



Youth and cultural identity in the era of globalization

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Abstract	Article info
<p><i>The intellectual dispersion and randomness in which the Arab world is floundering today necessitates the beginning of theoretical and actual planning according to a strategic vision that confronts the dangers of modern technologies that attract the areas of life in general and the minds of youth and adolescents in particular. Cultural and commitment to both sides of the equation that exists between the ego and the other on the grounds that every society has its own values and principles that are part of its culture and an essential component of its identity that characterizes it. This is not a call for closure as much as it is an affirmation of increased care in promoting those personal features to seek development among peoples according to the contents of identity. cultural they have.</i></p>	<p>Received 01 February 2023 Accepted 10 March 2023</p>
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1. *Introduction*

Today, the world is witnessing rapid changes in light of the information revolution that has led to the growing phenomenon of using electronic communication technologies, and its wide scope among the emerging community of the new generation known as the Internet generation, and the multiplicity of social networks, along with the rest of the modern applications, are the most influential technologies and contribute to activating participation within various interests and activities between individuals and groups, it is clear that the development and acceptance of this technology was not difficult, despite the cultural specificity that distinguishes societies that indicates their difference from each other, from here, the research problem is identified by asking about the intellectual and cognitive frameworks, and the epistemological dimensions of these networks in order to identify their direct and indirect effects on the Arab reality in general and Algerian youth in particular in the context of the value system related to it.

What is meant by social networks? What are its current effects on the cultural identity of Algerian youth in particular?

2. *The concept of social networks*

The current era is known as the era of media and electronic communication, as we live in the era of highly developed technology and satellites, and the global Internet, which is the result of the modern information revolution.

Social networking sites represent one of the programs of the interactive mechanism within the newly emerged Internet networks, which is a system of electronic networks that allow the subscriber to create his own account in order to actively interact among the members participating in this network. Its aim is to provide various means of interest such as instant messaging, chatting, file exchange, and others : “ These sites are classified within the second generation websites of the Web (2.0) and are called social because they came from the concept of building communities so that the user can communicate with others who have common interests on the Internet and get acquainted with more sites in areas of interest to him and share his pictures, notes and files with family, friends and co-workers.” (Al-Khazandar, 2011, p. 35)

The Internet is the most important means of communication known to mankind in its history. The term social networks appeared for the first time in an article by anthropologist John A Barner in 1954 to express the relationships that individuals weave among themselves, and understanding the formation and development of these relationships when the interactions that bind them became complex, and caused confusion in their circle of communication, and thus used it to refer to the traditional relationships between people. (Rissoan, 2011, p. 22).

The actual birth of social networks as we know them today was with the beginning of 2002: “Friendster site appeared, which achieved success prompted Google to try

to buy it in 2003, but the terms of the acquisition were not agreed upon ... In the middle of the year 2002, the Skyrock network appeared in France as a platform for blogging, then it completely transformed into a social network in the year 2007, and it was able to achieve a wide spread, in 2003, the social network Myspace appeared, which opened wide horizons for this type of network and has achieved great success since its inception, then the Likodin network, to be the big shift with the emergence of the famous social network Facebook on 02/04/2004, which developed from local to international in 2006, especially after its profit value rose to 50 billion US dollars after Goldman Sacher invested in 2011, and in March of 2006, the social network Twitter appeared as a research development project conducted by the American company Obious in San Francisco, after which the company officially launched it to users in general in October 2006. (Al-Adel, 2021, p. 183).

3.The concept of culture

It is the environment in which a person lives and is transmitted from generation to generation. It includes a number of apparent and hidden patterns related to acquired behavior through symbols, the most important of which are the imaginable customs, traditions, ideas, beliefs, religion and others.

The concept of culture is characterized by its inclusion of the types of science, which makes it a flexible concept that is defined according to the branch in which it is used.

4.The concept of identity

Identity can be defined as what a person (or thing) is characterized by a set of characteristics that distinguish him from others, "The term identity is an old heritage term found in terminology books such as al-Jurjani's definitions, and it means that the thing is what it is and has no equivalent, which indicates the stability of identity." (Hanafi, 2012, p. 17)

5.The relationship between culture and identity:

The reality of adopting the foundations of acquaintance between the various concepts in their formative framework can be part of the system of thought that arises according to the repercussions of this continuity, which is usually based on two major terms such as the concept of culture and identity: "Culture constitutes, within the general social system, a distinct and independent sub-system, but it interacts with the rest of the other sub-systems and develops with them and through them.

Culture forms a set of methods and criteria that govern a person's vision of reality...

Therefore, culture is, in fact, nothing but society itself, and it has become a manifestation of awareness or awareness, and this awareness is at the same time self-awareness, and the issue of identity suggests, at first glance, the broader issue, which is the issue of social identity, of which identity is one of its components, given that this identity is not only related to individuals. A group that enjoys an identity related to its social definition, a definition that allows for the renewal of its

position in the social total. (Al-Saif, 2016, page 2)

5.1 cultural identity:

Cultural identity is considered part of the individual's realization of himself in light of proving the specificity that distinguishes the individual within the group in its recognition and awareness of the national self and its various components of customs, traditions, morals, values, religion, etc., and is thus the result of human interactions based on integration into a specific class and group of people, "Based on that, we find that identity has another facet that complements it, which is belonging, which is defined as a meaning that exists within each individual and at different levels, it is the feeling that translates into actions within the community. If identity is the process of internal realization of a person's self, which is provided by external factors supported by the community, then belonging is the feeling of these external factors, which is translated through actions characterized by loyalty to these communities to which they belong alone. (Mabrouk, 1991, pg. 281) Thus, it determines the existence of individuals and groups within the framework of overlapping patterns, although they have one agreed center.

5.2 The problem of cultural identity and social networks

The intellectual dispersion and randomness in which the Arab world is floundering today necessitates the beginning of theoretical and actual

planning according to a strategic vision that confronts the dangers of modern technologies that attract the spheres of life in general and the minds of youth and adolescents in particular, this necessitates the renewal of immediate bets and actual participation in order to work on self-improvement, the introduction of the elements of cultural identity, and commitment to both sides of the equation between the ego and the other, based on the fact that every society has its own values and principles that are part of its culture and an essential component of its identity that characterizes it, this is not a call for closure as much as it is an affirmation of increased care in promoting those personal features to seek development among peoples according to the contents of their cultural identity.

Social networking sites have undoubtedly contributed to many positive things that appear evident by activating participation and shortening distances and time between individuals and groups, and they have been able to transform ideas into ready-made work projects. However, despite its many benefits, it is not without some negatives, most notably what contradicts the values of Arab and Islamic societies in particular, as: " The new information culture has a main feature which is its ability to transmit huge amounts of information instantly, that is, almost instantaneously, and from anywhere in the world, especially as it moves at a speed close to the speed of light, which means that it is possible to travel a distance around the Earth several times per second, and that is in the various

locations where the sender and the receiver are present, and (John Nisbet) refers to a hidden feature in the contemporary revolution, which is to make people in a state of permanent contact with one another through wired and wireless communications.” (Shaker, 2003, p. 133)

This confirms the abolition of the geographical boundaries between the world and their approximation to each other, with the ease of obtaining information wherever and whenever it is found.

« The cultural dimension of communication tools and the role of these tools in shaping the cultural and civilized system for the members of a society in this century is determined by more than one variable that is disclosed by the most important of these variables, namely:

First: The technology of media communication has become an integral formulation of man as an individual being and as a social being only, but rather as a universal being belonging to a media tribe, which is nothing but a cosmic tribe with its temporal and entity dimensions.

Secondly: It also indicated the development of man from a quotational being to an exploratory being. The exploratory tendency is a natural tendency in man who is characterized by being a curious being, and every person confirms (Aristotle) of course wants to know, but society recognized this tendency at the beginning of the twentieth century among a minority of people, but the communication revolution has become a

commitment to all people because it now touches people, arouses the curiosity of all people, and educates all people, and here we must pay attention and stand before these two variables, these communication tools, which came as a result of the previous technological development in recent times, are informational breakthroughs that have helped humanity in facilitating many of its requirements, but they can be a double-edged sword. (Al-Sunw, 2016, p. 34).

5.3 The effects of communication networks on cultural identity

What is certain is that every new thing must leave a positive or negative impact: “The study of the influence of the means of communication is a relatively thorny issue, and perhaps the difficulty that researchers face in assuring the extent of the influence of the media in a clear and definitive manner is due to reasons related to mass communication itself, and despite that, the influence of the means of Communication has received a lot of attention, especially in what it raises from the crisis of the radiance of culture and viewing it as a phenomenon that falls under the influence of the dominant West, which dominated all cultures by investing its scientific and technological gains, he also fears that the cultural specificity of the Arab and Islamic nation will be robbed by:

- Affecting affiliation, which is the most important feature of identity.
- Influencing the language: Researchers agree with their different doctrines in the humanities and social sciences that the

culture of every nation is latent in its language, latent in its lexicon, syntax, and texts.

The language undisputedly highlights the cultural features of all kinds, and the Arabic language thus represents one of the components of the Arab cultural identity and the best expression of it.

- Influencing religion and belief: If there is an attack on cultural specificities and features of identity through modern communication technology, it is certain that there is a clear attack through this means on one of the features and elements of culture (religion). This is within the framework of the cultural invasion of societies that targets Islam primarily in an attempt to distort His truth and questioning his origins in various ways.

- Impact on morals: The misuse of digital media content may weaken sensitivity and shyness from moral prohibitions and thus affect the moral values that are an integral part of our cultural identity.

- Social influences: isolation from others and dispersion in classifying societal priorities.

- Cultural influences: The biggest challenge facing identity is the globalization of culture in its content presented through it. (Sahrawi, 2014, pg. 226/224)

6. Algerian youth and their interaction with social networks:

Algerian youth, like other Arab youth, are characterized by enthusiasm, daring,

curiosity and curiosity in order to understand what is going on around them in terms of issues and positions at all levels, especially with regard to the means of modern technology, in which they see an area that reflects their conviction and desire to change reality, even if this change has hypothetical alternatives through which he can Some of them escape from various pressures to find some relief, even if circumstantial.

If it has been confirmed at the world level the extent of the spread of these sites among young people and their penetration into their daily activities, then it seems that among Algerian youth it is more widespread, according to some researchers interested in cultural influences within Algerian society, the impact of social communication is growing day by day, to the extent that some of them have become addicted to following what was broadcast through it, but rather it has turned to be the first source of their culture and their knowledge of the course of events in the internal and external worlds, with this frequent use of social networks, it necessarily leads to a separation from his reality and his cultural identity, which is usually defined as a process related to the cultural and social reality that the individual lives in his society, spreading rebellion, departing from norms and values, and expressing cultural rejection methods through blind imitation of the other without Awareness and lack of caution of its danger, in addition to adopting unfamiliar or unacceptable behaviors in many cases, it may reach the breaking of laws and closure in the circle

of personal goals and interests, which is a kind of psychological and social alienation that Arab youth suffer from today in general, which turns with time into cultural alienation that generates their sense of marginalization and the ease of abandoning their belonging to their mother culture:

“The mishandling of modern means of communication... has led to greater preoccupation of young men and women and diverted them from many family and school duties, and these means have become influential and the first reference for their information, morals and behavior, and many of them have been made prisoners of their private bedrooms at all times, so they hardly see their parents and brothers, but rather they are immersed for hours and hours with friends in the virtual world and the world of means of communication that have become violating privacy in homes and entering rooms ... without permission and etiquette.. so you see every member of the family He uses these technologies as he likes, without supervision or reason, so many of the new generation live in their own world, as if this is a reaction from the children to the parents’ preoccupation with them.”(Al-Dawish, 2017)

In this context, it is not possible to deny the negative effects of social networks on young people, despite some positive ones, because of its direct intellectual attraction, and then: «The possibility of changes in cultural patterns increases, especially if we talk about the dominant culture, where the defeated is fond of imitating the dominant, as the theory of acculturation is taken on

this. The command is through what you call it: The dominant culture, where the dominant culture does not occupy its superior position because of the superiority of its ethical, religious, or artistic value systems, but because it is the culture of the dominant societies ... Without this control having any distinct ethical or ontological content .. The dominant cultures simply because of their control enjoy greater human and material investments, as they attract qualified elites from everywhere and become trusted by people who view them as a source of necessary knowledge, values and creations.. The control, as much as it increases the strength of a culture of material and persuasive cultures, weakens other cultures and makes them dull and weak in return, which is the point of strength that cultural globalization used to spread its ideas and try to achieve its goals.” (Eid, 2018, p. 176) What goes to the validity of the hypothesis that goes to the existence of a significant correlation between the intensity of the use of social networking sites in particular and the trend towards the impact of this communication with the other on the network of cultural identity values with the presence of an aspect of measures of positive dialogue that serves the individual and the group from within Arab societies, whether politically or economically Or culturally or socially, which necessitates the reasons for preserving the constants of cultural identity by activating the universal vision and inclusiveness in the youth’s view of cultural identity from the perspective of persuasion of collective responsibility in facing the crises taking place, and as a

result adherence to civilized values and religious beliefs and self-discipline with conviction.

The Western model and its overwhelming adoption of material data that does not serve the original Arab Muslim self is incapable. It also imposes the quality of young people through guidance and monitoring, urging them to rational use of these networks and involving them in basic issues that serve society so that it can regain its confidence in itself and in those around it and in its ability to carry out the responsibilities entrusted to it to achieve a qualitative leap for the people of his generation. And the generations that follow him and enter the field of creativity by investing what they learned from the new ideas of the other by engaging in the direction of positive adaptation to the data and transformations of the contemporary world with calm, balance and rationality that achieves the frameworks of an adult Arab transitional period.

Globalization is the historical phenomenon of the end of the twentieth century or the beginning of the twenty-first century, just as nationalism in economics and cultural policy was the phenomenon of the end of the nineteenth century and the beginning of the phenomenon of globalization has been crystallized, institutionalized, and codified over the past two eras through a number of policies that would lead to achieving its strategic goal, which is to reshape the economic system of all countries and transform them into a market economy with the aim of integrating them all within the framework

of the global market, and to achieve this economic goal. Globalization includes manifestations and mechanisms of political, social, cultural and military dimensions that are reflected in the Arab peoples, women and men, through governments adopting policies and programs of globalization and transforming them into national public policies whose application affects the lives of citizens, women and men, negatively and positively. (Zaid 2021)

The method used by young people in leadership hit the old concepts of “the sole leader” or “patriarchal authority” as it is no longer acceptable. The new pattern is that the young politician sees himself as one of each, and that he is subject to change and alteration, as well as his colleagues look at him. And if he speaks, he does not express his personal point of view as an individual, but he speaks as a voice expressing his colleagues. Among the most prominent features that were noticed was the flexibility and competence of young people. Those young people who were accused of negativity and indifference showed ability to work and cultural identity

7.How do we face globalization

It is not wise to deal with globalization with the logic of absolute rejection or absolute acceptance. Globalization is a historical process, and thus it is a faltering logic that some of them call for the need to fight globalization in general. Is it possible, for example, to fight the international information network (the Internet) by issuing a decision to refrain

from dealing with it? Is it possible to refrain from dealing with the World Trade Organization despite its many negatives? And other global institutions that cannot be.

The absolute rejection of globalization will not enable states and societies to avoid its dangers, just as the absolute acceptance of it will not enable them to fully benefit from it. Constellation or globalization? Do we have an alternative that we know of and want to prove? (Naceer 2015).

Conclusion

Today, the Arab and Islamic peoples live obsessed with the acceleration of technology and modern communication fields coming from the West, which calls for a conscious strategic vision that listens to the nation's bets in its civilized reality in order to preserve the frameworks of its constants, which are supposed to not cancel the ego and not conform to the temptations of the other, whatever they are, especially the scientific ones, this is not a waste or a denial of the many positives produced by the rest of the cultures, but it is an area for self-defense and identity away from the logic of enriching its components without taking it as a main entry point to achieve a correct approach with the rest of the peoples, which may lead to transgression that permeates hope and anticipation for a promising future that builds balance. cognitive appearance and behavior.

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