence for human capacities. They consider the human as the core of society. Hence, they give it a fundamental status, and regard it as the pillar on which society is built in the present era. Moreover, what distinguishes it is the establishment of a knowledgeable society and technology to serve its social base on the one hand and to export knowledge in the context of globalization on the other. It has become the owner of the digital and technological economy, which makes it acquire the control over economy, from the standpoint of disseminating knowledge to all segments of society in order to keep pace with globalization and achieve success in all aspects of life.

While this results in several remnants of Western society, formulated in the context of globalization within our societies, it establishes several ideological conflicts centered on the extent to which individuals adapt or not. Hence, it leads to the struggle of preserving the original identity and keeping up with globalization. Consequently, it will highlight the intellectual beliefs of the public about the contemporary world and the need to keep up with the modern era.

One of the intellectual ideologies transmitted through cultural globalization is the libertarian movements, which supports human liberation from all the beliefs prevailing in society, and the need to adopt a lifestyle different from the normal pattern. Hence, adopting a pattern saturated with several socio-anthropological convictions that would determine a self-identity shaped with ideas and self-tendencies. Overall, it contradicts the stereotypical social environment and its ideology, leading to the departure from custom beliefs.

Among the influential trends of Western society, there is the trends that focus on gender and sexuality, which were transmitted through the cultural invasion of traditional societies. In fact, the information and communication technology revolution have determined the cultural and intellectual trends within modern Western society. (Deutsch, 1988)

The term "gender" appeared in the seventies of the twentieth century (Gender). It is an English word of Latin origin and Means (Genus) in the sense of sex in terms of masculinity and femininity. "Ann Oakley" was the first to coin this term in sociology, explaining that the word (Sex) refers to the biological division between male and female. (Rifai, 2017) As for gender, it refers to the need to change the social and cultural role of men and women, with the aim of eliminating prejudices and traditional customs that results from the socially unequal divisions between masculinity and femininity. It aims to eliminate the differences between women and men, which are rooted from the traditional social roles. That is to say, these are differences created by mankind, and therefore race, religion, custom, social class and government systems are obstacles that must be overcome to emancipate women's identity.

3- Results:

In Algeria, for example, we cannot discuss all that is needed to create balance between globalization and society, because the structure of socialization institutions contradicts this foreign trend. It contributes to creating an environment for the influence of non-gender because it contradicts the data of the social environment (religion, custom, Customs and traditions, family and society, the prevailing culture, the law) in addition to its serious consequences for the family and society.

It is noted that the difficulty of adapting gender as an intellectual trend within society will establish a set of facts and distinctions, by highlight the difference between the new acquired identity and the normal identity within society.

We note that there is a difference in ideological trends (DURKHEIM, 1974) regarding gender identity among the general public, without taking into account the danger of transformation from the individual identity of the radical to the collective trend, and the negative consequences it may have on the patriarchal society, and on the stereotyping of society in our society. This pattern links it

to the act of urbanization and liberalism within society within the requirement of individual freedoms for modernity. (Richard, 2001) Therefore, this can be considered a threat to the security and stability of the family, which affects the deviation of the biological stereotype of society, especially after its spread in the Arab-Islamic Society and the shift in the current from the ideology of Defense to the stage of attack (Katerjee, 2010). Hence, the challenge of society's systems and socialization institutions that limits this trend, which poses a threat to the security of families and their existence and stability in society.

Therefore, the problem that the researcher started from and tried to solve is listed as follows: How can the struggle of cultural globalization be understood in increasing the growth of the phenomenon of gender-related violence in our society, and can this be considered as ideological self-motivators contributing to the growing desire to spread the trend of violence within traditional societies.

Through this research paper, it is clear that cultural globalization creates imbalances within society's infrastructures through the transfer of the Western experience in our societies. In other words, it works on the deviation of cultural identity and ideology through the cultural invasion of Arab and Islamic societies, leading to the difficulty of adaptation within the traditional social order and the violent aggressive reactions. We can say that this violence is based on the course of the social and cultural context of society. (bin-Kaanan, 2008) and using violence as a tool in order to preserve cultural stereotypes and achieve social balance in their representations. Everything that threatens the sacredness of religion is regarded as a danger by the public. Consequently, it activates defense mechanisms to counter it.

The importance of this intervention stems from the fact that the researcher has to investigate the reality of the social environment, by investigating the representations of individuals within the society about gender, and the hypothesis of its spread in our society and organizing all the frameworks to counteract this. Furthermore, to confront the danger of the transformation from an individual gender identity to a gender trend in our society. In other words, it compensates for all forms of disorganized violence within society later, which may result in social and international crises if not handled in an organized and framed way in society. (Aouram, 2013)

Through this research intervention, we will try to address the issue of globalization and the effects of cultural invasion in our societies, by measuring the extent of its impact on the cultural identity within society. In addition, we will try to explain the invasion of gender and gender identity within the Arab-Islamic society as an identity that is insidious to the cultural ideology of society.

The study aims to measure the social representations of the issue of gender-based violence from two angles (gender-based violence against society and social violence against gender) a sociological vision by adopting the descriptive analytical approach to the study social perception and its

conflicting attitudes toward the gender group and society. To sum up, we aim to reveal the secrets, impact and reflections of gender identities in society.

Therefore, understanding the course of daily practices, which will introduce a set of representations (BOURDIEU, 2004) about the social and cultural identity of individuals within our society regarding the issue of gender that contributes to giving a forthcoming view to understanding the phenomenon of gender-based violence, as well as the variables that determine this trend and the kind of behavior that results from it.

4- Discussion:

Representations of gender identity in Algeria:

There are those who associate gender with homosexuality, which is a kind of gender trend that means the love of sexual contact with a person of the same sex or sexual desire towards individuals of the same sex. That is to say, a sexual response to individuals of the same sex. (Bramley, 2009)

It should also be studied from a macro-sociological point of view as a unit of social behavior that shapes the identity of the group because it determines a pattern of collective behavior that distinguishes it from other groups, in our society, for example, we are talking about the extent to which cultural globalization controls the production of individual identity and the search for belonging to the modern world community. To keep pace with cultural globalization. In other words, to keep up with the development of the cognitive and ideological representations of some individuals within traditional societies, which forms the basis of conflicts in self-identity. The inevitability of building a new identity is a basic requirement for this category of society, by trying to adopt an ideologically ideal lifestyle of their preconceived beliefs about other cultures. (Ibn-Khaldun, 2004)

Variable performance values, which are mainly represented by the actual identity of individuals, objectively related to economic growth and increasing wealth:

It is clearly reflected in the increasing number of individuals within cities and the transition from traditional society to the city style (Lawrence, 2009)

Instinctual values: historical values that remain with the individual and the group, which are formed from a set of subjective criteria that would modify the original identity of the individual and give him a new identity that is unique to individuals with sociocultural convictions about sex, the ideology of liberation, anti-social environment and rejected in the thinking of socialization institutions, which it is accompanied by gender-based violence on both sides. From this we can say that gender identity in our society must be proven by two indicators (actual and Behavioral).

We can say that the overall social perceptions about these trends varies with different opinions and trends because it is a kind of colloquial knowledge of society. This knowledge is derived from

several cultural and ideological criteria that depend on the production of a perception about it. nevertheless, this perception is not fixed and varies from one environment to another and from one era to another depending on the conditions of the society in which it is lived. (Abrique J, 2000)

Gender identity transformations: their reality, causes and reflections.

It is well known that the modern world order adopts idealistic slogans of cultural globalization with the aim of spreading modern world consciousness. It implicitly aims, through cultural invasion, to subjugate peoples and obliterate their social and cultural identities. Then, it works to achieve full dependence on cultural imperialism by emptying the original identity in order to consolidate cultural domination and threaten the original identities of society. Among the trends of cultural imperialism that have moved through the modern information and communication revolution are all libertarian theories that advocate intellectual liberalism, freedom of belief, choice and gender, or what is known as gender freedom.

These trends have spread terribly in our traditional societies through the cultural invasions of the information revolution of modern society or the so-called theories of cultural globalization by spreading and exchanging ideological and cultural trends through the technological revolution and social networking sites.

It is certain that the spread of gender identity in society will witness a deviation in the Biosocial pattern, and this will affect the stability of the family, which is considered the nucleus of society that serves multiple functions: (biological, mental, linguistic, educational and ideological). More importantly, it represents the first basic social unit in society: because it aims to preserve the adoption, which contradicts the logic of the family, as well as establishes the demolition of the stereotype of society by the demolition of the family. As a result, the increase in cases of spinsterhood and family disintegration in society and the increase in social problems include a change in the sexual pattern, headlessness, divorce and betrayal, sexual impotence.. In addition to the spread of sexual diseases and the increase of mental disorders in this group, which creates serious social deviations. (Midoune, 2019)

Gender-based violence and its forms:

We can say that gender-based violence in Arab and Muslim societies is highly interrelated with gender-based violence which we define as any threat or harm that would leave negative physical or psychological effects. This can include forms of physical, sexual, psychological and emotional violence against an individual or a group of the following categories:

Categories of people with desires are biological sex, gender identity, gender libertarian identity and sexual orientation. All of them are currents that flow in the context of divergence from social norms related to masculinity and femininity. Faisal Mohammed Khair al-zard defines it as sexual

behaviors that are frowned upon by society or punished for them, such as masturbation or sodomy, assaults and sexual crimes. (Khair-alzard, 2006)

In addition, sexual identity has several forms associated with sexual attraction to the same sex, that is, a person is attracted to people similar to him in his gender, and may be attracted to little or no to the other sex (Al-Hanafi, 1992)

The latter constitute forms of sexual and moral deviations in our societies, which are also considered taboos that society refuses to recognize and acknowledge their existence, despite the increasing trend in our Arab and Islamic societies.

We point out here that violence can come from individuals (family, family, society), as well as socialization institutions from government officials, organizations of clergy ...While the methods of violence vary, down to abuse, torture, sexual violence and forced marriage as a method of persecution during societal instability.

Therefore, we can say that this violence is the needed result to produce behavioral and intellectual patterns to combat this difference, which is based on changing social identities that contradicts with the values and traditions of traditional society. Some individuals and groups resort to the use of violence of all kinds (symbolic, verbal and physical) to confront this trend, which explicitly generates gender violence or gender-based violence. Moreover, the search for imposing that is characterized by perfectionism and idealism in order to adopt and adopt it as a lifestyle of their choice that is determined by their social type.

This is due to the fact that the infrastructure of society and the standards of socialization institutions contradict the logic of gender and social type, and therefore will result in the strengthening of aggressive patterns and gender violence in various forms based on philosophical and social imperative that establishes the rejection of this trend and this category of society.

Some individuals who reject this trend resort to the use of violence by force to impose the intellectual control of traditional society in order to protect and defend socialization institutions using, we are talking here about the misdirection of individuals using force, in order to impose an identity contrary to a certain ideology by force. This may lead to serious social deviations and the risk of threatening minorities in society.

Finally, as members in society, we must not only criticize cultural globalization, but we must commit to building the infrastructure of society by involving civil society and activating the role of active associations in it. in addition, we must work to confirm the cultural identity of society and consolidate it by the need to preserve our historical cultural and ideological identity. In contrast, the role of socialization institutions should not be excluded in to ensure that there are no trends that use religion and religious discourse as an excuse for the use of violence to radically eliminate this part of

society. Prominently, we should make sure to discipline and accompany this group to try to contain the situation in society by:

- * Formulating a national strategy to deal with cultural globalization and the resulting cultural invasion. In addition to highlighting the positive aspect and urging the involvement of civil society in this process.

- * Activating the role of social media and the role of religious institutions to fight taboos in these topics and sensitizing society to the need to open up to cultures within the limits of exchange and cultural balance without denying the original cultural identity and ideology.

- * Mobilizing the need to frame social violence within the limits of drafting laws for state institutions through which they are working on the need to respect personal freedoms within the limits of the intervention of state institutions to resolve the conflict and apply strict laws to regulate social life.

- * The need to impose mutual respect while ensuring optimal guidance to frame these identities of individuals by consolidating belief and belief in civilization and social and historical identity and sanctifying it within society and its development.

- * Raising awareness of the danger of gender identity concepts, breaking taboos and sensitizing families to the need to accompany their children within social boundaries and the importance of sex education within the boundaries of religion and society.

- * Invite decision-makers to work on consolidating the importance of the role played by socialization institutions in instilling and supporting cultural specificity through the development of the social environment to meet the expectations of all groups within society.

5- Conclusion:

Cultural globalization plays a crucial role in attacking the social traditional identity, by imposing new data that contradict the previously recognized pattern (family and society), which results in a conflict between individual and collective identity within the traditional environment. This results in the rejection of these data that are insidious to the conservative society. Moreover, it alters individual and collective reactions and behaviors, leading to what we call symbolic violence, or especially gender-based violence based on criticism of everything that contradicts the data of the social environment. As the concept moves from a gender practice related to the subjectivity of the individual to an ideology within an intellectual trend, the focus of violence in its previously defined forms increases, because the result of this transformation leads to violence against the ideological trinity of society, which is symbolic violence at the core of social frameworks. Hence, it requires us to commit to protecting our social environment in order to preserve the continuity of humanity and the stability of social diversity.

What we can confirm is that these ideological movements came as a reaction to the lack of self-affirmation within the social order and the attempt to search for an identity in line with modern ideologies, on the one hand, and on the other hand, it cannot be denied that the socialization institutions in our societies neglected the framing aspect of infrastructure, which precipitated in the aggravation of this trend as a Western ideological pattern within the information society in the context of cultural globalization. (Byrne, 1984)

Among the influences of cultural globalization within the trend of changing the stereotype of individual and collective identity are the following:

* Weakening the national affiliation and the historical social sense by neglecting human values, feelings and religious principles.

* The dominance of the secular current and the ideological and sexual liberation movements, which negatively affected the cultural, religious, social and historical identity,

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The Problem of Gender-based Violence in Algeria A sociological View on Gender Representations and the Growing Phenomenon of Gender-based Violence in Algeria

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