

**THE CONFLICTS OF CULTURAL
GLOBALIZATION IN THE CITY AND THE
FAMILY LIFE –
A SOCIOLOGICAL VISION OF THE IMPACT OF
URBANIZATION IN CREATING THE IMBALANCE
OF SOCIAL AND HISTORICAL IDENTITY.**

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Abstract:

Cultural globalization plays a crucial role in overturning the balances of the identity pattern within modern society, by imposing new data that contradict the previously recognized pattern (family and community), which constitutes an identity conflict within the city format.

It is well known that the process of urbanization is a result of the effects of cultural globalization, which will result in an identity parallel to the inherited cultural identity.

How can the relationship between cultural globalization and identity be understood, and how can we explain the impact of urbanization on the resulting collective identity imbalance?

Through this study, we will try to clarify the need to control cultural globalization, to reach an understanding of the path of social identity, through a standard study of the frameworks and systems of the mini-society (microscopic society) .

The study contributes to giving a forward-looking view on understanding the issue of social identity in society in terms of individual and collective perceptions of individuals and the extent to which cultural globalization affects the imbalances of collective identity as an inevitable necessity to meet the demands of society .

Keywords: cultural globalization, identity, City, family, social change.

Preface:

The text of the research paper falls within the researcher's interest in the issue of globalization and the disruption of identities within traditional societies, and therefore we will try to clarify that the principles of cultural globalization, for example, take the trend that calls for cultural and behavioral urbanization of societies as a slogan to keep pace with the modern world order, which would influence the identity of the individual and the group through the clash of ideas and civilizations.

It results from the fact that identity in itself is objectively linked to several areas of historical culture and civilizational thinking .It also needs to be studied from the macro-sociological point as a unit of social action that forms the identity of the group because it determines a pattern of collective behavior that distinguishes it from the rest of the groups, for example, in the city we talk about the extent to which cultural globalization controls the formation of the geographical environment, which will force this society to adopt the behaviors of the other society, as **Ibn Khaldun**¹ sees in his book the range of values adopted by individuals is divided into two parts:

Variable performance values, mainly represented by the actual identity of individuals, are objectively related to economic growth and an increase in the amount of wealth. It is clearly reflected in the development of the physical size of individuals within cities and the transition from traditional society to the city style.

Instinctual values, which are historical values that remain with the individual and the group, are formed from a set of National characteristics such as national tendency and affiliation

We measure the extent to which the components of national identity ² interspersed with historical and social variables

As for our study, we are in the process of studying the proof of the actual and behavioral indicators, which we measure within the civilized behaviors in the city's society by measuring collective behaviors and the production of roles and knowledge in order to prove the conflicts of cultural globalization in the city and measure the extent of the impact of urbanization in changing the intellectual representations of individuals about social and historical identity.

1. Introduction:

What distinguishes the cultural development of peoples and nations in the various field that the world is witnessing today is their valorization of human capital, considering it the core of society giving it a vital position and describing it as the foundation upon which society is built in the present.

In Algeria, for example, we cannot talk about a compatibility between the requirements of globalization and the knowledge society because the infrastructure of society is still fragile compared to modern and technology-exporting systems, which is evidence of the unequal opportunities to own it

¹ A Abdul Rahman Ibn Khaldun. The Diwan of the debutant and the news in the history of the Arabs and Berbers and those of their contemporaries are of the greatest importance. Printing house for publishing and distribution. (2004). Beirut edition 08.P44

². Emmanuel Lawrence, Samuel B. Cultures and values of progress. Translation. A. Jalal, National Translation Center. (2009) Egypt P. 72

within our society between the city and other circles . It is noted that the difficulty of its access and adaptation to all segments of society will establish a set of facts and distinctions and intensify the difference in identity patterns between the city and the rest of the other circles in the representation of the public on the issue of cultural globalization, and its effects between originality and the preservation of social and historical identity on the one hand and on the other as a demand for modernity and entry into the context of keeping pace with the knowledge society, so that we reflect the pattern of urbanization and distinction between two groups within society as a demand for modernity and ideal change.

- Therefore, the problem that the researcher started from and tried to solve is listed as follows: How can we explain the contradiction between globalization and cultural invasion? Can we talk about their disadvantages in keeping with its current as a necessary requirement of modernity? Can it be considered that the increase in social identity in the city is due to the availability of the technological environment and the knowledge society? Or are they subjective standards determined by the style of the city?

- It is clear that we cannot talk about the technological environment and the knowledge society in its modern sense complexes importing technology because they suffer from imbalances in the infrastructure of society and therefore have difficulty adapting to its requirements, which is due to the conflict of the social and historical identity of the infrastructure of traditional society and the resulting misapplication of the principles of globalization in it, and therefore we assume that there will be a deviation in the sources of cultural globalization within the city, which will affect the representations of social and historical identity.

- Or does in the transition of social and historical identity result in adaptation in the original identity of individuals in the city and the family, which is clearly evident to us in daily behaviors , ideas, and trends that reflect the saturation with the values of another society and the separation from the principles of traditional society and transcending identity? We will talk here about a gap in the infrastructure of society that leads us towards social differences between individuals within one society.

The importance of this intervention stems from: the conflicts of cultural globalization in the city and the family style. On the basis that the researcher should investigate the reality of the social environment of the micro-society, and measure the availability of the objectivity and personal qualifications of infrastructure, in order to understand the course of daily practices that will represent a set of representations around the social and historical identity of individuals within the city and thus understand the process of society and contribute to the study of its infrastructure.

Through this research intervention, we will try to address the issue of globalization and the effects of cultural invasion, by measuring the extent of its impact on cultural identity within the micro-society, by clarifying the effects of globalization on cultural identity in the social and historical aspect of individuals within the city. Aim and to verify the extent to which the values and principles of modern global society are disseminated within a traditional social system. It aimed to explain the struggle of adaptation between social and historical identity with the values and culture of modern society in the context of trend of globalization which is evident in the extent of compatibility between the individual's cultural identity and its conformity with identity, nationalism, language, religion, common history.

2. Manifestations of the application of the technological environment in the city:

The rapid development of information and communication technology not only provides new opportunities for science, but also a direction towards the so-called (information highway) and the host of economic, social and educational impacts associated with it, it may lead to many changes measured by the extent of control, in terms of achieving the principle of cooperation and participation to achieve knowledge, and it is assumed that it will lead to broad participation and application at the national, regional and international levels, in international institutions and organizations. Modern technology can effect individual identity and thus may necessarily affect the social and historical identity of the society receiving it, and this due the goal behind the process of communication and access to information.

All this is due to the influence of Technology represented by mass communication tools that helped to produce global interactions, as **Karl Deutsch**³ believes, and the resulting decline in the sanctity of national identity as a result of the massive cultural invasion of communications, and the comparison of the individual's original identity with the modern global identity. Compliance with the trend of cultural globalization becomes a basic requirement among the priorities of individuals within the city. There are many slogans among the public, in addition to increasing demands for the need to strengthen the concept of freedoms and the role of minorities and pluralism within the city.

All these considerations have led to the emergence of the global identity of globalization at the expense of national identity. The global identity has

³ K. W. The analysis of international relations. United States: Prentice-Hall International Editions. (1988).United States.

emerged due to the crystallization of the concept of liberalism of the world economy within the framework of the World Trade Organization; every country that is a member of the organization or seeks to join, is required to comply strictly with the global standards of liberal economy.

3. The disadvantages of the Information Society on the city and the family:

The researcher begins by saying that to study the determinants of the digital divide, we must study the reasons that led to its emergence and manifestations of its expansion among the groups of the same society in order to clarify this to us, one of the most important determinants contributing to this we mention the economic determinants because we should not exclude the fact that the technological environment that requires the availability of an economic environmental base and the necessity of infrastructure to impose an information and technological society keeping pace with the modern global society. This means that the absence financial and economic possibilities prevents the success of the technological environment in a fragile society, in other words, it has not yet been able to formulate the basic frameworks of the infrastructure base for building society. The concept shifts from participating in building an information base for the knowledge society to importing the information society with all its disadvantages and flaws, with the obligation to accept this and adhere to the acceptance of its impacts in the future. We are dealing with the danger of ideological acculturation that will affect the collective identity of society and the problematic of its survival.⁴

In Algeria, for example, the information society seems to be aimed at serving the global community such as multinational corporations, the World Bank and the International Monetary Fund, the main institutions of economic globalization. Thus, we note that the interconnection between the linking of the economy to the global economy is in fact the result of an integration of national identity within the global identity⁵ whether it concerns lifestyle, consumer culture or foreign policy orientations. These are the principles on which the liberal theory put forward by its proponents is based. At the same time, this is also due to the fact that the economic system of globalization is essentially capitalist in terms of global mechanisms and institutions; every local system that wants to open up to the global environment –in order to survive and satisfy needs - must comply with the mechanisms of the

⁴ E DURKHEIM. Performances, individual and collective performances. In "Sociology and Philosophy: Emotic PUF . (1974). Paris, Language: 40.

⁵ Ahmed bin Kaanan. University Youth and cultural identity in the light of new globalization: Faculty of Education, Damascus University(2008). Syria.P27

functioning of the World Economic System; national identity will necessarily be affected by cultural invasion, and will be integrated into the scope of globalization simultaneously with the integration of the national economy into the world economy.

Therefore, we can say that the most important main reasons for the impact of the Information Society on the city and the family is the lack of clarity of the features of the community infrastructure, which is the basis for building a knowledge society. In addition to some other aspects, the researcher summarizes them in the following:

* The information society affects the fragility of the infrastructure as the main pillar in society, and thus works to change the mindset in the family lifestyle, and the transition from authenticity to contemporary by keeping pace with modernity as a basic requirement in the act of urbanization, and therefore the picture of the difference of cultural identity is more evident in the city, by monitoring the behaviors of individuals that contradict or conflict the principles and trends of traditional society, the act of urbanization often guarantees the slogans of civilization and urbanization, which are basically data for the modern Information Society.

* The absence of actual investment in human resources, due to the importance of involving the human resource in the technological shift of the information society, to confront the resulting acculturation of identities and intellectual currents that would have a negative impact, and what may result from the construction of new identities parallel to the mother's identity, which would eliminate the social identity and historical identity prevailing in the original society.

* The lack of availability of Arab technological technologies that are compatible with the knowledge society, the information society, and the lack of research programs because the technical and technological components are the cornerstone of the structure of globalization in modern countries. Transmitting of information in an empty environment is a technology would establish western society of and strengthen the foundation of the traditional society and the lack of a cognitive technological environment, that facilitates conquering it culturally and cognitively,

* The stagnation of knowledge in the traditional society, and the neglect of the reality of education and knowledge, which is due to the fragility of the social system in all aspects, which does not allow the shift from cognitive illiteracy to the technological environment in our society, as the lack of use of the internet and the ability to program technology and knowledge is a manifestation of illiteracy in modern societies. It is due to the lack of awareness of the public about the dangers and disadvantages of the Information Society on the religious conscience, national and cultural identity and the consequences of the cultural invasion and the disadvantages of globalization.

4. Urbanization is a manifestation of compliance and keeping pace with cultural globalization (the intensification of the trend of cultural globalization in the city):

Based on the previous cognitive studies, we can be certain that globalization means generalizing the model of Western civilization by following its political, economic, cultural and social patterns by spreading a culture of global openness without restrictions or certain barriers. This poses a threat to the cultural identity of individuals within the city because it associated with changing the principles of religion, morality and intellectual and epistemological convictions of society,

Therefore, we can say that globalization is not only a cultural invasion, but rather a national invasion because it threatens national identity, through the dissemination of ideas, beliefs, values, convictions, lifestyles and tastes with a Western character within the city, through a philosophical vision that requires openness among world cultures as it prepares minds and souls to accept and absorb the new culture to differ from traditional society and traditional identity⁶

So cultural globalization carries with it the dominance of a certain culture over the rest of cultures, based on the information society in the field of technology and the modern world society. Cultural globalization refers to the emergence of culture as a global commodity marketed like any other commercial commodity in an attempt by the world system to put the peoples of the world a unified ideology by stripping it of its cultural and civilization heritage and emptying its collective identity. The American academic Noam Chomsky referred to the issue of cultural globalization by saying “Cultural global is nothing but qualitative shift in the history of media that strengthens the control of the American center over the peripheries, that is , over the entire world ”⁷

It is noted that the requirement to comply with cultural globalization in cities reflects the transition from national identity to global identity, in fact, it is a kind of symbolic aggressive cultural appropriation of all other cultures by imposing the pattern of Western culture within the layout of the city and influencing the original identity, which is due to the fact that socialization institutions and community roles fade by moving from the traditional environment to the city by imposing a modern style that is in live with requirements of the modern era.

⁶ Ahmed bin Kaanan. University Youth and cultural identity in the light of new globalization: Faculty of Education, Damascus University(2008). Syria.P27

⁷ A laid. The cultural dimension of globalization and its impact on the cultural identity of Algerian youth: Gill Journal of Humanities. (2013). Algeria. P. 19

5. Representations of identity in the city between the remnants of cultural globalization and the social and cultural heritage (tradition and contemporary) :

What we will try to clarify in this element is that by public representations, we mean measuring all the perceptions and suggestions issued by people within the group format in order to identify and classify the realities of the living environment⁸

For example, national identity must be studied from two sociological levels, according to our belief, at the macro-sociological level, national identity is the territory and geographical area that embodies the state, while at the micro-sociological level, it concerns the mechanisms of individual action, namely, the individual's awareness of his place within the group and the extent to which he feels belonging to it, and therefore the collective conscience determines the collective identity. Therefore, we can say that in order for the historical, social and specific identity of the parts of the national identity to be formed, there must be a set of interdependencies that will build identity and strengthen it in society,

Or in another way, the collective identity in the city is seen as the symbolic-social content that forms the self in its relationship with others and controls the dynamics of collective interaction. But collective identity develops only within a certain institutional framework, which helps to create an appropriate field of interaction, the creation of shared meanings, constant negotiation, and may take on psychological dimensions⁹ as is confirmed in the studies of the phenomenon of communication and sometimes social psychology¹⁰ as a result of constant communication within these institutions between representatives of different socio-political components within the communities of the security group.

Thus, the concept of collective identity is formed through the relationship or interaction of each national identity with other identities, we note that it requires similarity in the same destiny and goals regarding the continuation of security stability, and deeper than that, satisfaction with the new environment for the process of urbanization , and belief in the new symbolic identity in keeping pace with modernity.

⁸ P BOURDIEU. THE FIELDS OF CRITICISM. PARIS: PHILIPPE CORCUFF (DIR.), PUBLIC INFORMATION LIBRARY / POMPIDOU CENTER. (2004).PARIS.

⁹ Byrne, R. A. Social Psychology : Understanding !human Interaction. 4th ed . (Bostin, London, Sydney,.,141Toronto: Allyn and Bacon. (1984).London.

¹⁰ JM Communication In Interpersonal and Social Relationships, "In Introduction to Social Psychology". 2nd ed. Ed. Miles Hewstone, Wolfgang Stroebe and 316-Geoffrey M. Stephenson (USA: BlackWell Publishers. (1996).United States

We can say that the manifestations of cultural globalization in the city are represented by the openness of national societies to medially each other economically and medially, due to the movement of regional integration and the development of social media, which establishes a set of ideas, trends and currents such as governance, privatization, Global Citizenship and democracy. Which calls for pluralism, freedom of the market, communication, and a tendency towards humanitarian work, according to them, and the ideas of ideological, intellectual, and directional liberation accompanying the direction of modern liberalism. Under the pretext that they are necessary demands to satisfy the needs of individuals in freedom of communication, belief, sexual orientation, gender, and ideas of liberation within the lifestyle, in addition to some identities that are rooted in the ideas of globalization through cultural invasion and defended by the global identity of globalization.

It is noticeable that it will increase its intensity in the city when the interconnections, alliances and intensity of contacts between the actors of sub-identities and their global counterpart increase, then the center of gravity and influence will shift from the social and historical identity to the pluralistic global community that addresses and studies issues and problems in a pluralistic way.

The bottom line is that the overall of social and cultural changes of cultural globalization make the cultural identity in the city experience a very serious cultural shock as a result of changes that put individuals in the position of facing unfamiliar values. That the knowledge and globalization imposes to keep up with, and they must comply with them, society may lead to a disruption in adaptation and the emergence of crises in moral and religious values and the adoption of a pragmatic trend and the trend of a new culture that undermines the cultural heritage of the social and historical identity of the original society.

6. Conclusion :

The modern world order adopts the slogans of cultural globalization through cultural invasion, which aims to subjugate peoples and obliterate their social and historical identities, and then work to achieve complete subordination to cultural imperialism by emptying the original identity, and those who have been working to consolidate cultural domination and threaten the original identities of society by:

- * Weakening national belonging and historical social sense by neglecting human values, feelings and religious constants,
- * The threat of cultural identity and national identity by implanting the intellectual values of the world community, opening up cultures and drooping the traditional roots of the mother identity, in the service of the global identity.

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

* Access to the clash of civilizations and the conflict of cultures within a single society, which generates a sense of difference and differentiation in the systems of thinking and living, which threatens the social and historical identity,

Therefore, we can say that in order to preserve the social and historical identity, we, as activists in society, should not criticize globalization, but we should have the obligation to confirm the identity and consolidate it by preserving our culture and Customs and refer to our history and our past and cling to it by

* Formulating a national strategy to deal with modern technology and guide the information society in its positive aspect and urge originality in the academic and university curricula and involve civil society in this,

* Openness to cultures within the limits of exchange and cultural balance without denying the mother's identity.

* Mobilizing the need to promote cultural identity by consolidating belief and belief in civilization, social and historical identity, sanctifying it within society and its development,

* Spreading the electronic awareness of individuals and providing them with modern knowledge that allows them to move to the knowledge society. A directed transition.

* Invite decision-makers to work on consolidating the importance of the role played by socialization institutions in instilling and supporting cultural specificity through the development of educational and religious curricula to preserve social and historical identity.

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