

The Algerian Family in the Context of Globalization and Virtual Network Challenges

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Abstract:

This research paper aims to shed light on the social dimension of globalization and its impact on the Algerian family, which has been influenced by the channels of virtual communication through social networks. It is well known that the family is the individual's first reference group and the fundamental unit upon which society is built. It bears many responsibilities, especially with regard to performing its functions and selecting appropriate methods of socialization through which it regulates its future objectives.

Through this paper, we attempt to examine some sociological characteristics of the Algerian family in order to identify the most important transformations that have affected it as a result of the changes produced by globalization, and to explore the current reality of the family living within a virtual communication network that, according to many researchers, has contributed to the decline of the social system and consequently family ties.

Keywords: Globalization; Family; Social Networking Sites; Socialization; Change.

Introduction:

One of the most significant manifestations of change experienced by humanity today is the impact of globalization on family social life. It has become a real challenge, especially regarding the family's performance of its functions, its choice of appropriate methods of socialization, and the transmission of its principles, values, and customs to its children. Moreover, social networking sites have entered the scene as one of the outcomes of informational development through the Internet, which has further complicated these functions.

Globalization is considered one of the most prominent phenomena in contemporary global thought, not only because it is a universal and unique phenomenon, but also because it has invaded all spheres of life, including politics, economics, culture, and education, thereby placing humanity and the entire world at a critical turning point.

Among the most visible aspects of globalization, in terms of its manifestations and impacts, is social globalization, which seeks to regulate the world according to a cultural system that can best be described as standardization (*la standardisation*). In reality, this is predominantly a Western-style standardization that aims to formulate a universal culture based on openness, freedom, democracy, advocacy for human rights, and respect for freedoms. It relies heavily on information and communication technologies from which social communication platforms have emerged. These platforms represent highly advanced mediating tools that are often exploited to reshape the mindsets and inclinations of users and direct them according to the ideologies of dominant powers, in a voluntary and almost unconscious manner, with extreme subtlety in their automatic infiltration into individuals' choices and tastes, to the extent of generating defeatism and alienation.

With the growing phenomenon of globalization, the Algerian family has begun to show a form of regression in the traditional natural methods of its formation. It has undergone numerous structural and functional transformations that have affected its performance of various tasks and roles, foremost among them the process of socialization, which now finds itself confronted and challenged by global developments. Educational methods and

practices have thus been affected through processes of elimination, renewal, and resistance, leading to the emergence of a generation of children who no longer share the same values and standards. This is particularly significant given that opponents of globalization perceive all channels of social globalization as contributing to the destruction of human beings and family bonds through the disintegration of the fabric of social relations, exposure of privacy, sowing discord, and distortion of sacred values.

Thus, the Algerian family stands confused between preserving its principles, values, and identity, and accepting change as a form of openness and attractive modernization. From this perspective, this research paper seeks to investigate the social dimensions of globalization on the Algerian family, which currently lives in a more modern reality characterized by networked communication through virtual social platforms.

First: Study Concepts

1. Globalization

Linguistically:

The term globalization in English derives from the word *GLOB*, meaning the planet Earth. Since the term is modern, it stems from *GLOBALIZATION*, meaning universalization or globalization, etc. (Ahmed Ali Al-Haj, 2011). In French, the term is *GLOBALIZATION*, which also originates from the same Latin root referring to the globe.

In the Arabic language, *العولمة* (globalization) is a noun derived from the verb *عَوَّلِمَ* (to globalize), *يَعَوِّلِمُ* (globalizes), *عَوَّلِمَةٌ* (globalization). The doer is *مَعَوِّلِمٌ* (globalizer), and the object is *مَعَوَّلِمٌ* (globalized). “To globalize something” means to give it a global character. (*Al-Maany Comprehensive Dictionary*)

Globalization (noun): refers to the free movement of information, the flow of capital, goods, technology, ideas, media and cultural products, and even people themselves among all human societies, so that life in the world functions as one place or one small village. Giant corporations adopt the slogan of globalization in order to penetrate all countries without restrictions. (Zayed Al-Tayeb, 2005)

Terminologically:

The term globalization is currently used in political, economic, social, and cultural literature “as an analytical tool to describe the processes of change occurring in different fields.” (Zayed Al-Tayeb, 2005)

Characteristics of Globalization:

- The spread of information in such a way that it becomes accessible to everyone.
- The dissolution of borders between states and the increasing similarity among groups, societies, and institutions. In this sense, it refers to the ease of movement of people, information, and goods between

countries on an international scale. (Al-Rimawi)

- Rapid and unprecedented change and the increasing complexity of life patterns.
- A radical transformation in the nature of work and a rapid reduction in job opportunities. (2002)

Objectives of Globalization from the Perspective of Opponents:

- Imposing economic, political, and military control over the peoples of the world.
- The domination of the United States of America over the global economy through the control of major American corporations over the economies of other countries.
- The destruction of identities and national cultures and the promotion of Western culture.
- Controlling political decision-making in service of American interests.
- Eliminating the civilizational and social fabric of other nations. (Ahmed Ali Al-Haj, 2011)

Social Globalization:

Social globalization is defined as: “The generalization of Western social structures, behavioral patterns, and relationships in general, and American ones in particular, across all countries of the world, including — or especially — the Arab countries, on the basis that the globalization of the social sphere

is a necessary subsystem for completing the globalization system and operating within it, in order to promote the globalization of other economic, cultural, and political spheres through interconnected and reciprocal interaction processes, in a circular manner whereby each reinforces the presence of the other toward the globalization of the capitalist system or Western civilization headed by the United States.” (Ahmed Ali Al-Haj, 2011)

2. Social Networking Sites:

A network, in general, is a complex system of people, objects, and programs that are interconnected, ranging from the human body to various physical systems and the networks they form, as well as the programs that manage them. The emergence of social networking sites represented a giant leap in the field of communication.

Terminologically:

Alson Boyd defines them as websites formed through Internet networks that allow individuals to present aspects of their public lives, provide opportunities to connect with registered users, and express the viewpoints of individuals or groups through communication processes, with the nature of communication differing from one site to another. (Rashad, 2019)

Boyd also believes that these Internet-based networks provide users, in addition to interaction and the exchange of viewpoints, with other services that enable them to send, receive, and share images, files, videos, and

audio clips, which contribute to strengthening the relationships established among users within these networks regardless of the geographical distances separating them.

Palas described social networking sites as programs for building communities on the Internet (virtual communities), enabling participating individuals to communicate with one another for various reasons and motivations. (Noumar)

It can therefore be said that social networking sites consist of a group of Internet platforms activated and maintained through processes of interaction, exchange, and participation carried out by their users, allowing them to share information, ideas, interests, and conversations in a rapid and immediate manner.

3. Family

Linguistically:

In the *Modern Arabic Language Dictionary*, the term *family* refers to a fortified shield, a man’s household and clan, and a group united by a common matter. By tracing the origin of the Arabic word *Usra* (family), we find that it is derived from the word *Asr*, meaning strength, firmness, binding, and strength of creation and character. (*Al-Maany Comprehensive Dictionary*)

Allah Almighty says:

“We created them and strengthened their constitution, and when We will, We can replace them with others completely.” (Surat Al-Insan, Verse 28)

This means that the term carries connotations of strength, firmness, and stability.

Terminologically:

Aristotle defines the family as: The first association called for by nature, where the family is viewed according to its function in satisfying and fulfilling the primary motives of individuals and ensuring the continuity of human existence on the other hand. (Al-Shennawi, 2001)

George Peter Murdock defines it as: A social group characterized by common residence, economic cooperation, and reproductive functions. At least two of its members maintain a socially recognized sexual relationship, and it consists at minimum of an adult male, an adult female, and a child, whether biological or adopted.” (Shoroukh, 2004)

It is also defined as: The organizational group entrusted with the duty of ensuring the stability and development of society.” (Zuhair Abu Abdo, 2010)

In Islam, the family is defined as being based on natural marriage founded upon a legitimate contract “through which enjoyment turns into cooperation and integration.” The purpose of marriage is purity, chastity, and the lawful fulfillment of human instinct. Allah Almighty says:

“Say: Who has forbidden the adornment of Allah which He has produced for His servants and the good lawful things of provision? Say: They are for those who believe during worldly life, exclusively for them on the Day of

Resurrection. Thus do We detail the verses for people who know.” (Surat Al-A‘raf, Verse 32)

Allah Almighty also says:

“O mankind! We created you from a male and a female and made you into peoples and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.” (Surat Al-Hujurat, Verse 13)

This is the legitimate Islamic marriage upon which the family is built, naturally based on the Book of Allah and the Sunnah of His Messenger. (Duraid, 2015)

4. Socialization:

Linguistically:

The word *socialization* is a noun derived from the verb *nashsha'a* (to raise or educate). It means: to raise, educate, discipline, and teach the child. Socialization is the process of transforming individual activity from personal purposes to general objectives. (*Al-Maany Comprehensive Dictionary*)

Terminologically:

It is “a process of learning, teaching, and education based on social interaction, aiming at providing the individual (whether a child, adolescent, adult, or elderly person) with behaviors, standards, and attitudes appropriate to specific social roles that enable him to adapt to his group and achieve social compatibility with it. It also gives him a social character and facilitates his integration into social life.”

It is also “the process of shaping the individual’s social behavior and internalizing the culture of society into the construction of personality. It is likewise a process of adapting the raw material of human nature into the social and cultural pattern; in other words, it is the process of socially shaping the raw material of personality.”

Saad Jalal defines it as: The formation of the individual through his culture so that he may be able to live within that culture.” (Ibrahim Al-Arabi)

The Role of the Family in the Process of Socialization:

Many parties contribute to the process of socialization, such as the family, school, and peer group. However, the family remains the most important because it has the greatest influence on the child, accompanying him throughout his life and shaping his behavior and personality with a social character.

Among the most important things that the child learns within the family during the process of socialization are adherence to customs, appropriate ways of behavior, and social etiquette, in addition to developing certain attitudes toward others, principles, authority, religion, and the family itself. Furthermore, the family teaches males and females the occupational roles defined by society for each of them.

Thus, the family becomes like a school whose mission is to prepare individuals whose

behaviors are consistent with the values of society. (Al-Shennawi, 2001)

Second: The Sociological Characteristics of the Algerian Family:

Throughout history, Algeria has witnessed a diverse cultural heritage and a complex historical legacy to the extent that it is difficult to define a single social model for it, due to the transformations that affected its various functions, especially the function of socialization. Many researchers mention numerous structural and functional characteristics of the Algerian family, which can be summarized into two successive periods:

The first period was represented by the colonial era and the period preceding it. It is noted that with the entry of French colonialism into Algeria, the Algerian family suffered from marginalization, humiliation, backwardness, and a decline in living standards. Colonial policy sought to combat the national identity of Algerians through dismantling the tribal system (the extended family) by stripping it of its lands, considered the source of its strength and cohesion, with the aim of dispersing it. Individual ownership replaced collective ownership, and authority shifted from the tribal system led by the elder of the family to the patriarchal family system in its extended form, consisting of a large family within which several nuclear families lived under one roof. The most prominent feature of this type of family was the concentration of authority,

influence, and family management in the hands of the oldest male member, such as the grandfather, father, or sometimes the eldest brother, while imposing respect for him as the symbol and primary actor in maintaining unity and integration among family members, alongside preserving decision-making authority and reinforcing gender differentiation between men and women.

The second period falls within the new form acquired by the Algerian family after independence, marked by a series of successive changes that can be attributed to a natural social dynamic resulting from social change affecting the family structure, the transfer of centers of power and authority within it, and the emergence of new problems affecting the family structure and its determinants. These recent transformations coincided with the wave of globalization, which reached its peak in strength and spread at the beginning of the third millennium, creating a shock in the nature and scale of developments imposed on societies, individuals, and groups alike. This culminated, during the last two decades, in an informational revolution in communication that led all socio-cultural theories to reconsider their assumptions by taking into account digital communication and electronic spaces that created a parallel world known as the virtual world.

Among the characteristics of this stage were the following:

- **Migration movement and the decline in**

family size: Due to the tragedies of war, the Algerian family lost one and a half million martyrs, many women became widows, thousands of children were orphaned, and families suffered from poverty and deprivation. Furthermore, because of the migration of families from rural areas to cities, the family lost its traditional extended form and transformed into a conjugal (nuclear) family. This transformation shifted it from a socio-economic and consumption pattern based on kinship relations and agricultural and livestock production to an individual social pattern based on wage labor, trade, and industrial economy. This shift caused the family to lose many of its structural and functional characteristics regarding the distribution of authority, division of roles, choice of marriage partner, control over childbearing, and social regulation.

- **Changes in the social status of family**

members: After independence, the status of women in social life underwent a decisive transformation due to their entry into the workforce and the financial independence achieved by many women, along with their growing awareness of their own value. Women thus became decision-makers, capable of acting with greater freedom and responsibility, sharing roles in education and family planning with their husbands. In some cases, they even became the primary source of authority within the family, especially if the husband suffered

from physical incapacity or unemployment, making it necessary for the woman to financially support the family.

It is important to note that recently, particularly with the arrival of the liberal globalization wave to Third World societies, new calls emerged that differed somewhat from the traditional perception of women's status. Some women began demanding legal reforms to achieve equality with men, in a form of imitation of what was taking place in Western societies, which differ culturally and civilizationally from our society. (Berkou, 2009)

The spread of free and compulsory education in Algeria also played a major role in helping women emerge from isolation and marginalization and challenge some of the customs and traditions of the traditional Algerian family, which they viewed as undermining their intellectual and cognitive capacities.

• **The ideological decline of the family:** Due to the spread of compulsory education, the achievement of equality and equal opportunities, and the openness of the Algerian family to the cultures of other peoples, the Algerian family adopted a democratic-authoritarian pattern in its discussions and decisions. Some families also experienced a decline in parental authority over children due to parents' professional commitments and occupations.

In addition, new phenomena emerged in the social life of the Algerian family, such as delayed marriage or reluctance toward marriage, spinsterhood, divorce, delinquency, and crime.

It is necessary to recall a very important stage in the evolution of Algerian society and the Algerian family, namely the decade of the 1990s, or what was called the "Black Decade" between 1991–2000, during which Algeria witnessed a dangerous turning point that resulted in the physical elimination of hundreds of thousands of Algerians due to differences and conflicts in political visions. Families suffered enormous losses, and their sanctities and values, which had long united Algerians, were violated.

The states of terror, fear, and anxiety caused by those representing militant Islam, with the restrictions imposed by its advocates on freedoms, forms of expression, prohibition, closure, and accusations of unbelief, all deeply affected the convictions of individuals and Algerian families, leading them later to support everything that could free them from that phase, its remnants, and its repressions.

To this day, the Algerian family continues to suffer from numerous crises that have left negative impacts on various aspects of life, such as unemployment, poverty, housing crises, and the deterioration of purchasing power. On the other hand, the increasing cases of anxiety, tension, and suicide may be regarded as a natural response to the instability

and regression experienced by both the Algerian individual and the Algerian family. (Berkou, 2009)

From the above, it can be said that the changes experienced by the Algerian family are nothing but an inevitable result of the sequence and accumulation of events, beginning with French colonialism, then entering the stage of urbanization, industrialization, technology, globalization, and finally network communication and integration into the virtual world.

Third: The Algerian Family in Light of the Challenges of Globalization:

The socialization methods adopted by the Algerian family have interacted with the variables of globalization according to their convictions and orientations, ranging between rejection, submission, and adaptation, which may be presented as follows:

1. Methods Rejecting Globalization:

These are characteristic of conservative traditional families that encourage the consolidation of their children's cultural heritage over global cultural heritage. They focus on beliefs, morals, and spiritual upbringing, and refuse any change associated with modernity or modernization. They also place great importance on the mother tongue and prioritize it over other languages, while reinforcing customs and traditions within their children. Through such attitudes, these families seek to preserve their identity and authenticity and resist all changes and

transformations. To ensure this type of upbringing, these families often rely on certain educational models, foremost among them:

2. Methods Submissive to Globalization:

This type corresponds to open families that fully and completely accept every form of change and renewal. They embrace all values of modernity and keep pace with manifestations of modernization and globalization, believing that these are signs of progress and civilization. What distinguishes these families is that they encourage their children toward cultural openness, motivate them to learn the languages of developed societies, and absorb their cultures (thought, clothing, fashion, lifestyle, etc.), considering them the only path toward development and keeping up with the times.

These educational methods are not free from negative consequences, as in the long term they encourage cultural alienation, denial of the surrounding culture, detachment from elements of identity, weakening of the Arabic language and religious beliefs, distortion of history and heritage, and the weakening of values, customs, and morals. To ensure this type of socialization, these families also rely on certain educational models, foremost among them:

3. Methods Adapting to Globalization:

Families adopting these methods seek to keep pace with their era and its changes cautiously, balancing openness with adherence to their roots at the same time. They rely on dialogue,

advice, and involving children in decision-making. Such families realize that they are incapable of shielding their children from the influence of globalization, which will inevitably reach them. Therefore, they seek coexistence with it rather than exhausting efforts resisting it. A child cannot remain solely under the influence of the family, but will also be shaped by other educational institutions, especially informal ones such as the street and the media, which have a significant role in transmitting the Western model and lifestyle. This pattern of socialization adopts the following approach:

Fourth: Manifestations of Openness to Western Family Culture

The family is considered the solid foundation upon which the social structure is built. It is the primary nucleus responsible for the process of socialization, supervising the child's social development, directing behavior, and shaping personality. It is also the first representative of society's culture and the group with the strongest influence on individual behavior, as it transmits to generations their society's language, religion, customs, and traditions, while fostering feelings of belonging and national loyalty.

For this reason, social globalization emerged as part of the globalization of the capitalist system with the aim of standardizing the patterns of Western civilization through penetrating moral and religious values and social relationship systems under the slogan of

so-called universal ethical rules, which emphasize respect for human rights and intellectual and personal freedoms. What has made globalization even more dangerous is its concealment behind ethical and humanitarian slogans and its use of international institutions and global organizations to serve its interests and reinforce its dominance. Globalization—or “Americanization,” if the term is more accurate—utilizes international law and its institutions such as the United Nations and the Security Council to mobilize support and legitimacy for its interventions and aggressive international policies. It also hides behind democracy, minority rights, individual freedoms, and environmental issues in order to interfere in the internal affairs of states. Furthermore, it employs financial power and international financial institutions, exploiting the poverty of peoples to impose greedy economic models that serve multinational corporations at the expense of local economies under the guise of free trade and development. Hence, globalization becomes a threat to the concept of the state in developing countries, especially Arab countries, because states retreat before this phenomenon and become secondary to the power controlling global capital movement.

In addition to this, the information revolution has succeeded in penetrating the highest national secrets even of technologically advanced countries, while also violating the sanctity and privacy of developing countries,

especially Arab and Islamic societies. Moreover, researcher “Hamid Al-Saadoun” argues that the media products marketed toward developing countries are often immature and designed by globalization powers to mold behavioral patterns, attitudes, and social values according to their own agenda. Mass media play a role in injecting audiences with unified images and fantasies that serve the political objectives of the globalized order, making it difficult to establish an independent collective public opinion. (Yassin, 2017)

Among the manifestations of social globalization that have affected the family structure and caused it to lose many of its functions are the following:

1. Family Relationships

The family structure shifted from the extended family model to the nuclear family model, and accordingly the functions of the family changed from productive roles to consumer-oriented roles, especially since most television and satellite programs direct their advertisements toward family-related consumer issues. (Barakat, n.d.)

1.1. Social Relations Between Spouses

Due to urbanization, the relationship between spouses transformed from one based on affection and mercy into a contractual and conflict-oriented relationship. (Al-Khazā‘lah) It became based on a marriage contract guaranteeing all rights of both parties, often including conditions such as the prohibition of

polygamy and divorce without the wife’s consent. Furthermore, global trends have called for replacing the term “husband” with “life partner,” a term that, in their philosophy, does not necessarily imply a legal marriage bond, alongside other concepts they attempt to promote. (Mekkawi, 2017)

The report of the World Conference on Women stated regarding measures aimed at removing male guardianship over women:

“Civil laws, especially family laws, should be revised in order to eliminate discriminatory practices wherever they exist and wherever women are considered legally dependent. The legal capacity of married women should be reconsidered in order to grant them equality in rights and duties.” (Sali & Ben Thaya, 2013)

1.2. Relations Between Parents and Children

Today, transformations clearly affect natural intergenerational relationships. Parents are increasingly perceived as belonging to an old-fashioned model, while children—under the influence of the “infomedia revolution”—have begun adopting new ideas and changing attitudes as a result of the weakening role of the family in the process of socialization. (Sali & Ben Thaya, 2013) This has also led to a decline in parental authority over children’s behavior. The weakening of these relations contributes to the erosion of traditional social control in urban areas, resulting in shifts in values, increased deviant behavior and crime, and a break with traditions. This leads to cultural instability and exposure to contradictory social

norms. Guidance and instructions provided by parents become less effective because the new generation is exposed to influences reflecting the values and norms of urbanization and industrialization. Young people and adolescents become more vulnerable to peer-group influence and guidance, while attachment to the extended family declines and the social status of the elderly weakens. Children attend schools where they acquire modern urban values and knowledge associated with the contemporary world. (Al-Khazā‘lah)

Globalization has also challenged the concepts of guardianship and paternal authority within the family, considering them restrictions on individual freedom. Reports such as “Minors Forever” present legal guardianship as interference in personal privacy. According to this perspective, fathers should have neither authority nor supervision over their children—an idea continuously promoted through globalization’s media programs and films. (Tabbal, 2012) This phenomenon is now frequently observed in Arab and Turkish dramas.

2. Emergence of New Marital Relationships

Whereas marriage was traditionally restricted to two different sexes as ordained by God in Islam, globalization introduced new concepts threatening religious values and cultural identity, including:

- **Recognition of same-sex marriage (“homosexuality”):** defined as a

sexual orientation characterized by emotional, romantic, and sexual attraction between individuals of the same sex. (Sali & Ben Thaya, 2013) This includes male-male and female-female unions, along with demands for their legal rights. In the West, such unions have become part of the family system, and the scientific terminology has shifted from “deviance” to “same-sex marriage.” (Wikipedia, n.d.)

- **Recognition of family structures without a marriage contract:** considering cohabitation without formal marriage as socially acceptable.
- **Considering consensual extramarital sexual relations not to be immoral or marital betrayal:** according to this perspective, betrayal only occurs within the marital bed, while relations outside marriage are not necessarily considered infidelity. (Sali & Ben Thaya, 2013)

Several international conferences promoted such views, particularly the United Nations International Conference on Population and Development held in Cairo from September 5–13, 1994. Among the principles emphasized in its documents were:

- The individual is the central focus, and personal interests and desires are the standard—not religion, nation, family, traditions, or customs. Individuals have the right to free themselves from

restrictions imposed by these institutions.

- Emphasis on sexual activity without necessarily assuming marriage, including adolescent sexuality without condemnation, provided precautions are taken against disease and pregnancy. Adolescents should receive sexual education, contraception advice, confidentiality, and respect for their right to keep sexual activity private. (Sali & Ben Thaya, 2013)

The document also stated that:

“Human sexual activity is a natural and universal human right, like food, and is not restricted to legally married individuals.” (Sali & Ben Thaya, 2013)

- The document used the term “partners” instead of “spouses,” because the former is considered more neutral and does not presuppose a legal relationship, thereby making homosexuality and non-marital sexual relations socially acceptable. (Al-Fallahi, 2013)

3. Discouragement of Marriage

One manifestation of globalization-induced social change is the delay of marriage among young people until they complete their education, secure employment, and guarantee financial stability, due largely to the materialistic orientation of social life (high marriage costs, expensive dowries, etc.). This delay has pushed many young people to seek

alternative outlets for their desires, even if illegitimate. Others choose to avoid marriage altogether in favor of an open and unrestricted lifestyle.

As a result of this moral and social disintegration, illegitimate pregnancies may occur. Yet, some laws protect such situations and allow abortion as a solution. The Fourth World Conference on Women held in Beijing in 1995 stated:

“Adolescent girls are biologically, socially, and psychologically more vulnerable than adolescent boys to sexual abuse... and to the consequences of premature and unprotected sexual relations, including unwanted and early pregnancy...”

Another report added:

“In order to change cultural attitudes approving early pregnancy, and recognizing that adolescent pregnancy—whether among married or unmarried girls—has harmful effects on the rates of disease and mortality among mothers and children...” (Sali & Ben Thaya, 2013)

This model of globalization of social and family life grants sexual permissiveness rights to all individuals regardless of their gender, age, or social status. It is a model intended to be imposed particularly on Islamic family lifestyles in order to encourage rebellion against social systems and religious rulings that regulate chastity, preserve respect within marital relations, and prevent immorality and moral disintegration.

3. Changing Roles of Women

Values of honor and chastity, which once constituted a fundamental element of traditional family life, have gradually declined because of the influence of media that penetrated households in subtle ways. This influence enabled women to acquire new values and behaviors that broke the barriers separating them from men, such as equality, the right to education, and freedom of marital choice. Moreover, modern industrial society provided women with opportunities to join the workforce, making them feel their value and personal independence. Consequently, women began acting with greater freedom and responsibility and shared roles and decision-making with men.

With women entering the labor market, family life also changed, giving rise to concepts such as family planning and birth control, dependence on nannies and daycare centers, a reduction in family visits and emotional warmth, the emergence of family conflicts, and increased concern with material luxuries.

However, despite the noticeable transformation in the role and status of women, they continue to face forms of degradation and objectification. Globalization, according to some scholars, has transformed the female body into an economic commodity aimed at maximizing profit and generating benefit, stripping it of its sacred moral value by neutralizing the ethical dimension of women's social roles. (Sali & Ben Thaya, 2013)

The female body has increasingly become a marketing tool used by multinational corporations to promote products and decorate commercial advertisements. It has even become, according to some reports, the third-largest source of profit for organized crime after drugs and weapons trafficking. Capitalist globalization has contributed to the globalization of trafficking in women. Preliminary estimates indicate that approximately four million women are bought and sold every year worldwide. Consequently, the sex trade has developed its own institutions, organizations, and criminal networks spread across the globe. Reports further indicate that a significant proportion of women exploited by prostitution mafias are minors, as girls are often drawn into such activities from as young as twelve years old. (Al-Muslimani, 2019)

Within this context, a culture centered on the body and sexuality spreads through satellite channels, while prostitution markets and organized crime flourish, particularly in Arab and Islamic societies, with the aim of undermining religious values of modesty and weakening social cohesion.

4. Media and the Transformation of Family Values

Every day, Arab families receive within their homes various programs, advertisements, and media content broadcast by Arab and foreign satellite channels. These media products influence people's awareness, beliefs, and

perceptions of life in subtle yet powerful ways across all age groups.

Most of the media consumed in Arab societies is not locally produced, but rather imported from foreign and regional production companies that convey the values and behaviors of those societies. Some of these media products encourage deviance and rebellion against society, its laws, systems, and norms by presenting behavioral patterns and values that viewers are encouraged to imitate and adopt. (Al-Fallahi, 2013)

This occurs through several mechanisms:

- **Promoting fascination with the West among youth** by presenting positive and attractive artistic images of Western systems, lifestyles, and living standards, while encouraging work within Western institutions. (Harzani, 2005)
- **Wasting young people's time on trivial matters** through Western programs and series that contribute to creating dependent, unproductive, and isolated personalities, alienated from their cultural identity and religious beliefs.
- **Promoting the ideology of "submissive individualism,"** which confines a person's sense of existence to individual identity alone, rendering collective affiliations irrelevant. In this way, globalization erases collective spirit and reinforces selfishness and

egocentrism until individuals detach themselves from moral, religious, and social restraints. (Harzani, 2005)

- **Promoting personal freedom in social relationships** and spreading sexual permissiveness and violence by highlighting provocative romantic stories and explicit series, eventually normalizing and socially legitimizing them.
- **Encouraging consumerism** and aspirations beyond the family's financial capabilities, thereby affecting the cultural and moral system within Arab and Islamic families. Contemporary media and information technology have shaped youth consciousness around adapting to globalization culture, whether through material consumption of products or symbolic consumption of images and meanings. This contributes to the creation of a false consciousness that hinders the development of objective awareness.

This phenomenon is linked to what is described as a "culture of artificial sexuality," which has become an important component of youth life. It is not sexuality in its natural relational sense, but rather a technologically mediated sexuality transmitted through satellite television and internet networks.

Modern media have also opened the door unrestrictedly to importing consumer culture.

The problem with consuming knowledge without producing it is that societies become consumers rather than creators, leading to the decline of creativity and productive culture. Consumerism also weakens productive efforts for development and pushes societies toward debt in order to sustain consumption patterns. Furthermore, it contributes to frustration and social tension, which may ultimately result in rejection and rebellion. (Mohamed Ahmed, 2015)

- **Distorting prevailing traditions and customs**, especially Islamic ones, through:
 - Imitating non-Islamic religious celebrations such as Valentine’s Day and New Year’s celebrations.
 - Transforming religious occasions into consumerist events by stripping them of their spiritual and moral values. For example, technological progress has transformed the holy month of fasting and worship into a season of excessive consumption. (Ismail Ahmed, 2017)
 - Abandoning traditional clothing and replacing it with modern Western fashion aligned with globalization trends. Globalization has facilitated the spread of

Western clothing brands through advertising and multinational production, carrying with them capitalist values and lifestyles aimed at erasing cultural, historical, and religious identity.

- **The loss of childhood** due to media content that daily disturbs children’s emotions and perceptions. Neil Postman argues that television, because of its technological characteristics and simplified content accessible to all without intellectual effort, has contributed to the “disappearance of childhood.” It eliminates the boundaries between the world of children and adults by exposing children to themes such as sex, violence, crime, and death. As a result, children lose their innocence and begin behaving like miniature adults, imitating inappropriate behavioral models for their age group. (Youssef Al-Allam, 2017)

Among the consequences of this phenomenon are:

- The weakening of the status and authority of parents, adults, and teachers.
- The narrowing of the knowledge gap between children and teachers within schools.

- The imitation of violent and socially undesirable behaviors. (Youssef Al-Allam, 2017)

5/ Social Media and the Changing Pattern of Family Values:

Since internet use has become available to all age groups regardless of their affiliations, cultures, and levels, the scope of social globalization has expanded through the circulation of new ideas and lifestyles among individuals. This has changed their attitudes and aspirations and negatively affected the role of the family in transmitting local culture and strengthening positive values and attitudes among children.

Among the most prominent risks of social globalization centered on social media are the following:

- The decline of the role of primary socialization institutions such as the family, which is no longer a reservoir of values after social media has taken over the minds of youth and adolescents to the point of addiction. This has begun to threaten many values that families used to uphold, as young people have become fully influenced by the values of the virtual world promoted by social media around the clock.
- The decline of authentic traditional culture in favor of globalized culture that promotes a different system of values and customs. The danger lies in the fact that social media strengthens the idea that individuals belong not only to the nation-state and national society,

but to the entire world. It also promotes the idea of moving from a limited local society to a global one, which leads to the dissolution of national identity and personality, where individuals lose their roots and sense of belonging (Al-Eisawi, 2020).

- Social media, through its constant and widespread presence, has affected the duration and quality of communication within the family, which has negatively impacted some of its functions, especially psychological and educational ones. It has partially reduced the role of the family in building a healthy personality for children.
- It has limited the role of family upbringing in developing success, psychological, and social adjustment skills. This has resulted in negative effects such as social isolation, loss of privacy, weak multitasking abilities, and noticeable impacts on children's physical and mental health (Al-Awartani, 2019).
- Social media promotes a false sense of online connections and superficial friendships, which can lead to emotional and psychological problems.
- Social media spreads rapid cultural patterns and values that influence healthy socialization processes, increasing internet-related risks and raising concern among social institutions. This negative impact on children and youth has become a serious social issue. New terms have emerged to describe these problems, such as online grooming, blackmailing or threatening minors for benefits (often sexual),

cyberbullying, and sharing sexual messages or information about individuals.

A study by Cubillas et al. showed that children who use social networks are:

- 46% more likely to receive sexual messages
- 55% more likely to view sexual images online
- 56% more likely to be exposed to negative user-generated content
- 114% more likely to experience cyberbullying
- 163% more likely to meet offline people they first encountered online

This creates a dangerous digital environment that threatens children's safety and affects the role of socialization institutions.

- Social media deprives individuals of self-control and independent thinking. Instead, it makes them view themselves through the eyes of others and absorb both material and non-material cultural elements—from clothing styles to daily habits and dinner preferences.

It also affects the language of communication, which is the first means through which individuals acquire their social culture. Through social media, individuals may unconsciously adopt new forms of communication, whether verbal or symbolic, in order to interact and think within online communities (Omar Siraji, 2021).

Conclusion:

Through this research paper, we have presented a semi-detailed overview of the

Algerian family's interaction with historical and social developments that have been imposed upon it and have significantly changed the features of its structure and social relationships, especially after globalization has penetrated its privacy and inner affairs.

From this study, it has become clear that the Algerian family is going through a very critical turning point under the influence of social globalization, which tends to alienate it from its religion and values, dilute its culture, and blur the features of its pure and innocent family and social life. This situation calls for the search for appropriate and effective mechanisms to confront these challenges and reduce their risks.

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