

The Impact of Cultural Globalization on the Identity of Algerian Society

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Abstract:

Algeria is greatly affected by the repercussions of global interaction and various modern socio-cultural changes, as well as the continuous significant transformations that have shaped its society's cultural identity. Therefore, this research addresses the impact of cultural globalization on the identity of the Algerian society by highlighting its implications and dimensions, identifying the contributing key factors and cultural patterns in establishing the cultural identity throughout history, and suggesting some mechanisms to preserve national identity and mitigate the impact of globalization.

Keywords:

Cultural change, Cultural identity, Globalization, Cultural globalization.

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1. INTRODUCTION

Algerian society has experienced various transformations and changes over its history. Various causes and outcomes have had a prominent impact on the social and cultural life. Modern technology has succeeded in creating a profound rupture in its culture, creating intellectual challenges worldwide. Algeria is one of the countries greatly impacted by the effects of global interaction and various modern socio-cultural changes. Pierre Bourdieu is one of the most prominent sociologists who dealt with this issue in his work "Algérie 1962," in which he discussed the process of cultural exchange, considering Algeria not as a cultural unit but rather as a vast socio-cultural network (Bourdieu, 1956). The challenges facing cultural identity amidst the developments happening in Algeria's cultural scene pose a threat to its structure and challenges of subjugation. Thus, the study's question is: To what extent has Algerian cultural identity been affected by the cultural changes amidst the technological advancement and the repercussions of globalization?

2. Study Concepts:

2.1. Change: It is “a transformation or alteration that occurs in material and non-material cultural aspects, as well as an ongoing and involuntary process of transformation or modifications that influence the patterns of social relationships”. (Boufelja, 2005)

2.2. Culture: The verb "Thakkafa" (educate) carries several meanings such as understanding, intelligence, and wit, implying an individual's breadth of knowledge and insight. It consists of industries, skills, clothing, and religious rituals, covering all aspects of an individual's social life. (Housseini, 2004, p. 197)

2.3. Identity: In our Arab-Islamic civilization, identity is derived from the word "who", meaning the essence and reality of something. Thus, human identity, culture, or civilization are its essence and reality. Since everything, whether it's a human being, culture, or civilization, has constants and variables, the identity of a thing is made up of its constants, which renew and do not change.

2.4. Cultural Identity: It refers to the noble and intrinsic principles arising from individuals and peoples. These pillars of the human being refers to his personal spiritual entity to confirm the identity or personality of the individual, whereby each individual feels his original belonging to a community, distinguishing him from other societies. Cultural identity refers to all aspects of economic, social, and cultural life of members of the unified community to which individuals belong. It has several constants such as religion, language, customs, and traditions. (Ben Hassir, 2012-2013, p. 48)

2.5. Cultural Change: The term cultural change refers to the process of evolution and transformation in some or all cultural elements in society, including language, science, religion, or the prevailing social systems in society. (Ben Noaman, p. 224)

2.6. Globalization: Several definitions have been proposed in an attempt to define the nature of globalization. Some of these definitions focused on the linguistic definition, regarding it as the universalization and expansion of something to encompass the whole world.

Also, globalization is an ongoing and realistic process that can be noted through indicators of how and to what extent it impacts various fields such as politics, economy, culture, and communication. Therefore, it encompasses a set of processes that cover most of the universe. Therefore, it is one of the fruits of the progress in the modern communication revolution, which has transformed our world into a small village, removing barriers of cultural identities.

Globalization has also been defined as the invasion of the North by the South, representing Western civilization in the American model to other civilizations. Additionally, it is the practical application of the slogan "End of History" by which they claim that the Western capitalist model is the eternal destiny of humanity as a whole. It is an application used in the invasion process, employing the struggle of civilizations method, meaning in the current balance of power that Western civilization accelerates beyond other civilizations. (Amara, 1999, p. 14)

3. Factors that Contributed to Establishing the Cultural Identity in the Algerian Society:

Several factors have greatly contributed to the preservation of the Algerian identity. They include:

3.1. Islam:

Religion is the key element in building the basis of the personality of the Algerian individual. Since the first years of the French occupation, the colonial attempted to eradicate Islam and undermine Arab-Islamic cultural landmarks, using various means. It worked hard to destroy the corners (zawayas) and transform mosques into churches, most notably the Ketchaoua Mosque later transformed into a stable. Also, it confiscated the

“Islamic Endowments” and replaced them, in addition to controlling religious rituals. Then, the Michel Law of 1934 banned religious sermons in mosques. It aimed at undermining the components of the national identity and destroying the Arab-Islamic cultural structure of the Algerian society (Brija, 2015-2016, p. 69). In spite of these miserable conditions and all the pressures exerted by the French colonialism, religion, as a fundamental component of the Algerian identity, managed to unify the Algerian nation and reinforce its identity constants.

3.2. The Arabic Language:

French colonial plans aimed to promote Francophonie as a means to target one of the most important elements of Algerian cultural identity, which is the Arabic language. This is what made it work hard to strengthen the idea that Arabic is a vulnerable ancient language that does not serve technological development, thereby; the French language must be learned. Language is what distinguishes people, and its disappearance means the disappearance of their entity. However, the Arabic language in the Algerian society, and during the long conflict with the colonialists, continued to undertake the collective memory and strengthen the Algerian cultural identity.

3.3. The Algerian Identity is a Socio-political Form:

Due to the unfavorable conditions and the deterioration of economic and social situations experienced by Algerians since the French colonization in 1830, several popular revolutions erupted (such as the Sidi Sheikh Revolution in 1864, the

Mokrani Revolution in 1871, and the Bouamama Revolution). These revolutions came as a reaction and hoped to change these conditions. They aimed to raise national awareness which helped preserve cultural specificities and the Arab-Islamic heritage. Despite their political affiliations, Algerians worked together to maintain Algerian identity. (Qureshi, 1980, p. 36)

4. Major Cultural Changes that Impacted Algerian Cultural Identity before and after Independence:

4.1. Before Independence:

The ongoing transformations and changes in the North African region significantly played a role in shaping the cultural identity of these societies, particularly in Algeria. During the 7th century, North Africa experienced political turmoil because of various invasions and occupations, including that of the Vandals and later the Byzantine Empire, especially its internal policy, which was known for its volatility and oscillation. A thing caused anxiety and persecution for the population, and thus prompted local popular resistance to eliminate the Byzantine rule. The end of this period was marked by the beginning of Islamic conquests, leading to a flourishing period characterized by the spread of Islam and Islamic culture. Despite what was known about the tough Berbers, they responded to the message of the conquerors and found in Islam a religious, intellectual, social and political calling that differed from the conquests that preceded it, so they melted in Islam and Arabic culture. (Belaarj, 2008, p. 8)

The Ottoman era came at the end of the 16th century (1516-1830) and witnessed an important progress in all fields. The Ottomans' keenness to spread education was limited to the major capitals, such as Bejaia and Constantine, and to preserving

cultural institutions such as mosques, schools, corners (zawayas), etc. The Algerians were interested in some scientific disciplines, such as the Islamic and Sufi sciences, language sciences, logic, and poetry. Ottoman Islamic cultural monuments also spread obviously through architecture, the walls and doors of castles, residences, and bathrooms. (Saadallah, 1980)

With the arrival of the French, the cultural structure of the Algerians was shaken. French colonization did not suffice with dispossessing Algerians of their land; its aim was to corrupt the Algerian mind and eliminate Algerian culture. The goal was to eradicate Arabic and Islam as the bases of Arab culture, the soul of the Algerian society.

Since the beginning of the occupation, France used various mechanisms and means to eliminate Islam. It closed mosques and schools teaching Arabic. Additionally, it demolished corners (zawayas) because they were centers for educating the youth and instilling the spirit of resistance, while converting others that escaped destruction into allying centers.

French colonialism prolonged its plans to eliminate Islam and alienate the Algerian society through Christianization, which would allow it to obtain the rights of a citizen in a French society. To facilitate Christianization, France intensified the activities of Christian missions through educational, social, and charitable services. They penetrated impoverished areas to entice locals with material aid, luring them into the new religion. Also, France turned to orphaned, homeless and poor children, enticing them through various means and raising them in the Christian faith.

As for language, the French colonization pursued a policy of Francization, replacing Arabic with French, aiming to foster French-educated Algerian elite. The administration requested Algerian dignitaries to send their children to learn French which became the sole language used in writing the names of shops, streets, and public institutions. Most Arabic street and city names were replaced with names of French military and intellectual figures of French thought and literature, such as Bugeaud, Clauzel, Lavigerie, Descartes, Victor Hugo, and Lamartine. The French policy was to make the Algerian cultural environment a part of the French environment to ensure French administration and social surroundings as pillars of French education.

Integration is one of the mechanisms aimed at eradicating Algerian identity. It entails turning Algeria into a region, subdividing it into provinces and directorates, similar to France, and abolishing any distinctions between Paris and Algerian provinces. In reality, the integration policy in Algeria has largely failed, as Algerian society greatly clung to Islamic personal status law, which the French administration demanded they abandon in exchange for granting Algerians full rights like other French citizens, but this met with no approval or acceptance from the Algerian people. (Laila, 2012, p. 144)

Despite these challenges, a cultural renaissance emerged, driven by organizations like the Muslim Scholars Association, which played a significant role in fostering national awareness, preserving the Arabic language, and promoting Islamic beliefs.

4.2. After Independence:

Algeria gained its independence in 1962, but emerged exhausted and devastated. The colonial era had a systematic effort to erase and eliminate local culture, leaving major effects.

First, a decline in the use and marginalization of Arabic in favor of French in education and daily communication. Second, a distorted Islam appeared, mixing superstition and Sufism, losing much of its effectiveness, spirit, and purpose. Third, a clear change in customs, traditions, and daily behavioral patterns, distancing them from the national character.

With independence, a new phase began to reclaim and rebuild the Arab-Islamic identity, the national identity and the new Algeria. The government adopted several approaches. One of its priorities was to give great importance to education and make it a fundamental factor in the national reconstruction, allocating a large percentage of its budget to it. The first challenge was combating widespread illiteracy through the success of the first school entry under a severe shortage of teachers and professors after the departure of French teachers. The number of teachers was small, requiring the recruitment of collaborators from many Arab countries such as Egypt, Syria, and Iraq, as well as from other countries in Europe, France, England, and Asia. (Khemila, 2020-2021, p. 151)

It also focused on culture and media. In the 1963 constitution, an Arabization policy was implemented through Article 3, declaring Arabic as an official and national language, with the state working to promote the use of Arabic in official domains. This was a crucial step towards choosing a cultural identity to build an Arab-Muslim Algerian entity, as imposing the Arabic language was among the major axes of the national covenant, essential to the national identity of the Algerian people.

"In the context of reforming the cultural and social situation, the first national committee for education reform was established on September 15th, 1962. Its report, issued in 1964, focused on achieving three main objectives: Arabizing the educational system, universalizing and facilitating access to education for all, and integrating into the ranks of advanced countries through quality education. (Khemila, 2020-2021, pp. 152-153)

4.3. In the Era of Globalization:

Discussing cultural security in Algerian society in the era of globalization first requires studying the reality of the community's culture before its integration into the globalization process and exposure to its influences. Shedding light on the reality of local culture and Algerian cultural security during this concept allows us to note and monitor the changes that have occurred in local culture since the emergence of globalization phenomena. It also aids us understand the role of globalization in these changes, along with other factors besides globalization. Considering the role of these factors is fundamental in studying cultural change within the context of globalization, enabling a more precise and objective assessment of globalization's impact on local culture.

The current modern era has witnessed significant cultural changes on the cultural and social scene in Algeria, which played a significant role in establishing the cultural field in its current form within the Algerian society, striving to:

- Promoting culture through legislative texts: During this stage, several laws were issued to enhance Algerian cultural heritage, such as Law No. 04-98 dated 15/06/1996, which aims

to protect both tangible and intangible cultural assets. Additionally, Decision 14/09/2003 specifies the types and conditions of institutions and management for inventorying protected assets.

- Opening up to foreign languages: This involves reintegrating the French language into secondary education, as foreign languages have become increasingly important in all fields.

- Global digital revolution: Dubbed the era of communication due to the rapid development of media and communication tools, global digital revolution has enabled instant communication. Media and communication play a significant role in modifying and changing values, which are essential in social regulation and behavioral determination. Additionally, they greatly impact material culture, including clothing, eating habits, and various customs and traditions related to ceremonies such as weddings and Western holiday celebrations because of cultural invasion and globalization ramifications.

5. The History and Dimensions of Globalization:

The historical analysis of globalization states that it is not a sudden or singular phenomenon, but rather the culmination of a long and successive historical evolution. The latter can be delineated through three main stages or waves that occurred sequentially, ultimately shaping its dominant or effective force. Each stage or wave played a major role in shifting the world

towards forming a unified entity, regardless of its internal divisions. Furthermore, for globalization to form a single entity from our world, it needs to eliminate its diversities and gaps. Thus, globalization, while ostensibly calling for the unification of ideas, values, and behavioral patterns across world cultures and societies as a main step towards mutual understanding and accomplishing global peace, conceals behind it the stripping of peoples of their distinctive and unique cultural components. It also entails exposing them and their cultures to the influence of a single global culture shaped by the most advanced and powerful forces, primarily through advancements in communication and media technology. It ultimately leads to the dominance of this culture over other cultures and, thereby their marginalization. (Laila, 2012, p. 27)

- The first stage helped crystallize the global economy approximately 500 years ago, manifested through the flow of capital and labour, connecting different regions of the world and asserting their integration, which contributed to the appearance of the global economy in the 16th century in line with colonialism. (Laila, 2012, p. 27)

- The second stage refers to the political process, which began during the last decade of the second millennium. It gained momentum from the collapse of the Soviet bloc, where the importance of international organizations rose, starting from NATO to the World Bank, trade organizations, and human rights organizations playing a pioneering role in organizing the global political space. (Laila, 2012, p. 26)

- The third stage manifests in the cultural process. Globalization of culture happens in the continuous flow of ideas, information, commitments, values, and tastes across the world. It

is facilitated through various mediums. Throughout human history, trends and material goods have prevailed from one cultural context to another without fundamentally changing the structure of the host culture. Yet, it must be acknowledged that channels of cultural mixing have become more open and diverse than before.

Naturally, these three processes interact with each other and with local and social contexts, generating varied outcomes that manifest globalization in different societies. (Laila, 2012, p. 27).

6. Goals and Mechanisms of Globalization:

Globalization is considered a major human process with its driving forces and goals. Because globalization seeks to shape the world in its entirety, it is a comprehensive process that gains its comprehensiveness and entirety through three considerations. First, the field of action is global in its comprehensiveness, as it seeks to reshape the entire world. The second, consideration is its possession and development of multiple and varied mechanisms through which it seeks to impose globalization from all directions, so that each of them can create a specific situation or condition that the world should be in. The third consideration is that the reality sought by globalization possesses a cohesive unity that harmonizes its nature in some aspects and varies within the framework of integration in other aspects. In this way, globalization has fundamental goals. They are outlined below as follows:

- The pursuit of globalization to found global homogeneity while maintaining a degree of temporal diversity is one of the basic dimensions of its process. This global homogeneity is consisted as a result of supplies of global culture and its economic and technological foundations. These supplies usually manifest through processes of integration, selection, adaptation, and the blending of modern lifestyles. On the other hand, globalization also works to highlight aspects of cultural diversity and cultural pluralism. The relative activation of local culture emphasizes its uniqueness.

Globalization aims at transferring the homogeneity from the local community level to become a global homogeneity. If the homogeneity of global culture is supposed to be founded upon interaction between global cultures, the globalization we experience aims to impose a particular way of life and cultural pattern on all cultures.

To achieve this homogeneity, globalization depends on various mechanisms such as multinational corporations operating in multiple societies, whose members belong to various communities but are subjected to a single administrative culture that reconditions them according to its principles and rules. They then propagate these values in their communities. Additionally, the production of these corporations creates a form of material culture that in turn invokes the moral aspects of culture. The second mechanism is Media technology, where major powers in the world, especially the United States, have high capability to dominate national or local media and control its impact. Global media can penetrate the national space and reshape national culture in accordance to the globalized pattern or promote globalization culture with its numerous systems to replace

national culture. The third mechanism is aid, which establishes global cultural dominance. Through aid, third-world countries import American machinery and goods. Since these goods and associated technology form the essence of material aspects of culture, it is logical for this to summon the ideological or moral system of culture. The fourth and final force in this regard is directed towards promoting new cultural concepts such as democracy, human rights, gender issues, and certain women's issues on the agenda of national cultures. Sometimes, this force intensifies when it requires the removal of some elements of national culture. (Laila, 2012, p. 41)

The culture of globalization dominates national culture and its accompanying social reality, leading to a series of fractures due to cultural disintegration.

Given the culture of globalization is imported; it is not usually organically related to the construction of society, because it doesn't mean an expression of people's interaction with their environment or civil society system. Therefore, people's awareness is formed by a system of cultural values without connection between them and their social system. When people interact according to systems of ideas and values appearing from the natural social development, there remains no reason to belittle the matter. From this separation and animosity between culture and the social construction there will breed other types of divergence and imbalance in the social structure. (Laila, 2012, p. 46)

In addition to technological advancements and material goods, there is the subtle movement of knowledge and ideas. Globalization has established channels through which knowledge flows from its centers to become a matter of benefit for everyone, tracing back to the heritage of the Enlightenment era in Europe, such as concepts of freedom, democracy, care, human rights, and the environment, along with some other cultural and intellectual values. The goal of disseminating these concepts is to establish a new social and political reality in third-world societies, which, in turn, promotes global homogeneity through the elimination of any local counterparts.

7. The Impact of Globalization:

The impact of globalization on cultural identity is aggressive, and it manifests in two indicators. Firstly, it attacks the moral content of culture, replacing it with Western cultural values, which are the essence of globalization. This culture aims to exclude religion, moral values, and the collective expression of national culture to replace them with individualistic values, illegitimate sexual norms, consumerism, and corruption. Globalization culture is essentially colonial, asserting itself as the sole owner of democratic culture and aiming to impose its hegemony through disseminating its culture and values among educated segments of underdeveloped nations to ensure their loyalty and domination.

Secondly, globalization forces (the West and the United States of America) have not prevented the transfer of production technology to third world countries, especially Arab and Islamic societies, but have also aimed at restricting the ability of states and national communities to develop their own technology by

enforcing intellectual property laws and monopolizing technological advancements. (Laila, 2012, p. 127)

Thirdly, the rising connection and interdependence between human societies in various economic, cultural, political, media and other fields are founded by the technological revolution in the field of information and communication, which has created great opportunities and benefits for humanity,

Fourthly, Globalization plays a serious negative role by directly and indirectly impacting the social, economic, and structural forms of underdeveloped countries. Through its economic dominance and subsequent hegemony, it significantly contributes to the creation of economic class structures in societies, fundamentally different in essence, ideology, and political vision from national capitalisms. (Talha & Liza, 2017 ; pp. 13-14).

8. The Impact of Globalization on the Algerian Cultural Identity:

The challenges and risks of cultural globalization on the Algerian society are clear through their impact on the components of Algerian national identity.

Algeria, like other Arab countries, witnesses intense and escalating global flows, leading to a fracture in its identity. They alter traditions, and create cultural standards within the Algerian society. Cultural globalization has managed in creating what is known as value stereotyping, causing identity confusion and potential loss. In addition to that, cultural globalization has

marginalized other cultures and promoted a global citizen identity and universal values, while seeking to minimize cultural and civilizational uniqueness, thereby undermining religious motives. (Laila, 2012, p. 146)

The religious aspect, namely the exclusion of religion, especially within the Algerian society, has become an important entry, threatening the Algerian Islamic beliefs under the guise of openness and engagement with other societies.

The cultural world completely contradicts Islamic principles, considered as a war on Islam. The repeated attempts to dismantle Islamic beliefs and weaken them from within, by undermining its principles, have caused accusations of being the primary source of terrorism. This accusation serves the Western agenda, aligning with its national interests. Notable examples include proselytization campaigns aimed at distorting Islam's image and fostering sectarianism to influence Algerian religious unity and authority, including the Ahmadiyya and the Karkariya sects.

The linguistic aspect, namely the threat of identity dissolution, is prominent. Cultural scholars, through their deconstruction of accumulated cultural structures, tend to fragment cohesive aspects in favor of societal fusion, sidelining Algerian culture's secondary issues, which are then exploited by the Western system through cultural dominance, eventually incorporated into Algerian foreign policy agendas, leading to the national culture's portrayal as feeble and incapable of presenting influential perspectives. (Laila, 2012, pp. 146-147).

9. Mechanisms and Strategies to Confront Cultural Globalization to Preserve National Identity:

Regarding the overall repercussions resulting from cultural globalization on the Algerian societal security in various fields, it has become imperative to take preventive measures, especially in light of the increasing dynamics within Algerian society, which helped, through Western central sovereignty, to penetrate culture, and the destabilization of national identity. To confront these repercussions, several points can be mentioned as follows:

- Enhancing the Algerian cultural heritage and promoting awareness of cultural diversity instead of being influenced by Western cultural models, and avoiding the importation of foreign values and programmes such as educational systems and curricula. It's essential to strengthen the constants of Algerian cultural identity and counteract identity fragmentation, defining applied curricula in all scientific and cultural branches to deepen Arab cultural unity using globalization technology to spread Arab culture.

- Developing new educational curricula that combine authenticity and modernity in religious education and Arabic language sciences, promoting the nation's components and its centers. This is important for enhancing and instilling balanced education for the nation, based on Islamic education concepts to intertwine with the era of globalization. This requires efforts by intellectual and scientific leaders to translate the reality of the

unified Muslim nation into existing reality through the examination of the cultural identity on which the nation is built.

- Strengthening joint Islamic work within the framework of implementing a series of strategies outlined by the Islamic Educational, Scientific and Cultural Organization, aiming for global Islamic unity in terms of religion, language, and history to confront the dangers of cultural globalization. This involves identifying the unity of the Islamic nation, deepening the principle of common destiny, rebuilding educational and media institutions to be capable of addressing Arab-Islamic cultural issues while resisting the spread of pornographic chaos, avoiding distortion, and activating the role of social institutions like families, mosques, and schools in nurturing religious values. (Bouchoucha & Madouni, 2021)

- Internal reform can be accomplished by proposing a range of political alternatives and reforms, and enhancing the role of civil society as a main condition for the success of the democratic transitional process. Combatting the legitimacy crisis of the ruling political elites in Algeria to appease the differences and debates between religion and politics. Extremist Islamic movements and secular movements may threaten national cultural unity and social security, thus developing a regional integration policy while resolving political disputes among different countries and transitioning to enhancing regional cooperation and joint action in various fields amid the challenges and obstacles posed by globalization. (Bouchoucha & Madouni, 2021, pp 416-418)

- Strengthening the internal front of cultural identity and focusing on regional conferences at the level of identities and cultures, as happened in the 1976 Arab Ministers Conference,

which invoked the necessity of universalizing the Arabic language in education and media and considering it as an official language, not a foreign one.

- For National Identity Enhancement: Working on developing activities that meet students' needs and fulfill their proposals to strengthen mechanisms for pride in national heritage and teaching students its preservation.

- It's imperative to preserve cultural and intellectual heritage from disappearance and contribute to the developmental process and vision that asserts openness to civilizations, encourages creativity, and enhances democratic concepts.

- Achieving Sustainable Development: by ensuring quality provision and deepening a culture of excellence and participation in building and reviving the society culturally, economically, and developmentally.

- Addressing the problem of globalization by strategically considering it by strategic planners, intellectuals, and educators when planning for the future, enabling them to analyze critically and propose practical solutions and responses to development.

- Developing a comprehensive strategy from local educational and cultural institutions and regional Islamic educational organizations aimed at:

- Addressing the risks of globalization in its cultural dimension and benefiting from its positives taking into account the Muslim youth.

- Rebuilding media institutions to represent Islamic culture.
- Focusing on concepts and values of Islamic culture to counter concepts of globalized culture and media.
- Studying contemporary cultural and social issues and addressing their reflections on various cultural, economic, and political aspects from an Islamic principles perspective.
- Ensuring balance between societal levels by intensifying efforts and achieving a system that guarantees individuals' interests while considering the community's interest. Simultaneously, it is imperative to eliminate individual freedom promoted by globalization and support families in raising and educating generations based on social and cultural identity to preserve the fundamental cultural upbringing.

10. Conclusion:

The Algerian cultural identity experienced several crises that threatened its existence over history. Before the French occupation, Algeria was under Ottoman rule and witnessed a noticeable economic development based on agriculture and animal husbandry. Additionally, the scientific and cultural fields flourished with a tangible educational level. However, this prosperity did not last long. Once under French control, the cultural structure of Algerians was shaken by the control of fundamental structures such as mosques and religious schools, leading society towards ignorance and illiteracy. With independence, a new phase began to rebuild the national identity. The cultural situation deteriorated after independence due to their oppressive rule for a long period. To reclaim the Arab-Islamic identity and build the new Algeria, the government

adopted several approaches after independence, prioritizing education and allocating a significant portion of its budget to it, as well as focusing on culture and media.

However, the Algerian cultural identity in the era of globalization has transitioned from homogeneity at the societal level to homogeneity on a global scale. While cultural homogeneity should ideally be founded upon interaction between global cultures, the globalization we experience aims to impose a certain way of life and cultural pattern resulting in cultural fragmentation.

Globalization culture is inherently aggressive, manifested through two indicators: firstly, attacking the moral content of culture and seeking to replace it with Western culture, which is the culture of globalization. Secondly, it aims to exclude religion, moral values, and the collective formula of national culture, replacing them with individualism, personal interest, illegitimate sexual values, consumerism, corruption, and a culture of idleness. This generally leads to diluting national identity and maligning cultural awareness among nations and peoples to facilitate their control. Hence, It is imperative to take preventive measures to mitigate the negative consequences of this phenomenon and preserve the dimensions of our national identity's culture, given the increasing speed of the dynamics introduced within Algerian society, supported by Western hegemony, which penetrated national culture and destabilized national identity through various mechanisms.

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