Cultural Globalization and its Impact on the Algerian Society

A Mémoire Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Anglo-American Studies

By

GUERARRA Amel

Supervisor: Dr. MAAMERI Fatima
Examiner: Mrs. GHENNAM Fatima

2015-2016
Candidate Declaration Form

I, Guerarra Amel
candidate of Master at the Department of English, Larbi Ben M’hidi University, do hereby declare that the dissertation entitled Cultural Globalization and its Impact on the Algerian Society in partial fulfillment of MA Degree in Anglo-American Studies is my own original work, and it has not previously, in its entirety or in part, been submitted at any university.

______________________________  ______________________________
Date: 28/05/ 2016  ID number ………………………

Signature of the candidate

……………………
Abstract

This Mémoire studies the phenomenon of globalization, and more specifically cultural globalization, and its impact on the Algerian society. Because western culture influences and threatens Algerian culture, this study focuses more on the negative effects of cultural globalization, rather on the positive ones, because they are more and deeper. By addressing cultural globalization under its different sides, this work establishes the relationship between globalism and the Algerian cultural identity. Besides, it scrutinizes the means of the spread of this western thought in Algeria, particularly via multi-national corporations, information and communications technology and satellite TV. By providing a comprehensive view about cultural globalization’s manifestations in all sides of Algerians’ lives, this work concludes that its impact on the Algerian society is a worrying problem; it challenges and threatens the cultural specificity of Algeria because of its negative effects.

Key Words: Globalization, Cultural Globalization, Algerian Cultural Identity, Positive and Negative Impact.
Ce Mémoire vise à étudier le phénomène de la mondialisation, et plus particulièrement la mondialisation culturelle, et son impact sur la société algérienne. Parce que la culture algérienne est influencée et menacé par la culture occidentale, cette étude se concentre sur l'impact négatif de la mondialisation culturelle; plutôt que de se concentrer sur les effets positifs parce que les négatifs sont de plus en plus profond. En abordant la mondialisation culturelle et ses caractéristiques, ce travail établit la relation entre eux et l’identité culturelle algérienne. En outre, il examine les moyens de la propagation de cette pensée occidentale en Algérie: (sociétés multinationales, les technologies de l'information et de satellites TV). Afin de fournir une image complète sur la mondialisation culturelle des traces dans tous les côtés des Algériens vie, ce travail vient à la conclusion que l'impact de la mondialisation culturelle sur la société algérienne est un problème préoccupant, elle remet en question et menace la spécificité culturelle en raison de ses effets négatifs.
ملخص

تهدف هذه المذكرة إلى دراسة ظاهرة العولمة، بالتحديد العولمة الثقافية، وأثرها على المجتمع الجزائري. كون الثقافة الغربية تؤثر على الثقافة الجزائرية، فإن هذه الدراسة تركز أكثر على الأثار السلبية للعولمة الثقافية؛ بدلا من التركيز على الآثار الإيجابية لأن السلبيات أكبر وأعمق. من خلال معالجة العولمة الثقافية وخصائصها، هذا العمل يحدد العلاقة بينهما وبين الهوية الثقافية الجزائرية، مع التدقيق في وسائل انتشار هذا الفكر الغربي في الجزائر: (الشركات متعددة الجنسيات، وتقنية المعلومات والأقمار الصناعية التلفزيون). من أجل تقديم صورة شاملة عن آثار العولمة الثقافية في جميع جوانب حياة الجزائريين، نستنتج من هذا العمل أن تأثير العولمة الثقافية على المجتمع الجزائري مشكلة مفتوحة، لأنها تهدد الخصوصية الثقافية لما لحما من آثار سلبية.
Dedication

I dedicate this work

To the memory of my father

To my lovely mother
Acknowledgements

My deepest gratitude goes to my dead father who suffered a lot to make me what I am today. I know you are not with me today but I wish you are proud of your daughter. To my beloved mother for her ongoing love, support and encouragement. My immense gratitude goes to all my family without exception, my dear brothers Abdesselem and Nour Eddine, my dear sisters Abla, Sabeh and Achwaq and my lovely nephews and nieces especially the beautiful Taouakoul.

With sincerity of heart, I wish to express my gratitude to Dr. Maameri Fatima, my Mémoire supervisor, for her invaluable assistance, guidance and understanding. I truly appreciate her instructions, suggestions, and comments, which all contributed immensely to the completion of this research. I cannot thank her enough.

To my friends I say thank you; I could not have come this far without your friendship and collaborations. To my special friends: Rima, Linda, Mona, Sihem, Nour El-Houda, Yasmine, Amel, Asma A and Asma S.

To my classmates: Meryem Bechiria, Amel Laamouri, Meriem Kalli and Wassila Zitouni.

Finally, I would like to thank all the teachers who taught me during my five years.
### List of Abbreviations/Acronyms

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CW</td>
<td>Crop Watch</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
</tr>
<tr>
<td>FDI</td>
<td>Foreign Direct Investment</td>
</tr>
<tr>
<td>FE</td>
<td>Friends of Earth</td>
</tr>
<tr>
<td>GATT</td>
<td>General Agreement on Tariffs</td>
</tr>
<tr>
<td>IFG</td>
<td>International Forum on Globalization</td>
</tr>
<tr>
<td>IMF</td>
<td>International Monetary Fund</td>
</tr>
<tr>
<td>MNC</td>
<td>Multinational Corporations</td>
</tr>
<tr>
<td>PGA</td>
<td>People’s Global Action</td>
</tr>
<tr>
<td>UN</td>
<td>United Union</td>
</tr>
<tr>
<td>WB</td>
<td>World Bank</td>
</tr>
<tr>
<td>WEF</td>
<td>World Economic Forum</td>
</tr>
<tr>
<td>WSF</td>
<td>World Social Forum</td>
</tr>
<tr>
<td>WTO</td>
<td>World Trade Organization</td>
</tr>
</tbody>
</table>
List of Tables

**Table 1:** The rate of telecommunications in Algeria 1990-2010  
30
Table of Contents

Abstract
Dedication...........................................................................................................ii
Acknowledgements............................................................................................iii
Acronyms..............................................................................................................iv
List of Tables.......................................................................................................v
Table of Contents...............................................................................................vi

General Introduction............................................................................................1
Chapter One: Overview about Globalization....................................................4

Introduction

I. Definitions of Globalization.............................................................................4
II. Types of Globalization....................................................................................7
   1. Economic Globalization.............................................................................7
   2. Political Globalization..............................................................................8
   3. Ecological Globalization..........................................................................9
   4. Cultural Globalization.............................................................................10
III. Globalization throughout History...............................................................10
    1. Globalization During the Pre-historic Period.......................................11
    2. Globalization During the Pre-modern Period......................................12
    3. Globalization During the Early Modern Period...................................13
4. Globalization During the Modern Period………………………….14

IV. Defenders and Opponents of Globalization………………………16

1. Defenders of Globalization……………………………………………16
   a. Neo-Liberal Perspective……………………………………………….16

2. Opponents of Globalization……………………………………………19
   a. Anti-Globalization Movements………………………………………..19

Conclusion

Chapter Two: Cultural Globalization and Algerian Cultural Identity…23

Introduction

I. Characteristics of Cultural Globalization…………………………..23
   1. Defining Culture…………………………………………………………23
   2. Defining Cultural Globalization………………………………………24
   3. Characteristics of Cultural Globalization………………………….25
      a. Linguistic Imperialism of English and French in Algeria…………25
      b. Information Technology Revolution……………………………….27
      c. The Dominance of Western Culture………………………………..28

II. Drivers of Cultural Globalization…………………………………….29
   1. Media and Different Means of Communication…………………….29
   2. Multinational Companies in Developing Countries…………………..31
   3. International Organizations in the Developing Countries………………33
   4. Western Scholarships for Foreign Students………………………….34

III. Cultural Globalization vs. Cultural Identity………………………34
   1. Cultural Identity………………………………………………………….35
   2. The Relation between Cultural Globalization and Cultural Identity..35
IV. The Impact of Cultural Globalization on the Algerian Society........36

1. Positive Impact..............................................................................36

2. Negative Impact............................................................................37

Conclusion

General Conclusion.............................................................................42

List of Work Cited..............................................................................44
General Introduction

Cultural globalization’s impact on the Algerian society is important. First, globalization is an up to date topic, this is why this Mémoire is undertaken as a contribution of our department. Secondly, because of globalization, Algeria’s culture is influenced by western standards of life and thought and this causes a threat to local traditional values and behaviors. Thirdly, because globalization is seen as colonization in disguise in which the west is trying to control the whole world, this Mémoire intends to find out how does it affect the Algerian society and its culture.

Globalization is an ongoing process; it is a multi-faceted phenomenon that affects all areas of human life. It is the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture. Globalization is considered as an important phenomenon because it touches all domains of life, like culture, politics, economics and ecology. This Mémoire is concerned with cultural globalization, which is considered as a real threat to societies, especially the Arab ones. The problem is that Arab countries are weak at all levels if compared with the western ones. Algeria is one of these countries that are impacted by cultural globalization. Thus, the purpose of this Mémoire is to shed light on the impact of cultural globalization on the Algerian society. It intends to find out whether cultural globalization is negative or positive for our society.

The aims of this Mémoire are: First, determine the concept of globalization and its different types. Second, demonstrate the defenders and opponents of
globalization. Third, explain the relationship between cultural globalization and the Algerian cultural identity. Finally, it intends to figure out the impact of cultural globalization on the Algerian society.

This Mémoire projects to answer the following questions: what are the drivers of cultural globalization, or how this process spread to the Algerian society? Is there any change in the Algerian society after the spread of cultural globalization? If there is a change, is it a positive or a negative change? Is cultural globalization a new method to re-colonize countries in general and Algeria particularly? Is cultural globalization a means of hegemony of the west over the developing countries and their cultural values?

In methodology, this Mémoire adopts the descriptive study methods. First, it tackles the issue of globalization in general; second, it goes deeply to figure out the impact of cultural globalization on the Algerian society.

The Mémoire depends on number of sources. Several sources tackle the issue of globalization, definitions and types. In the *Dictionary of Globalization* (2006), Andrew Jones gives a critical overview of the contemporary globalization debate, bringing together all the disparate elements of a vast and ever-growing literature. Framed by a lively introductory chapter, the dictionary comprises an A-Z of entries covering every major aspect of globalization. In *Understanding Cultural Globalization* (2007), Paul Hopper leads the reader through the varied issues associated with globalization and culture, including cultural hybridization and homogenization, as well as claims that aspects of globalization are provoking cultural resistance.
The Mémoire consists of two chapters: the first chapter states the various definitions of globalization and states its different types. Then, it tackles the debate over globalization and its defenders and opponents.

The second chapter covers cultural globalization, its definition and characteristics. In addition, it demonstrates the different drivers of cultural globalization to Algeria. Moreover, it states the differences between cultural globalization and the Algerian cultural identity. Finally, the chapter focuses on the impact of cultural globalization on the Algerian society (positive and negative). In conclusion, this Mémoire claims that cultural globalization threatens and impacts our society negatively.
Chapter One

An Overview of Globalization

Introduction:

The advent of the twenty-first century gave birth to the idea of making the world a single village, thus, globalization. It has grown to involve aspects not only of economy but politics and other socio-cultural issues. Globalization affects almost every human being; this is because the process of globalization is said to have expanded almost throughout the entire world either through transport, commerce, or communication. As Jones stated; “This word, that hardly a soul outside the academic world used fifteen years ago, supposedly captures one of the most important changes occurring in every society in every country on the planet, and no one can escape its influence. Every one heard of it” (1).

I. Definitions of Globalization

The world is becoming more and more interconnected. Even though the term globalization is frequently used, it is not easy to define. Globalization is considered to be one of the most important changes in human history; it is a vast concept in which researchers found a difficulty to come up with a single and uniform definition. Many authors define globalization in a variety of ways and many books have been written about it. However, still globalization considered as a poorly defined concept and requires a clear, specific and distinctive definition. As Wells stated; “beginning in the 1990s, human globalization entered an accelerative phase in which the process gained widespread usage as an international term with many interpretations. Perhaps because of its wide usage, there is no universally accepted definition of the term” (180).
Before moving to tackle the different definitions of globalization, what are the origins that this term derives from? In the English Language, the noun ‘globe’ began to denote the planet several hundred years ago. Then, the adjective ‘global’ began to designate the world scale in the late nineteenth century, and its earlier meaning of spherical. After that, the verb ‘globalize’ which refers to the emergence of an international network of economic systems which it appeared in the 1940s together with the word globalism. Finally, the term Globalization that entered the dictionary of American English in 1961.

Because of the wide usage of the term globalization in different dimensions (economic, political, social…etc), globalization is defined in a variety of ways without having a clear understanding of what in reality the term means. Scholars and researchers define globalization. Walters for example says the Webster’s dictionary is the first major dictionary to mention the word globalization in 1961. The dictionary defines globalization as “to render global” or “the act of globalizing” (Walters 2). Also, according to Giddens globalization is seen as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (64). For others “Globalization is a myth suitable for a world without illusions, but it is also one that robs us of hope. Global markets are dominant, and they face no threat from any viable contrary political project, for it is held that Western social democracy and socialism of the Soviet bloc are both finished” (Hurst and Thompson 6). Finally, globalization was defined as:

The inexorable integration of markets, nation-states, and technologies to a degree never witnessed before, in a way that is enabling individuals, corporations, and nation-states to reach around the world farther, faster, deeper, and cheaper than ever before. This process of globalization is also
producing a powerful backlash from those brutalized or left behind by this new system. (Friedman)

Globalization does not function as a synonym for the following phenomena: internationalization, liberalization, universalization and westernization. Scholars differentiate globalization from the previous concepts that are wrongly considered the same. Firstly, internationalization in which the term refers to the cross-border relations between countries. Also, it describes the growth in international exchange and interdependence. Secondly, liberalization which designates the removal of barriers and government controls on movement of goods and capital, especially in the economic sphere. Thirdly, universalization refers to the universalization of values and norms and the homogenization of cultural values worldwide. Finally, Westernization in which the social structures of modernity (capitalism, industrialism, rationalism, urbanism…etc) are spread the world over, destroying pre-existent cultures. As it is mentioned:

A new word should not restate what is already known with other terminology but has to mean something different. He rejects four meanings of globalization – as internationalization, liberalization, universalization or westernization. These do not add anything new and do not capture what is different about globalization. (qtd in Martell 9)

Globalization in this way is interpreted as colonization, Americanization and imperialism as it was noticed “Americanization, a term that emerged in critical response to the term globalization, refers to a process of imposing American cultural, social, political, and economic systems on the rest of the world. Internationally, the term cultural domination is often used to describe a process that has come to be known as Americanization” (Al-Kahtani 14).
II. Types of Globalization

Globalization is considered to be an important phenomenon because it touches all domains of life. It involves aspects not only of economy, but politics, ecology and culture.

1. Economic Globalization

The commonly used definition of globalization comes from the economic realm. Economic globalization is defined broadly as the decrease of economic distances between nations. Narrowly, it is increasing the economic integration and interdependence of national, regional and local economies across the world through a worldwide economic system that permits easy movement of goods, production and resources from one country to another. Also, it is defined as the spread of trade, transportation and communication systems on a global scale in the interest of promoting international commerce. When talking about economic globalization, there are two different types of economy. Firstly, ‘protectionism’ which is protecting one’s economy from foreign competition by creating trade barriers. Secondly, ‘trade liberalization’ which is reducing trade barriers to make international trade easier between countries, this trade barriers are tariffs which are required fees on imports and exports. The majority of counties follow trade liberalization simply because we are living in a globalized world. As it is cited “In what may best be described as a general statement of beliefs, the authors of Trade Liberalization, Protectionism and Interdependence set out to explore the implications of various trade policies for global economic welfare and growth….trade liberalization is preferable to protectionism under almost any conceivable circumstance” (Wexler 271).
Economic globalization emerged several thousand years ago. Then, it witnessed an accelerating rate because of reduced tariff barriers that encourages global trade through the support of the World Trade Organization (WTO) and the General Agreement on Tariffs and Trade (GATT). Trade became cheaper and more efficient due to the decrease of transportation costs because of the innovations and advances in transportation; As it was declared; “As innovations in technology and communications facilitate the rapid transmission of information around the globe, worldwide trading will inevitably increase” (Rider, Tajima, and Macmillan 15). Another reason is the growth of multinational companies (MNC) with a global presence in many different economies. Also because of the expansion of the capitalist system after the collapse of the Soviet Union which was the biggest threat for capitalism. Finally, the development in the means of communication and information particularly the internet and satellite channels, the exchange of goods and capitals was the important element that controls the relations between states; “Globalization has its own defining technologies: computerization, miniaturization, digitization, satellite communications, fiber optics and the Internet. And these technologies helped to create the defining perspective of globalization” (Mourchid 14, 15).

2. Political Globalization

In today’s world, political issues are no longer limited to national level because the world has become interdependent, which means that what happens on one side of the globe affects people on the other side. Political globalization is the integration and cooperation among states to make decisions and establish policies. Many important issues and problems are increasingly transnational, they require the cooperation of all states working together to solve them. Because of those problems such as human rights, terrorism and war, many of the international governmental organizations emerged and developed to make decisions in broader groups of countries such as: the United Nation
(UN) which is an international organization founded in 1945. It is currently made up of 193 Member States. Also, the European Union (EU) which is a political and economic union which consists of 28 states located primarily in Europe. Moreover, the World Trade Organization (WTO) which is an international organization dealing with the global rules of trade between nations. Finally, The Group of twenty (G-20) which is a group of 20 finance ministers and central bank governors, the members include 19 individual countries along with the European Union. International political problems and the emergence of the different political organizations lead to the decrease of the political attitude of single states especially of small states. As it is mentioned “the international society of divided countries started to transform into a global net of political inter-dependence” (qtd in Milardović, Pauković, and Vidović 225).

3. Ecological Globalization

Ecological globalization refers to the global environmental issues; topics of ecological globalization include population growth, access to food, worldwide reduction in biodiversity, the gap between rich and poor as well as between the global North and global South and global environmental degradation. Ecological problems appeared and threatened the world because of globalization and modern technology such as climate change. The use of airplanes, ships to transport goods over international borders is constantly increasing; this causes more carbon dioxide to be released into the atmosphere which is the main cause of the global warming. Other environmental problems are deforestation, water supply and mining. According to Curran; “These radicals observe not only the ravages of neo-liberal globalization, and socialism’s weakness in stemming them, but also an environmental ruin that critically threatens both people and planet” (6).
4. Cultural Globalization

Cultural globalization refers to the transmission of thoughts and values around the world to create strong social relations; it occurs when western culture and popular culture become dominant and destroy cultural diversity. The global distribution of western music, news, products and even the English language emphasizes this idea. Moreover, it occurs when people get away from their local and regional customs. Instead of having a lot of diversity, a lot of different perspectives, cultural globalization is basically replacing this diversity with one American and why not European model of culture. As it was expressed “There is something of a consensus among cultural globalization writers that contemporary processes and technologies are resulting in the greater mobility and fluidity of culture” (Hopper 43).

III. Globalization throughout history

Scholars argued to limit the historical scope of globalization; some situate its origins in the current era. By contrast, others consider it as a phenomenon with deep historical roots.

Globalization is not a new concept; the beginnings of globalization occurred earlier: “It may be argued that globalization dates to the origins of civilization itself and is thus at least five thousand years old. When groups of people first came into contact with one another through conquest, trade, and migration, the globe began to shrink” (Mittelman 18). To understand globalization, it is important to have a basic understanding of the process and events that have led up to what we see today. Many historians agreed that the current events of the world are just the result of the process of globalization during the past.
1. Globalization during the pre-historic period

Globalization appeared in the prehistoric period with the early human history. The contact between people at that time was first in the agricultural phase due to the presence of animal and plant, which in turn helped them to produce their own food; this led to population increases as Clark says: “To grow beyond this limit, humans needed the help of domesticated plants and animals. By living in close proximity with, and eating, these organisms, we came into contact with their parasites; so the globalization of life systems has been, and continues to be, characterized by the coevolution of humans, plants, animals, and diseases” (4). They started to invent new technologies such as iron tools, pottery and monumental building structures; they also succeed in the establishment of permanent trade routes and permanent villages. However, globalization failed to accelerate, it was limited due to lack of long distance interaction and the absence of developed technologies that can broke down obstacles between nations.

2. Globalization during the pre-modern period

The pre-modern globalization was marked by new inventions that boosted globalization to a new level. First, the invention of the wheel and the animal-drawn carts used to transport goods. In addition to the invention of writing which accelerated the development of human being. The true writing of language was invented independently in at least two places: Mesopotamia (ancient Sumer) around 3300 BC, in Egypt around 3200 BC and in China around 1200 BC as Renn declared:

The precondition of both the seals and of writing is the human capability to represent experiences symbolically, a faculty that developed at least 30,000 years ago. Writing appeared around 3300 BCE in Mesopotamia; the largest
group of texts is from Uruk, but other text groups have been found in northern Babylonia. A group of texts found in an Egyptian grave in 1989 may be contemporaneous with the beginnings of writing in Mesopotamia, but most likely these texts are somewhat later. (80)

Another significant shift in the pre-modern period was the formation of empires (Egyptian Empire, Persian Empire, Macedonian Empire, Roman Empire, Byzantine Empire...etc) which were based on the domination of one civilization on another. Globalization is seen as a product of the power of empires as a result conquest and trade and immigration creating patterns of cultural diffusion which in turn lead to the spread of ideas that affected local identities. Despite the fact that they were separated, those societies were aware of each other and interacted with one another, they exchange culture, technology and commodities. For example as Iadicola stated

Empires have had the greatest influence in determining the nature of the forces of globalization; they are the chief globalizers of the world. Throughout history it is clear that empires were the principle forces that determined the nature of integration of different societies in the world. One certainly can't deny the globalization that occurred during the reign of the Greek and Roman Empires, or during the last 500 years of the great European empires. (4)

Another significant invention during the pre-modern period was the Silk Road which is an ancient trade route between China and the Mediterranean Sea, linking China with the Roman Empire. Due to their interest in transporting silk and other goods, Chinese established this route during the Han Dynasty of China. Trade on the Silk Road was a significant factor in the development of the civilizations of China, the Indian subcontinent, Persia, Europe, and Arabia. Also it was important in opening
long-distance, political and economic interactions between civilizations. As Goldstein stresses in her book *Globalization and Free Trade*: “The demand for silk, among other goods, made the Silk Road a heavily trafficked trade route in the ancient world….The Silk Road was one of the earliest and most extensive avenues of trade—in a sense, a type of globalized trade, because it encompassed much of the known world at that time” (3).

The spread of world religion was another sign of globalization in the pre-modern era “no single force can be said to have had a greater impact on propelling globalization forward than religion, which has always sought to spread its message” (qtd in Herrington 146).

By the end of the pre-modern period, several trade networks were established and the most populous regions were connected. As a result, Culture, art, languages, and new technologies spread through interaction among merchant, travelers and conquerors, waves of immigrants and newcomers were moved which led to the rapid growth in population as it was cited “as different ethnic communities established new homes in new places, various peoples interacted with one another on an extensive scale for the first time and thereby created new societies” (Parker 110).

3. **The early modern period: (1500-1750)**

The most important feature of the early modern period was its globalizing character in which globalization took another level by the rise of European powers with the renaissance which was defined as “Renaissance, meaning “rebirth,” was Europe’s return to the intellectual and cultural traditions of the classical civilization of Greece and Rome” (Ervin 9). Europe and its social practices served as the primary catalyst for globalization, they benefited from the diffusion of technological innovations originating in Islamic and Chinese cultural spheres. This phase of globalization was characterized
by the rise of maritime European empires, in the 16th and 17th centuries. Because of their desire to expand the globe, they were interested in developing new navigation techniques such as the oceangoing ships.

The early modern period was called the Age of Discovery, Europeans made important discoveries in their exploration of the oceans, including the start of transatlantic travel to the "New World" of the Americas, the colonization of Asia, and Africa during the 15th to 19th centuries. The early modern trends in various regions of the world represented a shift from medieval modes of organization, politically and other-times economically; This period in Europe witnessed the decline of feudalism and includes the reformation, the rise and beginning of the dominance of the economic theory of mercantilism, the development of experimental science and the speedup of travel through improvements in mapping and ship design during which European ships traveled around the world to search for new trading routes and partners to feed burgeoning capitalism in Europe.

During this period also, the international slave trade flourished (9-12) million African slaves were transported across the Atlantic to the New World. The slave trade provided the labor force for European powers in the Americas. They were exported from Africa and trade them for commodities produced in the Americas. By the mid-19th century Britain had consolidated its position as the dominant world power.

4. The modern period: (1750-1970)

Another significant development facilitating modern globalization was industrialization. The Industrial Revolution was a turning point in history, it took place from the 18th to 19th centuries, it was a period during which predominantly agrarian, rural societies in Europe and America became industrial and urban. Prior to the
Industrial Revolution, which began in Britain in the late 1700s, manufacturing was often done in people’s homes, using hand tools or basic machines. Industrialization marked a shift to powered machinery, factories and mass production. The iron and textile industries, along with the development of the steam engine, played central roles in the Industrial Revolution, which also saw improved systems of transportation, communication and banking. While industrialization brought about an increased volume and variety of manufactured goods and an improved standard of living for some. Industrial revolution in Britain influence other nations in continental Europe to make many advances in manufacturing and in industry, there were increase interactions between scientists and technicians.

Great Britain had a successful overseas trade of craft goods and metals because it produced more ships naval supply, navigation instruments than other countries. It became highly commercial, actively traded with regions like the Americas, West Africa, and Middle East India. The Englishmen were inventive; they were known by their innovations in textiles which were the dominant industry of the Industrial Revolution in terms of employment, value of output and capital invested. The textile industry was also the first to use modern production methods, also in farming techniques that lead to largest food supplies which in turn causes the population growth.

The first industrial revolution began in England for several reasons. First, it possessed rich deposit to iron and coal resources that are essential to industrialization. Second, English have many reliable sources of water power. Third, the International trade expanded in the late 19th and early 20th centuries.

The 20th century was characterized by dramatic technological innovations. Automobile, airplane, the widespread use of electricity, modern computing, satellite communications, telephone and internet technology made the world's knowledge more
widely available. The 20th century saw a major shift in the way that many people lived, with changes in politics, ideology, economics, society, culture, science, technology, and medicine. Advancements in medical technology also improved the welfare of many people; the global life expectancy increased from 35 years to 65 years. Although the 20th century has been characterized by great advances in technology, it was also known by its wars and disasters such as the World War 1, Great depression, World War 2 and the Cold War.

At the end of the 20th century, communications and information technology, transportation technology, and medical advances had radically altered daily lives. Disease threatened many regions of the world. New viruses such as SARS and West Nile continued to spread. Malaria and other diseases affected large populations. Millions were infected with HIV, the virus which causes AIDS. The virus was becoming an epidemic in southern Africa, world population increased from about 1.6 billion people in 1901 to 6.1 billion at the century's end.

IV. Defenders and opponents of globalization

When all the benefits of globalization are taken into consideration, for some it is a process that should be supported while for others it should be avoided. As it was cited “The strongest pro-globalization groups is made up of the so-called “Market Globalists.” The anti-globalization movement is made up chiefly of two large categories: “Justice Globalists” and “Nationalists or Patriots.” (Dima 115).

1. Defenders of Globalization

a. Neo-liberal perspective

Globalization is supported by powerful countries, international organizations and individuals who stand to benefit from it. One of the most popular interpretations,
and that most commonly associated with the term globalization, may be referred to as “neoliberal”.

Neoliberalism is an approach to economic and social studies in which the control of economic factors is shifted from the public sector to the private sector. In other words, maximizing the economic freedom for individuals and thus reducing the amount of state intervention. It does advocate the elimination of government-imposed restrictions on transnational movements of goods, capital and people. It supports maintaining a low rate of inflation and price stability. Also, maintaining as close to a balanced budget as possible. Moreover, eliminating and lowering tariffs and getting rid of quotas and domestic monopolies. It works on increasing exports and privatizing state owned-industries and utilities. It encourages deregulating capital markets and the domestic economy. Finally, it advocates opening banking and telecommunications to private ownership and competition. The neoliberal theory states that globalization is both inevitable and beneficial, because the previous principles of neoliberals are considered also as important aspects of globalization.

Globalization has been facilitated by numerous technological and political developments; most of them can be tied directly or even indirectly to economic neoliberalism. As Litonjua argues, “globalization is the global spread of the economic system of capitalism. Promoted by the ideology of neoliberalism, the goal is a wholly deregulated global market society” (254).

One of the organizations that promote neoliberal approaches to globalization and that have actively and explicitly championed the neoliberal theory is the World Economic Forum. It was established in Swiss as a non-profit organization. It is independent and international which was first designed by a group of businessmen in
January 1971 with the leadership of European Commission and European Industrial Associations. It was founded as European Management Forum in Geneva, Swiss. However, the collapse of Bretton Woods fixed exchange rate system in 1973 and the Arab-Israel enlarged the focus of these meetings from management to economic and social issues and political leaders were invited to Davos in January 1974. European Management Forum changed its name as World Economic Forum in 1987 and tried to enlarge its vision in order to solve international conflicts. Its motto is “entrepreneurship in the global public interest”. It has 3 dimensions. Firstly, to be the most important organization that forms and strengthens leader global communities, Secondly, to be the creative force that shape global, regional and industrial strategies. Finally, to be a catalyst in the choices of communities which have global attempts for the development of the world. In order to realize its mission, the WEF formed an integrated value chain through the inclusion of world leaders into the communities, inspiring them with strategic foresights and evoking them with initiatives.

Another globalization advocate is the ‘Washington Consensus’ which was initiated in 1989 by John Williamson in order to support the countries that had experienced crisis through Washington, D.C-based institutions such as the International Monetary Fund (IMF), the World Bank (WB) and the US Treasury Department. It comprises of ten special economic policy recommendations (fiscal policy discipline, redistribution of public expenditures, tax reform, marked-determined interest rate, competitive exchange rate, trade liberalization, Foreign Direct Investment FDI, inflow liberalization, privatization, elimination of restrictive terms and the protection of property rights) that are taught to be a “standard” reform package. Since its initiation, the concept “Washington Consensus” has attained a second meaning that is sometimes
called neo-liberalism or market fundamentalism, where markets have bigger roles while governments have limited roles.

Some criticisms of Washington Consensus are denied by its advocates as a result of some realizations. For example, the inflation rates are at its lowest level in recent years. Workers of the factories established by foreign capital earn more and have better working conditions than those working in domestic firms. In most countries of Latin America, the economic growth is at its highest levels and the debt services are at its lowest level relative to the economy.

2. **Opponents of globalization**

Many people in the world consider globalization as a harmful phenomenon, such as scholars who criticize globalization in their writings. One of them is Joseph Stiglitz, the main idea of his book *Globalization and its discontents* was that:

Pro-globalization policies have the potential of doing a lot of good, if undertaken properly and if they incorporate the characteristics of each individual country…. However, if poorly designed or if a cookie-cutter approach is followed pro-globalization policies are likely to be costly. They will increase instability, make countries more vulnerable to external shocks, reduce growth, and increase poverty. (252)

a. **Anti-globalization movements**

Because of the different books and journals that were written and criticizing globalization, people started to build up different anti-globalization movements. The organization that represents the anti-globalist movement is the World Social Forum (WSF). It is a meeting arranged by the members of anti-globalization or alter-globalization movement (global justice movement) annually in order to coordinate
world campaigns, share and refine organizing strategies, and to inform each other about movements around the world and their issues. Also it was established to oppose the World Economic Forum (WEF), which met the same year in Davos, Switzerland. Its motto is “Another world is possible”.

The WSF defines itself and its mission in its charter of principles. First of all, the World Social Forum is an open platform to everyone who contributes to the exchange of ideas, proposals and experiences by movements that are opposed to neoliberalism and any form of imperialism. Second, it is considered as a world (universal) and permanent process. Moreover, it refuses the process of globalization that serves the interests of multinational corporations (MNCs). Furthermore, No one is authorized with the representation of the Forum and the organizations that attend Forum meetings can freely declare their ideas. In addition, the Forum has a plural structure and open to differences provided that they respect the principles of the Forum; it is an organization that does not have religious, statist, military or biased dimensions. It also contradicts all repressive economies, views of development and history and the use of violence as a means of social control by the State. Besides, it contradicts the racist, sexist and environment pollutant effects of capitalist globalization. Finally, it encourages national and international linkages among organizations and social movements in order to ease the achievement of its goals.

In addition to WSF, there are other anti-globalist organizations. The most important ones are:

**International Forum on Globalization (IFG):** It is an establishment constituted by activists, economists, scholars and researchers that analyses and criticizes the cultural, social, politic and environmental effects of economic globalization and runs north-south research. It was established in 1994. IFG encourages
more equal, democratic and ecologic economies that can be alternative to neo-
liberalism or to globalization. In its alternative search, the Forum highlights living
democracy, supporting local, ecologic sustainability, joint heritage, diversity, human
rights, business and life, food security, equity and precaution principle. Besides, the
Forum claims that the institutions of globalization, International Monetary Fund (IMF),
World Trade Organization (WTO) and World Bank (WB) are under legitimacy crisis.

People’s Global Action (PGA): It is an organization formed by anti-global
movements from all continents in February 1998 in Geneva. The movement defines
itself as anti-capitalist beyond neo-liberal opponent. Movement defines itself as an
opponent of the hegemony of capitalism, imperialism, discrimination, racism and
transnational capital in the documents of rules, manifesto and organizational principles.
In this framework, the movement has a more radical attitude than other organizations.

CorpWatch (CW): The organization was first established in 1996 under the
name of Transnational Resource and Action Center (TRAC) and then in March 2001, it
took the name, CorpWatch. The organization drew attention with the analyses of poor
working conditions of Nike in Vietnam and Enron before its crash, and firms that make
profit from wars. Organization defines itself as globalization opponent in the subjects of
human rights, social justice, environmental sustainability, peace, negative economic
realizations, corporate transparency and accountability.

Friends of the Earth (FE): The organization which was established in 1971
mostly deals with environmental problems. Organization has some targets about climate
change, recycling, energy-saving houses, organic agriculture and the protection of
nature. Organization runs with the ideas of “there is tomorrow”, “everyone gets a fair
share” and “change the rules for a better economy”. In this framework, the organization opposes enterprises and globalization in case they affect environment negatively.

Other opponents of globalization are those trade liberalization critics, like Noam Chomsky, Susan George and Naomi Klein denote the Washington Consensus as the gate of exploitation of the labor markets of under-developed countries by the firms of developed countries. The decreases in the tariffs and trade restrictions let the free movement of goods according to market forces among countries, but because of tight visa applications, labor does not move freely. This creates an economic climate that goods are produced in under developed countries with low labor cost and then exported to prosperous first world economies for sale. Criticisms claim that the workers in the third world economies are poor; although they take higher wages than the ones before trade liberalization, these wages are melting with inflation. While the owners of Multi-national Corporations get richer, the workers in the first world economies become unemployed.

**Conclusion**

Globalization is considered as a complex phenomenon which is not easy to define. However, in the modern era, this phenomenon becomes a great field that has distinct types, the main ones are: economic, political, cultural and ecological. These types have their impacts in the real life. Also, Globalization is perceived differently, its advocates consider it as a blessing; whereas, its opponents consider it as a curse for the developing countries.
Chapter Two

Cultural Globalization and Algerian Cultural Identity

Introduction:

When saying cultural globalization, what comes in mind is the existence of global cultural characteristics that are acceptable and suitable for each community in the world. However, more correct is that cultural globalization is aimed to achieve the domination of western culture. On one hand, culture is considered as an element of identification of every society; it contains heritage, history, language, beliefs, traditions and values that make each country different from the other, as it was defined “the collective programming of the mind which distinguishes the members of one group or society or category or nation from another” (qtd in Hassi and Storti 25). On the other hand, cultural globalization tends to establish a uniform global system that does not accept the diversity of cultures. In the past, means of communication and transportation were limited and cultural characteristics did not circulate rapidly and easily. Nowadays, the advanced technologies allowed creating cultural products and exporting them across borders, resulting in the greater mobility and fluidity of culture.

I. Definitions and Characteristics of Cultural Globalization

1. Defining Culture

Culture is very important to our understanding of cultural globalization in the sense that the process of cultural globalization was being increasingly seen as a tendency which overrides the locality, nevertheless even though cultures are seen as unstable and changing, this shift is generally viewed from the perspective of the bigger affecting the smaller, the process of global affecting the local. Understanding
cultural globalization requires a good understanding of the concept of culture which is always referred to as a system which distinguishes human beings from other creatures, on one hand, and distinguishes between human societies from others on the other hand. According to Bill Ashcroft, culture is “a range of separate and distinct systems of behavior, attitudes and values” (60). This is why people speak of cultural diversity instead of cultural uniformity. Culture gathers all aspects of life of a particular community, and it includes beliefs, behavior, language, customs, inventions, traditions and works of arts.

2. Defining cultural globalization

Cultural globalization refers to the transmission of ideas, meanings and values around the world. In other words, the term means the resemblance of life styles, cultural symbols and behaviors. Globalization has had profound impacts on cultural life; internet, mass media, ease of travel, supranational organizations and conventions that are sweeping away cultural boundaries have facilitated the spread of liberal democratic values and human rights and originated the growth of global civil society. The current era of globalization is having a homogenizing influence on local culture. While this phenomenon promotes the integration of societies and has provided people with new opportunities, it may also bring with it a loss of uniqueness of local culture, which in turn can lead to the loss of identity. As a result, the protection of local cultures and the contribution of it to global culture is a process that should be managed:

Thus local cultures maintain differences and promote diversity, whereas global culture breaks down differences and tend toward uniformity and homogeneity….To this end local culture must be maintained at least as a
holding operation to prevent the unresisted flood of cultural trash sweeping
everything away. For once lost local culture is irrecoverable. (Redner 47, 48)

3. Characteristics of Cultural Globalization

Cultural globalization is considered as one of the most dangerous dimensions
of globalization, because it has a negative impact on language, religion, customs,
behaviors, values and principles of a given society. It seeks to impose cultural
practices of a certain culture “global culture” over local cultures. Since globalization
is brought by the west, particularly the United State, some scholars believe that
globalization practiced today is an attempt to spread and disseminate the American
values and culture and make it a global culture because the United State dominates the
latest means of communication and media. As it was claimed:

Another point that must be taken into consideration in connection with
American cultural dominance is the fact that the international public is already
well acclimated to American culture. Not only is it perceived as the bearer of
progress, but it is also seen as a global culture. As global media corporations
prevail and launch their products no numerous markets almost simultaneously,
these products – the majority of which originate the USA – are also globally
consumed at the same time. (Milnar and Trček 82)

Cultural globalization is reflected clearly through several characteristics
summed up as follows:

a. Linguistic Imperialism of English and French in Algeria

Language is a vital element of culture, it is important because it is a tool of
communication, it is much influential than other aspects because it is the body and the
memory store of every culture. The English language today is considered to be the
language of development, advancement and progress throughout the world. In fact, with this wave of globalization people from different countries are communicating and exchanging ideas with each other by one language, that is English. It is a global language that exists everywhere; in newspapers, magazines, media and billboards. It contributes and plays an effective role in the spread of the western culture, also it is used as a mean of western countries to seek cultural hegemony. An example of this is that 88% of internet data is in English, 9% in German, 2% in French, and 1% for the rest of the world languages.

There are a lot of factors that helped in the spread of the English language. The first reason is the continuous growth in worldwide business and international corporations. Secondly, the increasing of the electronic network shaped by the internet. In addition, the linguistic impact of the American songs, food. Furthermore, the increasing number of people that are studying English abroad. For these reasons, English has become the official language in the world. As it was declared:

Firstly, the performance of English dominance in international communication is the number of people using English. Currently, there are 380 million people around the world using English as a native language and 250 million people using English as a second language. While, the number of people who are learning English is an even bigger figure. According to the estimation of English cultural council, the number of people around the world who are learning English reaches 1 billion and about 1.5 to 2 billion people are in contact with English. By 2050, half of the world’s population will be proficient in using English. (Jiao and Wenjing 2263)

Nowadays, the English language is spoken and taught as the first foreign language in many countries. It has become a Langua Franca used by people whenever
they find difficulties to communicate. Algeria is a complex multilingual speech community where basically three languages are present in its linguistic repertoire. Arabic is the sole official language of the country, Berber, a national language, and French is practically a second language. Although French has always been perceived as the language of enemy due to the long-lasting French colonization, it has always enjoyed an important status in the overall sociolinguistic profile of Algeria. French is deeply rooted in the Algerian speech community being used on a daily basis. Beyond the political consideration of French, there is a growing awareness about the importance of English. As it was cited by Nachef:

Like the rest of the Arab states, Algeria was impacted by the wave of globalization that it was imposed by the gradual entry into the new system of global economy, in which Algeria was obliged to reconsider the linguistic employment within the educational system, especially since all indicators confirm the dominance of linguistic, technological and English model. Algeria found itself compelled to adapt with the new world, the world of knowledge which is dominated by the English language. (138)

b. Information Technology Revolution

Information technology is a driving factor in the process of cultural globalization. Improvements in computer hardware, software, and telecommunications greatly increased people’s ability to access information. Advancements in Internet-based tools such as social networking websites, twitter, and others have facilitated the way people use and share information. Information technology drives the innovative use of resources to promote new products and ideas across nations and cultures, regardless of geographic location. Creating efficient and effective channels to
exchange information, information technology has been the catalyst for global integration.

Globalization accelerates the change of technology. Every day it seems that a new technological innovation is being created. The pace of change occurs so rapidly many people are always trying to update their new devices. Technology in one hand is the forefront of the modern world creating new jobs, innovations, and networking sites to allow individuals to connect globally. On the other hand, it is a tool used to reach the control and the domination of western identity. As Najdi says:

We have already talked about the manifestations of cultural globalization, media and advertising market swept in our life in a repressive way. It showed the extent of the acquisition that the superior can exercise through the media and means of technology, the damage is not in the mean of technology itself but in the way of using it, that leads to the achievement of imperialism. (290)

c. The dominance of Western culture and the imitation of their way of life

Because of globalization and new technology, it has been found that cultural diversity reflects on the food, music, art, life style, customs and race. The western culture has mixed with the eastern culture. American and European TV shows influence Algerian culture; this can be seen in their cloths and styles which look like Americans and Europeans. Furthermore, they started eating the same food and probably sharing the same ideas with other people from far countries.

The entire world started living with one culture which is born by the technological advances and the spreading of its applications that become extraordinarily rapid nowadays. For instance, McDonalds Corporations has expanded to be worldwide, and you can see the logo of “M” everywhere. Also, the Hollywood movies are very popular in the world: “Much of this is purely a matter of fashion and
image, as youth respondents in a focus group freely admitted, in the west they will do something because they want to. Here they will do it, like, I m doing something western. It has prestige. As such, the ability to parrot Western lifestyles successfully is often a matter of pride” (Blum 75).

II. Drivers of Cultural Globalization

There are different drivers that support cultural globalization and cause its spreading in all over the world. Lately, this phenomenon spreads in the developing countries such as North Africa and as a result of some drivers that find the appropriate circumstances in those countries. The drivers of cultural globalization can be defined as its strong factors which help it to realize its process which can be summarized in its rapid expansion in all parts of the world. Therefore, this part will deal with the different drivers of cultural globalization in Algeria as an example of a developing country.

1. Media and different means of communication

The concept of a global culture arises from the extensive development of media and communication technologies in the twentieth century, that are reflected in television, satellite channels, Internet, newspapers, journals, magazines and phone. These developments have linked the world together which make it simple to travel or communicate with people and cultures around the world. For example, because of these technologies; people are aware of political situations around the world and sports and entertainment are viewed by global audiences.

The exposure to media and forms of communication helps the spread of many of these cultural elements. For example, computer networks are increasingly bringing people of various cultures together. A global culture is developing, because people increasingly live a more global lifestyle and they have the ability to interact with other
cultures and countries via mass media. Hopper in his book *understanding cultural globalization* emphasizes this idea; he said “Global communication has been aided by a number of technological advances in the contemporary period. In particular, the internet, email, fax, mobile phones and text messaging have made it much easier to communicate with different parts of the world” (67).

In Algeria for example, it becomes possible for people to see and to watch other cultures and different societies’ traditions. Algerians become closer to others by technological innovations such as the internet that provides websites like YouTube, besides social networks as facebook and twitter. Just 30 years ago, for example, the use of computers was still limited to people in developing countries. The majority of people still produce documents with typewriters, now in Algeria people jump to use personal computers in institutions, schools, hospitals and work places. Each year the use of technology increased in Algeria.

Each year the use of technology increased in Algeria as the statistics that are taken from the World Bank Indicators shows below, the table shows that the use of technology increased in Algeria over time, especially telecommunication technology like cell phones that helped in shrinking distances. By doing so, the world is being globalized.

Table 1: The rate of telecommunications in Algeria 1990-2010

<table>
<thead>
<tr>
<th>World Bank Indicators - Algeria – COMMUNICATIONS</th>
<th>1990</th>
<th>2000</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mobile cellular subscriptions in Algeria</td>
<td>470.0</td>
<td>86000.0</td>
<td>32780165</td>
</tr>
<tr>
<td>Mobile cellular subscriptions (per 100 people) in Algeria</td>
<td>0.0</td>
<td>0.3</td>
<td>92.4</td>
</tr>
</tbody>
</table>
## 2. Multinational corporations in developing countries

A multinational corporation is a business that has its facilities and other assets in at least one country other than its home country. Such companies have offices and factories in different countries and usually have a centralized head office where they co-ordinate global management. Generally, any company or group that derives a quarter of its revenue from operations outside of its home country is considered a multinational corporation. There are four categories of multinational corporations:

- **First**, a multinational decentralized corporation with strong home country presence.
- **Second**, a global centralized corporation that acquires cost advantage through

### Table: Economic Indicators for Algeria

<table>
<thead>
<tr>
<th>Indicator</th>
<th>2000</th>
<th>2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal computers in Algeria</td>
<td>2500.0</td>
<td>2000.0</td>
</tr>
<tr>
<td>Personal computers (per 100 people) in Algeria</td>
<td>0.1</td>
<td>0.7</td>
</tr>
<tr>
<td>Telephone lines in Algeria</td>
<td>812000.0</td>
<td>1761327</td>
</tr>
<tr>
<td>Telephone lines (per 100 people) in Algeria</td>
<td>3.2</td>
<td>5.8</td>
</tr>
<tr>
<td>Internet users in Algeria</td>
<td>0.0</td>
<td>150136.6</td>
</tr>
<tr>
<td>Internet users (per 100 people) in Algeria</td>
<td>0.0</td>
<td>0.5</td>
</tr>
<tr>
<td>Mobile and fixed-lines telephone subscribers in Algeria</td>
<td>812470.9</td>
<td>1847327</td>
</tr>
<tr>
<td>Mobile and fixed-lines telephone subscribers per employee in Algeria</td>
<td>44.2</td>
<td>103.3</td>
</tr>
<tr>
<td>Mobile and fixed-line telephone subscribers (per 100 people) in Algeria</td>
<td>3.2</td>
<td>6.1</td>
</tr>
</tbody>
</table>

centralized production wherever cheaper resources are available. Third, an international company that builds on the Parent Corporation’s technology. Finally, a transnational enterprise that combines the previous three approaches.

Multinational companies can obviously vary in the extent of their multinational activities in terms of the number of countries in which they operate. A large multinational corporation can operate in 100 countries, with hundreds of thousands of employees located outside its home country. Caprar declared: “Multinational corporations are known to be one of the major accelerators of recovering or developing economies” (51).

There was massive investment by western firms in the developing world during this first era of globalization. Foreign direct investment reached high levels relative to the size of the world economy, and majority of it was in the developing countries. The drivers of this investment are well-understood. As the Western world industrialized and, firms launched a search for the minerals, commodities, and foodstuffs needed by the developed world as it was explained:

Multinational companies tended to invest in developing countries because of the existence of markets for their industries, cheap labor and the abundance of natural resources. Developing countries should also benefit from the developed countries. If the target of these companies was profit, the host countries should get benefits in return from the technology and the development of their domestic industries. (Alhadi 5)
3. **International Organizations to promote collaboration in the developing countries**

Firstly, The United Nations Educational, Scientific and Cultural Organization (UNESCO), is a specialized agency of the United Nations (UN). Its purpose is to contribute to peace and security by promoting international collaboration through educational, scientific, and cultural reforms in order to increase universal respect for justice, the rule of law, and human rights along with fundamental freedom proclaimed in the United Nations Charter. Second, The United Nations (UN), is an international organization whose stated aims are to facilitate cooperation in international law, international security, economic development, social progress, and human rights issues. It was founded in 1945 with the signing of the United Nations Charter by 51 countries.

In the case of Algeria, there is the reform of the Algerian educational system program PARE. It is a program of support aims to contribute to strengthening of the services responsible for the development of the various levels of education, notably at the level of compulsory education, as well as training for the job market. It will be wholly financed by Japanese Funds-in-Trust held by UNESCO for capacity building in human resources. The program has two specific objectives for the reinforcement of the quality of the education system. First of all, concerning textbooks and the training of teaching and support staff, the other concerning the restructuring of post-compulsory education. PARE also has two cross-cutting objectives: to support the regulation of flows throughout the education system; and the other, to support the introduction of new technologies. In addition, eight activity areas have been identified in support of these objectives.
The PARE is the outcome of consultations between the Algerian authorities, UNESCO, the International Institute of Educational Planning (IIEP) and the International Bureau of Education (IBE). The UNESCO Offices in Beirut and Rabat, as well as the Division of Educational Policies and Strategies of UNESCO’s Education Sector, were closely involved in the preparation of this document.

4. Western Scholarships for Foreign Students

In America alone, more than twenty thousand universities and institutes are tasked with doing cultural programs that reinforce their western culture, and employ additional means of globalization. America has succeeded in promoting its culture all over the world; it attracts young people because they are the largest category in the world, because they are the future men who will lead the world using the American culture. America opened institutes and universities for students from around the world, after their return, they carry with them a lot of cultural patterns and methods adapted from American culture and thinking.

III. Cultural Globalization vs. Cultural Identity

Generally, the impact of globalization in the cultural sphere has been viewed in a negative side. Typically, it has been associated with the destruction of cultural identities resulting in the invasion of homogenized, westernized and global culture. Because cultural identity is at risk everywhere with the depredations of cultural globalization, it need to be protected and preserved, if not it could be lost. Also cultural identity is at great value in the developing countries, they have been deeply concerned about maintaining their cultural identity and independence in the face of cultural globalization, especially because it is seen by most as equivalent to Americanization. Redner says:
Global culture will not somehow be overcome and vanish, it is here to stay for the indefinite future. However, this does not mean that everybody need completely succumb to it and allow it to become the world’s sole culture. People can resist its claims to hegemonic exclusivity and its attempt to insinuate itself into every other culture so as to surreptitiously take it over. (45, 46)

1. Cultural Identity:

Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the same cultural identity. In other words, when a person identifies with their culture, they often embrace traditions that have been passed down for years. The cultural identity that relates to a person’s heritage helps them to identify with others who have the same traditions and basic belief system. Some people claim that a person’s cultural identity is the foundation or groundwork on which every other aspect of their being is built. It is the cornerstone of what makes them who they are. Embracing one’s culture often means practicing a specific religion and wearing a certain type of clothing. It creates an outward, visible means of identifying a person as part of a particular culture or nationality.

2. The Relationship between Cultural Globalization and Cultural Identity

The relationship between the concept of cultural identity and cultural globalization was discussed on more than one level and continues to pose to be one of the most important issues and the most difficult and complex. It is not concerned with
the cultural and political elite only, but even among many ordinary people. Some thinkers and researchers argue that cultural globalization did reduce the extension of the universe in a single identity homogeneous culturally, economically and socially. It is building one culture, and seeking to dissolve the boundaries of cultural, intellectual and economic barriers between nations. It sought to build a human society with one culture scale, one economic life.

In addition, there is a confrontational relation between cultural identity and cultural globalization, in which cultural globalization seeks the transition from the private to the public, and from the partial to the total, it is limited to the destruction. Otherwise cultural identity moves from the general to the specific. Finally, cultural Globalization is aimed to eliminate borders and different specificities, while identity seeks to recognize the world of differences and refuses to melt.

IV. The Impact of Cultural Globalization on the Algerian Society

In the Western World, Globalization is often seen as having only positive effects on the national culture of developing countries. However, these benefits brought to countries of the developing countries have been frequently reconsidered. Therefore our intention is to focus on how Algerian cultural identity has been affected by cultural globalization. Cultural globalization has impacted Algerian cultural life. Basically, this phenomenon has positive and negative consequences which are the result of the conflict between the changes that cultural globalization brought and the life that people get used on.

1. Positive Impact

Advantages of globalization in Algeria were in the economic sphere. Algeria is a developing country, and despite its categorization as a developing country, the
aspects of globalization appear in its people’s daily lives. Globalization provides Algerians with a better and an easy life because of the advanced technology as the television and the net. Dayan argues that “the development of a common global culture was greatly contributed to by technology such as television. This enlaces free flow of information to different segments of the society” (750). Firstly, increasing competition in Algeria for example, the domestic company of cell phones “Condor” is facing a strong competition with the foreign companies as Samsung the Korean company; as a result, this Algerian company is doing its best just to have its one place in the domestic market and in the world also. Secondly, in the last decade, Algeria was lucky with the opportunities of employment given by foreign investment and the local small enterprises and factories. Hence, globalization really helps in rising employment in Algeria. As it was explained by Rudra, she explores the social and cultural issues in developing countries and underscores their relationship to globalization. She maintains that “Algeria for instance suffers the negative impacts of unemployment, low political power and lack of vital skills. She challenges political leaders to be more responsible about improving social welfare programs. By highlighting the relationship between social and cultural concerns and globalization in Algeria” (430).

2. Negative Impacts:

Pros of the cultural hegemony consider the spread of western culture all over the world as a real threat. They confess that western values may positively help countries but this is at the cost of the local culture. Traditional cultural values are progressively dying and being replaced by a process of cultural harmonization characterized by a shared global culture typical to imperialistic western powers. Critics of cultural globalization argue that it is repulsive to promote western culture and American culture in particular over others. As it was mentioned “globalization has
had far reaching impacts on global populations. This is because most of its values and virtues conflict with the traditional value system. Specifically, cultural aspects of traditional populations in countries such as Algeria have suffered the most as they have been eroded” (Huntington).

Cultural globalization leads to opening different cultures around the world to influence on each other. Hence, the Algerian culture is influenced by the western one. For example, in Algeria people’s tastes are controlled by films, music of Michael Jackson, Rambo and Dulles. They became widespread not just in Algeria but in the entire world. The Algerian culture has been influenced by cultural globalization, by making the Algerian society a consumer of other cultures. Moreover, rather than focusing on books and science, the Algerian individual turns his mind to the latest mobile phones in markets and how can he acquire a modern car and computer. Hence, his life becomes based on searching for the new watches, perfumes. As a result, Algerian culture becomes controlled and blockaded.

Young Algerians seem to be fan of American and Western ways of dressing. “Haik”, the traditional dress put on by women when leaving the house, is no longer in use. “Djellaba”, for men, is also in the route of extinction. The youngsters opt for more westernized look and for more fashion. Their ways of dressing depend a great deal on the clothing stars they are mostly influenced by (sport stars, music stars, cinema stars, etc). Besides the American style of dress, girls start wearing just like Lady Gaga and having American actresses’ hair style. Some prefer the tight clothes, others love the hip hop style; still others imitate rap singers style and so forth. Both males and females are deeply influenced.
Algeria is famous by its traditional meal which is called “Couscous”. Women used to bake bread and cook at home, the food will be served only when all members are around the table. Today, much of these habits have been changed. The sense of traditions and customs is no more felt in society. Now, People can eat outside home with the whole family or individually since new restaurants are offering the suitable environment for family. In other words, the globalization era has changed even the way people eat. Consumption, demands and flow of western products is increasing rapidly in Algeria. However, products are not the only thing exported but also western culture. Indeed, new food concepts entered the Algerian society, which actually did not exist before such as fast food, pizza, sandwich…etc. In fact, speaking about food makes it a must to mention “McDonaldization”, which clearly illustrates cultural imperialism in an intelligent way.

It is true that our culture is invaded by other cultures because of cultural globalization. But, this invasion does not stop at this level but it reaches also society which is the heart of the nation. The cartons programs of children and songs are the mirror of Western thought which does not promote the Algerian value or the Islamic one. As the experts confirm that the advanced technology and cultural industries are flattering the child’s mind and destroying his ability to differentiate between what is real and what is imagination and if it fits our society or not. Besides, they falsify emotions and excite instincts which led to ignore the identity and rationality.

Moreover, the impact of cultural globalization is obvious in the linguistic usage of people. For example, in Algeria, the French language is considered as the second language in use. Besides, it is spoken more than English in all the parts of the country. This was the result of the French colonization. However, the English language is also used in Algeria as it invaded the family, school, university and mass
media. Besides, it spreads in Algeria with the advanced technology, American movies and other American TV programs.

The greatest impact of cultural globalization on Algerian society can be seen in the declining role of the family. In the current era, the family lost its ability as an educator of morals for the youth, because the values are produced by other sources such as the media. In addition, the working women do not give the appropriate care for their children. As a result, the suitable environment of values and human morality are lost which led to a generation who lacks love and the sense of belonging.

Without forgetting the influence of films and television which make the Algerian individual admire some behavioral patterns like violence. The crime rate in Algeria has increased; statistics of violence against women counts 15000 cases during just 13 months. Algeria witnessed an increase in crimes over the last years as a result of the advanced technology and the influence of the media. Hence, cultural globalization corrupts the Algerian society by spreading different social issues like child’s disobedience to parents, and illegal relations between the sexes because of the influence of western media. Moreover, irresponsibility that spreads among the Algerian youth who search for satisfaction of their physical desires and their needs, rather than focusing on innovations and creativity because of the absence instructive role of family.

**Conclusion**

The growth of global culture under the monopoly of the western model has distorted the traditional order of the Algerian society which has been gradually submerged. As a result, a new cultural order is born, more identical to the western one. Although the pace is sometimes slow, many aspects of the Algerian values have
been converted to the western ones, and the previous negative impacts are evidences to demonstrate this convergence.

The impact of cultural globalization on the Algerian society is a worrying problem. Cultural globalization is one of the major challenges that threaten cultural specificity. On one hand, Culture is the main component of any society, it reflects national identities. On the other, cultural globalization is considered as a threat to national identity because it helps to spread the lifestyle patterns of Western life. As a result, the young generation have dumped their traditions, left their norms and beliefs and gave up their social values. Because cultural presence in our life will serve as a fort that saves our privacy, we have to find solutions to protect our culture and our identity. Cultural globalization is a bane more than a boon; it is a curse more than a blessing.
General Conclusion

This Mémoire deals with cultural globalization and its impact on the Algerian society. In analyzing the topic, the work finds out that globalization is considered as an up to date and debatable topic. It is a vast concept in which researchers cannot come up with a single and uniform definition. Because of the wide usage of the term globalization in different fieds (economic, political, social…etc), it is defined in a variety of ways without having a clear understanding of what actually the term means. Although globalization is a term in heavy current usage, its meaning remains obscure. In addition, our research shows that globalization touches all domains of life; it not only has an economic dimension, which is considered the important sphere in globalization, but it has political, ecological and cultural dimensions too.

The research shows that the concept of globalization is now being used by academics and that there has been a debate about when the concept of globalization actually began. Some argue that the concept of globalization has come into existence in the current era while others argue that globalization dates back to the ancient civilizations and that it is a concept with deep historical roots. The Mémoire explains that there is a category of people who support globalization and approve its goals. To the contrary, others call for resisting this phenomenon because of its negative impact on the entire world.

The second chapter of the Mémoire focuses more on cultural globalization. Generally speaking, issues surrounding culture and globalization have received less attention than other globalization issues such as those related to economics or politics. In part, this is because cultural issues are more subtle and sensitive, and often more
confusing. To understand what is cultural globalization, the research states that it is one of the most dangerous dimensions of globalization because it has a negative impact on language, religion, customs, behaviors, values and principles of a given society. It seeks to impose cultural practices of a certain “global culture” over local cultures.

Finally, this research work came out with the conclusion that there is a confrontational relationship between Algerian cultural identity and cultural globalization because each of them has different goals to achieve. Cultural globalization aims to eliminate borders and specificities while identity seeks to recognize the world of differences and refuses to melt. Moreover, it shows that cultural globalization has different impacts on the entire world, including the developed countries, which are at the origin of this ideological phenomenon. However, it has a deep impact on the developing countries, which this work provides findings about the different positive and negative outcomes of cultural globalization on Algeria.
List of Works Cited

1. Books:


Hassi, Abderrahman, and Giovanna Storti. *Globalization and Culture: The Three


Rider, Barry Alexander K., Yutaka Tajima, and Fiona Macmillan. *Commercial*


2. Articles:


3. Journals


Wexler, Imanuel. “Trade Liberalization, Protectionism and Interdependence: GATT S Studies in International Trade, No. 5 by Richard Blockhurst, Nicholas Marian and Jan Tumlir and Trade Negotiations in the Tokyo
Round: A Quantitative Assessment by William Cline, Noboru
21 Avr. 2016.

4. Theses and Dissertations:


5. Arabic Sources:

أحمد ناشيف. تعريب التعليم في الجزائر بين الطرح الإيديولوجي و الطرح المعرفي. الجزائر: مؤسسة كنز الحكمة للنشر والتوزيع, 2011.


سليمان عمر الهادي. الاستثمار الإنجليزي المباشر وحقوق البيئة في الاقتصاد الإسلامي والاقتصاد الوضعي. الأردن: الأكاديميون للنشر والتوزيع, 2009.