

الجمهورية الجزائرية الديمقراطية الشعبية  
PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA  
وزارة التعليم العالي والبحث العلمي  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
جامعة عباس لغرور- خنشلة  
UNIVERSITY OF ABBES LAGHROUR –KHENCHELA



كلية الآداب و اللغات  
FACULTY OF LETTERS AND LANGUAGES  
قسم الآداب و اللغة الإنجليزية  
DEPARTMENT OF ENGLISH

## The Role of TV Shows in Shaping The Algerian Cultural Identity

*Case Study: EFL students at different universities in Algeria.*

*Dissertation Submitted to the Department of English in Partial Fulfillment of the*

**Candidates:**

- **Kassam Meriem**
- **Chergui Samah**

**Supervisor:**

**Mr. Kefali Walid**

### **Board of Examiners**

Mr. Fellah Hicham

Chair

University of Khenchela

Mr. Kefali Walid

Supervisor

University of Khenchela

Mr. OunisSalim

Examiner

University of Khenchela

June, 20

## Dedication

I would first like to dedicate this work to the soul of my father.

I would like to thank my mother who made sure to educate and encourage us throughout our academic career.

I want to express my gratitude to Mr. Kefali Walid for his cooperation.

I would also like to thank my colleagues for their wonderful collaboration.

And lastly, not to forget to mention my dear pet cats “Zizi” and “Casper” for their companionship and reducing my stress and for providing me with emotional support when I was going through tough times.

CherguiSamah

## Dedication

Dedication to my dear mother

To support my dear father

To my companion, my husband

To the eyes of my sons, Farah, Ali Sadjed and IlefNourhene

To my only dear brother Bilal

To my only dear sister Khawla

To my uncle Muhammad and his wife

To the soul of my brother “Ghoulem”

To all of you, I dedicate this work

KessamMeriem

## Acknowledgements

We have received a great deal of support and assistance throughout the writing of this dissertation.

We would first like to thank the Almighty Allah for the strength, patience, and guidance to finish this work.

Then, we are grateful to our supervisor Mr. Kefali Walid whose expertise is of particular value in formulating research topics and methods. We want to thank you for your excellent cooperation and for all of the opportunities we were given to conduct our research and further our dissertation. And the references, the advices, and the tools you provided to accomplish this dissertation.

We also appreciate any valuable comments and orientations the committee members would make.

We want to thank all our teachers in the department of English at Abbes Laghrour University.

Finally, let us thank everyone who helped in fulfilling this research.

## **Abstract**

The media is considered one of the most important technological developments in the field of communication and the focus of many academic studies, and it is a fundamental issue of the problem at hand. However, this dissertation studies the cultural implications of TV shows and their impact on the attitudes and behavior of Algerian audience in particular through entertainment and how they interact with its aspects. Furthermore, the proliferation of television programs in various parts of the world led to the possibility of watching them all over the world and being influenced by them culturally and behaviorally. The TV shows have become the main driver of civilizations and have outpaced the rise of xenocentrism. The research approach adopted for this thesis includes a descriptive study using a quantitative design. In addition to a questionnaire that is administrated to 70 EFL learners.

**Key words:** Media, TV shows, Algerian cultural identity, Xenocentrism.

## ملخص

يعتبر الإعلام من أهم التطورات التكنولوجية في مجال الاتصال ومحور العديد من الدراسات الأكاديمية، وهو من القضايا الأساسية للمشكلة المطروحة. تدرس هذه الأطروحة الآثار الثقافية للبرامج التلفزيونية وتأثيرها على مواقف وسلوك الجمهور الجزائري على وجه الخصوص من خلال الترفيه وكيفية تفاعلهم مع جوانبها. علاوة على ذلك، أدى انتشار البرامج التلفزيونية في مختلف أنحاء العالم إلى إمكانية مشاهدتها في جميع أنحاء العالم و بالتالي التأثير بها ثقافياً وسلوكياً. أصبحت البرامج التلفزيونية المحرك الرئيسي للحضارات كما انها تفوقت في تصاعد مركزية الأجناب بين المجتمعات. يتضمن نهج البحث المعتمد لهذه الرسالة دراسة وصفية باستخدام التصميم الكمي. بالإضافة إلى استبيان تم إجراؤه على 70 مشاركاً من متعلمي اللغة الإنجليزية كلغة أجنبية.

**الكلمات المفتاحية:** الإعلام، البرامج التلفزيونية، الهوية الثقافية الجزائرية، مركزية الأجناب.

## List of Abbreviations

<b>EFL:</b>	English as Foreign Language
<b>IDCP:</b>	International Decade for a Culture of Peace
<b>IMF:</b>	International Monetary Fund
<b>IYCP:</b>	International Year for the Culture of Peace
<b>NVCW:</b>	Non-Violence for the Children of the World
<b>TV:</b>	Television
<b>UNESCO:</b>	United Nations Educational, scientific and Cultural Organization
<b>UNO:</b>	United Nations Organizations

## List of Figures

<b>Figure 1:</b> Three Levels of Uniqueness in Mental Programming.....	10
<b>Figure 2:</b> Manifestations of culture at different levels of depth.....	13
<b>Figure 3:</b> Oberg’s U-Curve Continuum .....	22
<b>Figure 4:</b> Do you watch American TV shows? .....	68
<b>Figure 5:</b> What is your favorite TV show? .....	69
<b>Figure 6:</b> Do you watch American TV shows with subtitles? .....	69
<b>Figure 7:</b> What language is used in the subtitles? .....	70
<b>Figure 8:</b> How many hours do you spend watching American TV shows a week? .....	71
<b>Figure 9:</b> What is your purpose behind watching TV programs? .....	72
<b>Figure 10:</b> What attracted you from these TV programs? .....	73
<b>Figure 11:</b> Do you notice, through TV shows, any difference between Algerian and American culture vis-à-vis the beliefs and values? .....	74
<b>Figure 12:</b> To what extent do you practice your own customs and traditions?.....	75
<b>Figure 13:</b> What do you think of your culture compared to the American one? .....	75
<b>Figure 14:</b> When it comes to modernity, do you believe that your culture is still suffering from underdevelopment in some aspects?.....	76
<b>Figure 15:</b> Since you started watching TV shows, have you ever experienced any modifications concerning your way of life? .....	77
<b>Figure 16:</b> Do such TV shows led you to the notion that the American culture is far superior than your country (Xenocentrism)? .....	78
<b>Figure 17:</b> According to you, which culture is considered superior? .....	78
<b>Figure 18:</b> Do you feel any disgrace or ambivalence towards your country when watching TV shows? .....	79
<b>Figure 19:</b> Do you feel a sense of belonging to your country/region? .....	80
<b>Figure 20:</b> Are you proud to tell the others that you live in Algeria? .....	80
<b>Figure 21:</b> Do you think your cultural identity has been affected by American TV shows?.....	81

## Table of Contents

Dedication.....	I
Acknowledgements .....	III
Abstract .....	IV
List of abbreviations .....	VI
List of figures .....	VII
Table of contents .....	VIII
General introduction .....	1
<b>Chapter One: General Overview about Culture .....</b>	<b>4</b>
<b>Introduction</b>	
<b>1.1. Defining culture .....</b>	<b>4</b>
<b>1.2. Characteristics of culture .....</b>	<b>6</b>
<b>1.3. Carriers of culture .....</b>	<b>9</b>
<b>1.4. Manifestations of culture in human life .....</b>	<b>12</b>
<b>1.5. Theories of culture .....</b>	<b>13</b>
1.5.1. The culture identity.....	13
1.5.2. The culture theory.....	14
1.5.3. The melting pot theory.....	15
1.5.4. Culture imperialism theory.....	16
<b>1.6. Some Concepts Involved in Sociology of Culture .....</b>	<b>18</b>
1.6.1. Ethnocentrism .....	18
1.6.2. Xenocentrism.....	19
1.6.3. Degradation ceremony.....	21
1.6.4. Culture shock.....	22

<b>1.7. Media .....</b>	<b>24</b>
1.7.1. Characteristics of Media.....	24
1.7.2. Origin and Development of Media.....	25

## **Conclusion**

### **Work cited**

<b>Chapter Two: The Role of Clash of Civilizations between Dominant and Degraded Cultures .....</b>	<b>31</b>
---	-----------

## **Introduction**

<b>2.1 .Huntington’s clash of civilizations approach .....</b>	<b>31</b>
2.1.1. The concept of clash of civilization.....	31
2.1.2- Brief summary of the Clash of Civilizations approach .....	36
<b>2.2. Cultures between degradations and dominance .....</b>	<b>39</b>
2.2.1. Power reductionism approach.....	40
2.2.2. The quest for cultural compatibility approach.....	41
<b>2.3. The effect of Clash of civilizations and cultures on societies .....</b>	<b>42</b>
<b>2.4. Civilizations between dialogue and conflict in the age of globalization .....</b>	<b>47</b>
2.4.1. Dialogue of civilizations as a concept.....	47
2.4.2. Dialogue of civilization as a reaction.....	48

## **Conclusion**

### **Work cited**

<b>Chapter Three: The Cultural Change in the Algerian Society through Exposure to TV shows .....</b>	<b>58</b>
--	-----------

## **Introduction**

<b>3.1. The relationship between media, culture and society and the influence over each other .....</b>	<b>58</b>
---	-----------

<b>3.2. The role of media in changing the culture of Algerian society .....</b>	<b>62</b>
<b>3.3.The Algeriansociety in pre exposure to TV shows .....</b>	<b>64</b>
3.3.1. Daily life and social customs of Algerian people.....	65
<b>3.4. Revers Effects of American TV Shows on the Algerian Cultural Identity .....</b>	<b>67</b>
3.4.1. Data Gathering Tool.....	67
3.4.2. Data analysis and interpretation.....	67
3.4.3. Discussion of the questionnaire.....	81
3.4.4. Interpretation of the main findings.....	82
<b>Conclusion</b>	
<b>Work cited</b>	
<b>General Conclusion .....</b>	<b>87</b>
<b>Bibliography</b>	
<b>Appendices</b>	

## **General Introduction**

The media is considered to be a significant modern means of communication that controls individuals and societies in most parts of the world in our current era, with its features not available in other means, especially in light of the rapid growth of modern technology and global openness and this development helps greatly in the ease of communication between people and different cultures. The media is adopted by some civilizations, especially the prevailing and advanced ones, as a means of spreading their cultures and imposing them on the degraded cultures. One of the present-day dominant cultures is the American one, and its influence over the rest derives from the term “Cultural Imperialism”.

It is argued that American culture carries itself overseas through many facets which accordingly, led to its globalization. One of the means by which American culture is recognized abroad is its TV shows and film industry. From this standpoint we touched upon to study the cultural identity of Algerian society through the extent to which it is affected by media and television programs in particular. It requires us to deal with the various concepts related to culture and its relationship to society because of its importance, position, and symbolic value in the social life of the individual. Rather, its concept extends to include patterns of thought, feeling and values prevailing in a particular society. According to this concept, each human society has its own culture that distinguishes it from other societies, but the world witnessed in late twentieth century profound transformations that in themselves constituted a converging cultural and media revolution. Significant changes have occurred in the fields of contemporary life due to the television programs that are promoted, transmitted and made known to the Algerian public by the media according to their ages, genders and locations. We deeply sense this problem through this study and all its methodological steps in order to study it and analyze it.

TV shows are considered as an important means in conveying and shaping the world of value to the recipient audience, in terms of being a means that possesses the elements of attraction to its content and in terms of the fact that these contents have value dimensions and ideology.

This research paper tries to address some important elements related to media, TV shows and their effects on the cultural identity of Algerian society. As television has a great influence in all areas of life and the behaviors of individuals and groups of society, especially its effects on norms, language, rules and social values, or in other words, the cultural identity in general. The time-spent one's dealings with the TV set are no less important than the time he spends with his family and his surroundings (the social environment). The source of the programs he watches with great interest, and in turn indirectly affects his cultural identity which explains the importance of the influence of TV shows/media on the prevailing language, values, customs and traditions. Thus, the original culture of the audience become threatened with the disappearance, or distortion of values and civilizations become subject to change.

It is useful to address this problem based on the following hypothesis that the cultural identity of Algerian society affected by the rate and quality of the television programs they watch. As well as the research question: How media/ TV shows affect the Algerian cultural identity? Through this problem, we raise three partial research questions:

1. Does Algerian people interest in American culture?
2. Does watching American TV shows uncover the difference between Algerian and American culture?
3. Can this difference brings about a change in the cultural identity of Algerian society? And in what aspects?

Through this study, we aim to explore the different concepts related to culture and media and then, get to know the new stage of the conflict between civilizations. In addition, uncovering the relationship between culture, media and society and explaining how the Algerian cultural identity is affected by watching American television programs. By dealing with this topic, we will use the descriptive design because we are studying and explaining a specific phenomenon that is the effect of watching television programs on the Algerian cultural identity. The study will be conducted using an online questionnaire and administered to EFL learners of Algeria using random selection sampling distributed through Facebook groups.

In the sake of achieving these goals, we divided our research paper into three chapters. The first chapter is devoted to define and explain the basic concepts related to the topic such as: the concept of culture, cultural identity, cultural Imperialism, media, and TV. The second chapter introduces Huntington's theory and reveals its content as it contains the terms of the "Clash of Civilizations" and cultures and their impact on societies and the efforts of international bodies to open the door for dialogue between them. The last chapter returns to the concepts of the topic, such as the media, and we are concerned with the mention of television programs, culture, society and Algerian society in particular, and the extent of its influence through following up on television programs.

## **Chapter One: General Overview about Culture and Media**

## **Introduction:**

In this chapter we will discuss some concepts and terminologies related to culture and media. And clarify how they are absolutely essential for all sociology. Culture and media are an integral part of everything we do, everything that we are, everything we can and may become. We will also learn about the origin and development of the media in general and in Algeria in particular.

### **1.1. Definition of culture:**

Culture or “cultura” can be defined as the consequence of human cooperation (Beldo). It can also be defined as the knowledge, customs, belief, art, skills, morals, law, and other capacities and conventions captured by man as part of society (Taylor). Moreover, culture, as many writers suggest, consists of arrangements, explicit and implicit, for the acquired and addressed attitude by symbols, forming the special fulfillment of human groups along with their personified artifacts. The fundamental essence of culture consists of classical ideas (historically obtained and chosen) and especially associated values (Kroeber). Some of other important definitions of culture are as follows. Bates and Plog tended to mean that culture is the set of beliefs, values, customs, behaviors, and artifacts shared in the members of society and that transmitted from one generation to another (Bates). Porter and Samovar advanced another definition: Culture is the deposit of knowledge, belief, attitude, experience, values, hierarchies, meanings, religions, perceptions of time, roles, geographical relations, conceptions of the universe, and artifacts obtained by some people through generations (New Samovar). In addition, numerous sociologists have offered tens of definitions for the term culture which are sometimes in concert and sometimes conflicting, the list below are some in circulation:

- (a). The ideas, customs, and social behavior of a particular people or society.

(b).The arts and other manifestations of human intellectual achievement regarded collectively

(c). Culture is the collective programming of the mind which distinguishes themembers of one category of people from another.

(d).The process through which human beings satisfy their need.

(e). By culture we mean all those historically created designs for living, explicit and implicit, rational, irrational, which exist at any given time as potential guides the behavior of men.

(f). That complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society.

(g). Culture can be defined as the language, norms, values, beliefs, and more than that, together, form a people's way of life. It is a combination of elements that affect how people think, how they act, and what they own. American culture, for instance, includes everything just mentioned. It also includes history, architecture, ac behavior, and so much more. Culture is an essential part of being human. No one is completely without it; in fact, an individual can be part of many cultures and subcultures. For example, someone who lives in the Algeria could be part national culture in addition to the distinct culture of the ChawiyaRegion ...etc.

(h). Culture is the characteristics and knowledge of a particular group of people defined by everything from language, religion, cuisine, social habits, music and arts.

## **1.2. Characteristics of Culture:**

In order to better understand culture, it is useful to closely examine its five basic characteristics:

### **1.2.1. Culture is an adaptive mechanism:**

The first humans can continue to live in regions with a harsh climate only by using their knowledge and cultural techniques. Therefore, our ancestors found it better to live in regions with a mild climate than the globe. They invented hunting skills, using fire, and using housing, clothing, agriculture, and trade. Culture has allowed the global population to grow at a significant rate. It has given us a good selective advantage to survive with other forms of life, as it is a very successful adaptation mechanism for our species. Thousands of years ago, humans developed their skills for survival. For example, thanks to culture, he provided heating methods during the winter rather than developing thick layers of fur in coats.

### **1.2.2. Culture is learned:**

Babies are born without any cultural knowledge but are genetically prepared to learn the language, culture and other things. They are amazing learning machines because if they are placed in any family other than their families, they perfectly learn and accept their culture.

Among the factors that make culture cumulative are the new discoveries and innovations of technologies that are better added each time to what has been learned in previous generations. Thus, the cultural development is due to the cumulative effect of culture.

On the other hand, the increase in population has become a result and a reason to accelerate cultural growth. The greater the population, the more new ideas will accumulate and continually worsen creating a problem of enabling more people to survive by discovering

agriculture 8,000-10,000 years ago. The discovery of agriculture paved the way for the discovery of new social and political systems dominated by the elite.

### **1.2.3. Cultures Change:**

As a new cultural feature is added, the effectiveness of some other unhelpful cultural traits is gone. For example, city dwellers cannot live in a wild environment because they do not know the methods and skills needed to survive. Including food and poor climates. For them, getting food from the supermarket, driving a car and using a computer are the most important things in a civilized life. There is no stable culture, but all change over time. Although there are people who still preserve their culture, like the French people who do not reject the idea of privileging the French language in American English, unlike the German people.

### **1.2.4. People usually are not aware of their culture:**

People are unaware of their culture because it looks natural as if it were biologically inherited. But if they mix with different cultures, they will become aware that their lifestyle is not universal, and they judge these cultures in terms of familiar values and customs. The so-called ethnocentrism, that a person believes that his nation is the best and that his way of life is the best and the exclusion from other cultures, which makes it a natural matter for all people. For example, European people who strongly condemn societies that encourage polygamy or people that eat dogs as a meal. A behavior that Europeans usually consider bad and unethical. In contrast to conservative Islamic people who consider a woman's exit to public places without the accompaniment of her sanctuary and not covering their bodies as immoral behavior. Ethnocentrism is not the exclusive domain of just modern societies.

### **1.2.5. We do not know all of our own culture:**

Every gender, whether male or female, has a specific body of cultural knowledge that defines for each of them specific skills and knowledge. Boys and girls are often treated differently

from each other. For example, it is known that boys are taught how to work machinery and fighting skills, while girls are limited to how to use clothes and makeup.

#### **1.2.6. Culture gives us a range of permissible behavior patterns:**

There are cultures that give each sex a role in life. Whether male or female. Cultures also allow us to define our behaviors and activities within society. For example, how is a man a father, husband or son, and a woman a mother, wife or daughter? There are some cultures in North America, for example, that show us how to dress clothes for every gender in different circumstances and occasions in order to communicate various messages. Women in North America are more knowledgeable about the issue of precision in clothing than men to communicate their intentions. For the purpose of going to entertainment, commercial, mysterious, abhorrent or sexually attractive business.

This makes it difficult for men in other societies to understand all these nuances.

#### **1.2.7. Cultures no longer exist in isolation:**

All societies that were isolated from the outside world have been integrated into the global economy. There are societies in the Highlands of New Guinea that were incorporated into the outside world with the arrival of miners of European and Australian nationalities in the 1930s. The same thing happened with some Indian tribes in the Amazon basin that were discovered in the 1950s and 1960s. These new communities, after their discovery, acquire home appliances and clothes from multinationals corporations. All societies in the world are now affected by North America and Western Europe (O'Neil).

### **1.3. Carriers of culture:**

Carriers of culture are things or people whose responsibility is to preserve the cultural aspects and specifications of a particular culture or civilization all the time. They can be seen as traces or witnesses to the existence of this culture.

#### **1.3.1. Words as carriers of cultural meaning:**

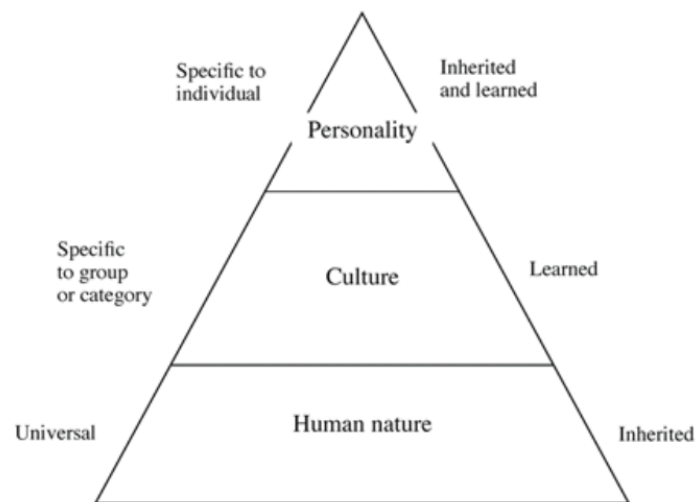
In the past, Chomsky studied a new kind of logical concept called "logical form." This concept is related only to some words that focus on its formal structure and not its cultural meaning. By contrast, anthropological linguists opposed this idea and confirmed that what matters is the cultural meaning of the word rather than its form "the ethnography of communication".

Anna Wierzbicka, in her 1997 book "Understanding Cultures through Their Key Words" explains how each culture has keywords that explain the methods and characteristics of that community. "Keyword" means something important in a particular culture that cannot even be translated in any language. The main cultural words reflect the way of cultural thinking, speech, feeling and behavior. Although there are many keywords in every culture, it is difficult to compare them to other important words. This model of words is a significant symbol in cultures (Goddard).

#### **1.3.2. Persons as carriers of cultural meaning:**

It is easy to learn in childhood. But the older a person, the more difficult it is to learn. Hofstede discussed the role of mental programs such as computers in the interaction process in innovative or rude ways. The social environments for people are different and so are psychological procedures. Hofstede defined culture as an acquired social phenomenon but not

inherited. This definition is generalized to all people (Hofstede). Hofstede described the uniqueness of the individual's personality in the following diagram:



**Figure 1.** Three Levels of Uniqueness in Mental Programming

On the other hand, Kroeber has defined it as the sum of activities and non-physiological products of human figures and consists of conditional or learned activities. Cultural heritage can also include all traditions, arts and social practices (A. Kroeber). Culture includes the sum of traditions, customs, and living changes derived from our ancestors and the generations that preceded, along with groups of objects and relics. Manifestations of culture are, rituals, arts in all its forms, crafts, skills, festivals, etc. (UNESCO).

### **1.3.3. Consumption symbols as carriers of cultural meaning:**

Brands are usually culturally meaningful, as they are called cultural symbols (McCracken). The latter has much more importance than its material and utilitarian value. This value depends on her ability to communicate the cultural character (Douglas). This cultural meaning is embodied in the qualities it provides to the brand, which is the last one that gives the individual functions and expressive traits known as (the personality of the brand) (Shavitt). Each brand has a utilitarian quality associated with it. For example, Levi's jeans is

permanent and its nature lies in the fact that it shows a diversity of meaning and importance across cultures(Aaker).Also, this brand offers its expressive function as it expresses the power of independence and masculinity. Solomon 1986 tends to be largely unique because people are different in their outlook and character. Everyone has their own needs and requirements(Kim)(Fiske)(Han).

#### **1.3.4. Language as carriers of cultural meaning:**

According to Pitkin, language is the bearer of human culture through which mankind produces and reviews itself. It is a reflection of our human species. Language, as one would claim, is the average of human mind.The element that inhabits our minds just as our bodies inhabit the Earth in space with the mastery of language. We transfer to culture and our innate language becomes part of us as a basis of the dat. At the same time, what brings us together with other members of the same society? It causes us to love them and connect us with them.As a result, language expands at the heart of membership in a group, culture or society that is the center of holiness for most of each theoretical topic in social and political studies(Pitkin).

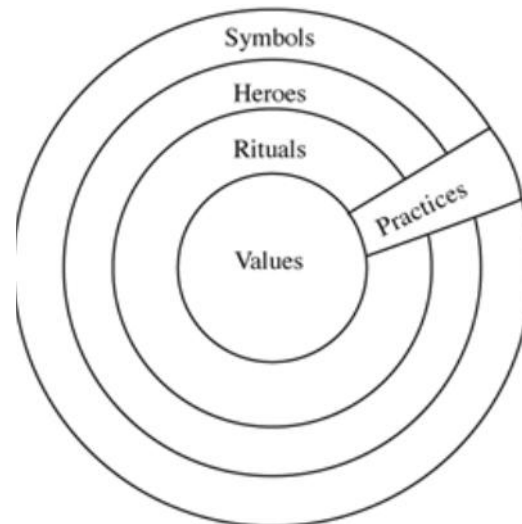
Ngugi mentioned that if you look at language and culture, you will find that the language carries the culture of people and the culture carries the values of people. The values of people are the foundations of the definition of death, the foundations of their awareness. And when you destroy the language of the people you are destroying an important aspect of their heritage. You are in fact destroying what helps them to determine their identity that embodies their collective memory as a people. This is exactly what imperialism did to each of our citizens during the colonial period in order to control the economy of the African people. To do this they established political control..But the history of economic and political control is not complete without mental or cultural control. If you can control how they hurt themselves,

you have succeeded and can move in any direction. This is what imperialism did by obliterating languages, songs, and all that includes what we call oral literature. He thinks that the language is very important in this process. All our nationalities speak different languages, and we must be proud of this heritage and the beauty of our languages(Ngugi wa).

#### **1.4. Manifestations of culture in human life:**

Cultural differences have many different ways of describing. The following four elements represent aspects of culture, and are as follows: symbols as the most superficial, the values as the deepest manifestation, and between them heroes and rituals.

- Symbols have a specific meaning and concept known to people who share one culture through gestures, pictures, words, or things. The reason these symbols are present in the surface layer is that they are constantly renewed as old symbols disappear and are replaced by new ones.
- Heroes represent the characteristics of real or imaginary people, from the past or from the present. They have a special place in culture and are considered role models.
- Rituals are a social imperative that is taught for the benefit of people. For example, how to greet, social and religious ceremonies, respect for people.
- Values are at the heart of culture and are a set of behaviors that people do. They are the immense habits for predilections of particular case of affairs to others (Hernandez).



**Figure 2.** Manifestations of Culture at Different Levels of Depth

## **1.5. Theories of culture:**

### **1.5.1. The culture identity:**

Culture and identity are topics that occupied the sociologies, and the concept of defining them is very important. Douglas Keelner said that identity is permanent in this modern society, but rather still an ongoing problem in modernity and has been rebuilt and redefined. Although there are several subsequent paragraphs, they raise doubts about the feasibility of “rebuilding and redefining the self”. He pointed out that identity has become a game of free choice today, introducing oneself to drama. And when a person changes completely, he may lose control of his identity (Keelner). Identities hide themselves in other, more superficial or unnaturally forced subjects than people with a common history and lineage (Hall). There are things that cannot transform and change due to superficial differences, but rather remain steadfast and preserve their cultural unity. Identity has been exposed during this modern era, it never accepts autism. It is dual in the context of speech and practice and is often overlapping

and intersecting. Identity has witnessed a radical history and is always in the process of transformation.

In light of all these historical developments, we need to discuss identity. These developments and practices have been plagued by the relatively "stable" nature of many populations and cultures, especially the process of globalization. It is supposed to be linked to modernity and forced migration. Free migration has become a global phenomenon in the so-called post-colonial (Hall, When Was The Post-Colonial?).

### **1.5.2. The culture theory:**

Culture theory is the branch of comparative anthropology and semiotics. By contrast, the potential for application is enormous, and therefore, practitioners of cultural theory rely on various theories and practices related to it, and they contain many different methods, methods, and academic perspectives. So, it's still a relatively messy academic field, and it needs to switch from "let's" to "how". Thinking about culture should mean understanding how the cultural level participates in the various functions of benefit and production. In terms of development agencies and their partner countries, and of course, new policy analysis and participatory management processes must be developed so that non-economic social sciences can become comprehensive partners in the policy and in making decisions that guide business operations. There are many things to do (Serrat).

Therefore, the methods of cultural studies may be very different. Nevertheless, Diauddin Sardar believes that most people tend to have the following characteristics:

- It aims to study its subjects on the basis of cultural customs and its relationship to power.
- It aims to understand the various forms of complex culture and analyze the political and social background of its manifestations.

- They believe that culture is the goal of learning and a place for criticism and political action.
- Reveals and attempts to bridge the knowledge gap in order to overcome the interstice between tacit cultural knowledge and objective forms of knowledge (the so-called universality).
- They insist on an ethical assessment of social and political behavior (Sardar).

### **1.5.3. The melting pot theory:**

In 1782, J. Hector St. John Crèvecoeur wrote: “What is the American? Whether he is a European progeny, or a European. This strange blend of blood cannot be found anywhere else. ...Here, people from different countries are merging into the new human race, whose jobs and heirs will make a great change one day” (Gordon). These ideas made New York a settlement that reflected the immigration methods of the American colonies. The Europeans were absorbed and considered part of a broad cultural pot. They have expanded the concept of crucible for the purpose of bringing together people from diverse backgrounds and ethnicities. Although many scholars question the meaning of this term, it gave an idealized picture to American society (Alba). Consequently, it includes the various political, religious, and economic races in a common American nationality.

Titus Munson Coand described the process of melting as frying chips dissolving in a container over the blast furnace, likening individuals and immigrants of all races in the world to the copper foil (Coan).

#### 1.5.4. Cultural Imperialism Theory

Cabral defined Cultural Imperialism as a condition in which a foreign culture dominates a local culture so that the locals see their own culture as inferior to the foreign culture(Cabral).

Best and Kombol also see cultural imperialism as a process that brings societies together into modern systems. It is a process in which the dominant culture exerts pressure and power over other cultures that are perceived as less important even by the members belonging to that culture(Best C).

Cultural imperialism theory began with the study of critical communications, which tend to define the increasing influence of the US and its business media regime around the world, exactly during the Cold War period, after World War II, when unity was trying to force and convince other countries for social and economic systems adoption. The theory focused particularly on the ways through which American culture spread and was sometimes imposed on developing countries by American communications and media companies, through informational products, images, and specific messages, and by expanding the particular model of the media system. A crucial feature of the theory was its severe critique of the strategies and tactics used by the United States in this regard and how it expanded the American communications and media system and maintained the asymmetric economic, political and cultural power relations between the US and others. Countries in the global system. In contrast, the theory has also been used as a basis for arguing that these people who have been exposed to cultural imperialism should be given the right to develop their own sovereign national media systems. The challenge to develop these regimes came as a form of national liberation struggles against remnants of Western territorial occupation and the new regional imperialism of both the American and Soviet empires... However, the theory has been challenged on at least two different fronts the cultural studies researchers were the

initiative who questioned the overall homogeneous effects of mass media content on audiences. Drawing on ethnographic and reception studies of the masses, these scholars demonstrate how the influence of the American media is rarely as comprehensive and complete as the theory of cultural imperialism has suggested. Instead, these images and commercial messages have also been subject to local adaptation, rooting and resistance, and thus do not always influence audiences.. Another trend of criticism focused more on the national economic and political structure of non-US media systems and whether these systems are directly affected by the United States.Scholars in this field have focused on ownership patterns and media system structures, including the far-reaching influence of dominant regimes of government influence and the production of industrial media that create mainstream media models or channels., furthermore, the focus of these scholars was on whether such regimes enable or restrict the forms and functions of alternative media, the degree to which they set routine standards for discourse, and thus shape the social and cultural norms that media want to promote and the political and economic interests they routinely serve.After a period of time, these cultural critics of imperialist thesis were reintegrated within it, further enhancing its analytical value. Some scholars have sought to review the theory by incorporating some of the criticisms, while others have attempted to re-emphasize the value of the original theory. In fact, the usefulness of the theory is still a matter of debate, especially after the historical changes and other emerging directions that have newly formed the geopolitical economy of the global communication regime. In addition to these ongoing debates, the theory has also shown dynamism in the way it has been applied in various academic fields of the social sciences and humanities.(Rodrigo Gómez García).

## **1.6. Some Concepts Involved in Sociology of Culture:**

### **1.6.1. Ethnocentrism:**

Ethnocentrism is to regard one's own culture as superior of other cultures and consider it as standard to measure the others (Berry). In the nineteenth century, Darwin referred to the tribe's compassion among each other (Darwin). Ethnocentrism consists of notions of cross-cultural differences, it can be the reason behind the negative stereotypes and the clash of cultures (Triandis) and it may be spread among humans (LeVine). Sumner noticed many cultural groups, including (, Seri, Jews, Lapps, Caribs, Greenlanders, Kiowa ...), using special words among themselves ("men", "people", "chosen") for the purpose of selecting their groups. Or rather, the higher (Sumner). Recently, some writers added that researchers are not exempt to the impact of ethnic slant, and Campbell ensured some procedures to decrease the impact of ethnocentrism on research (Campbell). Sociologists used tools such as the authoritarian ethnic concentration scale to measure ethnic concentration (Adorno). The Popularized Scale of Ethnocentrism (Neuliep). The American Scale of Ethnocentrism (J. W. Neuliep). The Consumer Scale of Ethnocentric Movements (Shimp). Ethnocentrism characteristics usually include doubtfulness in strangers (Price), and the self-absorption of the group (Bizumic). Individuals have a desire to socialize with others, but at the same time they are afraid of this proximity because they see them as different (Strickland). The traditional view of ethnocentrism includes the negative attitude of others who are outside the group as well as its promotion of the cultural group of the individual. Sumner noted that this dual ethnicity is due to the groups uniting among themselves against external groups for survival. Pratto inferred that when teams compete, individuals value their internal team members more than the external team (Pratto).

### **1.6.1.1. Usages across disciplines:**

Sumner was the first to come out with a definition of ethnicity. Then psychologists gave other definitions of this concept in the 1950s like T. W. Adorno and his colleagues who created a subsection related to ethnocentrism, which is one of the largest building blocks of authoritarianism. These researchers believe that its focus includes both group preference and distortion of external groups (Theodor Adorno). The research that showed the relationship between the behavior of individuals from the same group and outside the group proved to be an inverse relationship. This is a sufficient evidence of Sumner's definition of ethnocentrism. This research also showed that individuals from the same group agree on one opinion. For example, if they tend to have negative opinions on a particular group, this opinion can be generalized to other external groups. By this, ethnocentrism can equate ethnicity and racial bias. Recently, the researchers gave another perspective on ethnocentrism. For example, when individuals judge foreign cultures, they can provide positive assessments of these cultures. Marilyn Brewer and her colleagues have shown that positive evaluations can be generalized to both cultures even if they differ in some situations. Such behavior has been observed in Asia, North America, Africa and New Guinea. Alternatively, the hostility between these groups may be high, resulting in conflict between them. By this, we conclude that ethnocentrism is not necessarily the same as race and racial prejudice. But rather the use of one's own culture as a reference in evaluating other cultures, whether this evaluation is negative, positive or equivalent (Brewer).

### **1.6.2. Xenocentrism:**

The term xenocentrism is the contrary word of ethnocentrism which refers to the appreciation of the culture of others over your own culture in all respects. All cultures in the world are different materially and non-materially. Thanks to globalization, people are familiar with

other cultures and their lifestyles away from their own. Compared to the culture of others, this cultural outlook plays a huge role in how we perceive the people around us and the group we are in. If we believe that another culture contains something missing in our culture, we may check it often. For example, teenagers who live in India may be familiar with the personality and freedom of their peers in American society and hence will imitate them (Menon). When studying the relationship between individuals and society, xenocentrism is an important regard. If a person degrades his community for the sake of other societies or cultures, it is because they suggest that things in their social system are not necessarily correct in the other system. They also believe that what made this culture distinct from their culture is its differences (Xenocentrism: Definition & Role in Sociology).

#### **1.6.2.1. Some Examples of Xenocentrism:**

- Americans believe that the Europeans are creating the finest cars.
- Contemporary European artists love to imitate ancient Greek art.
- Americans prefer the quality of French and Spanish wine over American vineyards.
- People prefer French cheese over American cheese.
- Irish beer is much better than the local beer.
- In some countries, you cannot purchase products that are better than the products of the country of origin.

All these examples are a case of favoring one culture over another (Examples of Xenocentrism).

### **1.6.3. Degradation ceremony:**

After a person clearly violates a rule or law, a perverted tip often results in moral outrage. Therefore, degraded rituals can be understood in the context of deviant sociology. They admit and punish the perpetrators to achieve justice that has been violated (Garfinkel). The basic circumstances of moral acrimony and disgrace, and the conditions that make the situation worse, are common in all societies. Lawyers and judges publicly certify celebrations of degradation for people and in courts as a purely professional measure. This process takes place in various other social settings. The term's name reflects the community's reaction to determining deviation in our daily lives (A Dictionary of Sociology).

#### **1.6.3.1. Initiation Ritual:**

In some cases, degradation rituals are used to introduce people to institutions such as military units, psychiatric hospitals or prisons. This aims to extract the person's identity, which makes him more vulnerable to outside supervision. It is known that any accused criminal is arrested, taken to prison, and then being judged in a court of law. The accused may have acquired a new identity, which is the criminal identity. Then most of his rights will be lost in society. Although the celebrations are still informal, they are also effective. For example, the humiliation of a rude and adulterous girl in her community produces penalties that are identical to the official form. The fate of this girl or woman is that she becomes unable to enjoy her rights in society like other girls. A group of fanatics forced adulterous people to wear "AD" on their clothing (the story of Nathaniel Hawthorne (The Scarlet Letter) (Crossman).

#### 1.6.4. Culture shock:

Cultural shock is a term referring to the stress resulted from the loss of all cultural and social symbols of the individual (Oberg). Oberg also added that culture is not innate but is acquired from the environment in which we were born, grew up and learn from social interactions. Cultural shock is when people move to a new environment, learn about its culture and values, and leave the environment they have been familiar with since childhood. For example, university students who have moved abroad to study must adapt to the new Western culture. Culture shock is a versatile experience caused by many stressors of different cultures that occurs for immigrants (e.g. refugees and students [ (Dodge)]; Americans from European origins [ (Knobel)]; Politicians and businessmen [ (Waltin)]; People who face huge social and technological change [(Toffler)]; and the sum of workers and employees from various institutions).

##### 1.6.4.1. Stages in the process of adaptation to the target culture

For Oberg, the stages of adaptation to the new social culture are like loops that are interlinked to form a letter U as shown in the following figure:



**Figure 3.** Oberg's U-Curve Continuum

- a. Honeymoon stage: All looks amazing and marvelous for the tourist. All feelings are awakened and the language seems clear and understandable. The tourist is full of energy

and enthusiasm. So far, everything is normal and there is no difference between the mother culture and the new culture.

- b. Negation stage: The tourist shows signs of physical exhaustion and other problems like food and drink, and language problems, unlike what appeared to be in the first time. Longing for friends and family. In light of these obstacles, the new culture seems unsatisfactory (because he could not cope with it), as it does not resemble his original culture. His vision of things and of people is not the same as before. The person is suffering from loneliness, anxiety and fatigue in this country.
- c. Adjustment Stage: The tourist begins to adapt to the new atmosphere by meeting people who can explain some situations to him. Even language skills are gradually improving. He visits more places to get to know the city very well. He understands that there is a difference between his culture and the new one, but he realizes that it is not bad but rather has to be explained in a different way.
- d. Mastery stage: The mastery stage describes a point where you might be called a cultural citizen by adoption (Oberg).

#### **1.6.4.2. Types of culture shock:**

Culture shock has many different forms. For Dr. Adrian Furnham, a person can face five types of cultural shock.

1. Reverse cultural shock: The individual suffers from a cultural shock upon his return to his country of origin and notes that it is different from before.
2. The shock of an invasion: It occurs when a person is in his country of origin and a large group of people comes to him until the local population becomes a small group compared to them. They suffer from cultural shock while they are in their country (Furnham).

3. **Business Shock:** This shock is related to the small differences of companies around the world. However, these subtle differences may alter the overall results of the current task.
4. **Re-professionalization and re-licensing shock:** It is a re-training, specialization and licensing of well-trained workers in the new country (Furnham, Psychology Today ).
5. **Race culture shock:**It has a relation with ethnic culture. That is, to be an ethnic minority in state institutions. Dress style and context of utterance, for example, may intimidate people who do not expect this (Torres).

### **1.7. Media:**

Media or “medium” in Latin can be defined as the middle of something (Henrico). In media administration, media indicates the set of Internet, cartoons, music, video games, as well as the content alternators, the classical systems of communication, and the mediator of human and technological speech such as,books, newspapers, satellites, ...etc.(Hoag).The term media refers to a part of the media specifically designed to cover a very wide range of audiences, such as the residents of a nation state that was created in the 1920s with the emergence of a national radio network, transaction documents and corporate magazines.The term media is now common and shared by all the countries of the world.Therefore, various media outlets mentioned the means of communication aimed at reaching a large population like all of the country's population. On the other hand, local media reported significantly fewer local residents or demographic groups.

#### **1.7.1. Characteristics of media:**

For John Thompson of Cambridge, the media has five characteristics:

- 1- It includes the commodity of emblematic forms. The abundant sales processes and quantities of work are among the basics of producing materials such as making use of newspaper space for advertisements.
- 2- The media has evolved from printing methods to the Internet, and this is among the commercial interests.
- 3- Compared to manufacturing, the effect range of removal in time and space.
- 4- Disseminate many information and products to a huge number of beneficiaries.
- 5- Isolating contexts between generating and receiving information.

Each type of media has a distinct advantage over others in reaching people. For example, newspapers and magazines are made for all people to view the news of celebrities and politicians. The radio as a local medium is available to a wide audience. Television is a medium used for broadcasting entertainment and news programs. The Internet allows the exchange and immediate dissemination of information to and from any part of the world through modern social media and blogs. In developed countries, information exchange and reception is very efficient unlike underdeveloped countries (Thompson).

### **1.7.2. Origin and development of media:**

The media derives its origins from about 100 BC and developed and spread in the world during the past 500 years. As the country shifted from an agricultural society to an industrial one, huge social changes affected the development of the media. In the shadow of the industrial revolution, there was a widespread presence of print media, thereby increasing people's passion for entertainment and information. This passion led to the emergence of electronic media by the twentieth century. Among the most important modern information means, the Internet and all forms of satellite communication. Driven by the need to request more advanced channels. Since the emergence of the media in a short time, the world has

changed and influenced greatly in all respects. For example, in the political sector democracy has spread among the people. In the cultural sector, efforts to eliminate illiteracy and art education have increased. On the other hand, the world has become small thanks to the spread of social media. As for the economic sector, it continuously feeds on advertisements in the media. Some countries see that the media has caused moral corruption to societies and have misled them politically, and made them abandon their values and customs, and spread obscenity and violence among them. Ancient media include magazines, newspapers, and books, after which other media appeared in the twentieth century, the most important of which was television and radio. Then science developed in the 21st century to produce what is called the Internet, satellites and cable TV. These modern technological means carry the various news around the world (Lee).

### **Conclusion**

This chapter was dedicated to present and interpret some basic cultural aspects, it has been revealed that culture and media play a common role in influencing each other, on the good or the bad side. People have to be conscious that the beliefs they adhere to, the values they foster, and the decisions they make are based on their experiences, assumptions and education.

### Works cited:

- A Dictionary of Sociology*. 14 July 2020. <https://www.encyclopedia.com/social-sciences/dictionaries-thesauruses-pictures-and-press-releases/degradation-ceremony>.
- Aaker, J., & Maheswaran, D. "The Effect of Cultural Orientation on Persuasion ." *Journal of Consumer Research* (1997): 24.
- Adorno, T., Frenkel-Brunswick ,E., Levinson ,D.,& Sanford ,N. *The Authoritarian Personality*. New York: Harper, 1950.
- Alba, Richard and Victor Nee. "Remaking the American Mainstream. Assimilation and Contemporary Immigration." *Harvard University Press* (2003).
- Bates, Daniel G and Plog,Fred. "Human Adaptive Strategies." 1990.
- Beldo, Les. "concept of Culture." *In 21st Century Anthropology: A Reference Handbook*. 2010.
- Berry, J. W. , Poortinga , Y. H. , Segall , M. H. , & Dasen , P. R. "Cross-cultural psychology: Research and applications ( 2nd ed)." *Cambridge University Press* (2002).
- Best C, Kombol M. "Impediments to local content on selected Broadcast Stations in Nigeria." *Makurdi Journal of Communication Research* 2.1 (2009).
- Bizumic, B., & Duckitt, J. "Varieties of Group Self-Centeredness and Dislike of the Specific Other ." *Basic and Applied Social Psychology* (2007): 195 – 202.
- Brewer, M. B. "Ethnocentrism and Prejudice: A Search for Universals." Schaller, Christian S. Crandall & Mark. *Social Psychology of Prejudice: Historical and Contemporary Issues* . Lawrence, KS: Lewinian Press, 2005. 79-93.
- Cabral, Amilcar. "National Liberation and Culture." *Duke University Press*. 45 (1974): 13.
- Campbell, D.T. "Natural Selection as an Epistemological Model. A Handbook of Method in Cultural Anthropology." *Natural History Press* (1970): 51-85.
- Coan, T. M. "A new country." *In The galaxy: A magazine of entertaining reading* 19 January-June 1875: 462-472.
- Crossman, Ashley. "Degradatin Ceremony." 29 July 2019. <https://www.thoughtco.com/degradation-ceremony-3026245>. 15 April 2020.
- Darwin, C. *The Descent of Man and Selection in Relation to Sex* ( 2nd ed.). New Yoek: L. Burt Co., 1874.
- Dodge, S. "Culture Shock and Alienation Remain Problems for Many Foreign Students in U.S. Aampuses ." *The Chronicle of Higher Education* (1990): 33-36.
- Douglas, M., & Isherwood, B. "The world of goods ." *Towards an Anthropology of Consumption*. New York: W. W. Norton, 1978.

- Examples of Xenocentrism*. n.d. <https://examples.yourdictionary.com/examples-of-xenocentrism.html>. 16 April 2020.
- Fiske, D. T Gilbert & S. " The Cultural Matrix of Social Psychology." Fiske, D. T. Gilbert & S. *The handbook of social psychology* . Boston: McGraw-Hill, 1998. 915-981.
- Furnham, Adrian. "Psychology Today ." (2015).
- Garfinkel, Harold. "Conditions of Successful Degradation Ceremonies." *American Journal of Sociology* (1956).
- Goddard, Cliff. "Ten Lectures on Natural Semantic MetaLanguage ." 20 Mars 2018. *Brill*. <https://doi.org/10.1163/9789004357723>. 11 January 2020.
- Gordon, Milton M. "Assimilation in American Life: the Role of Race, Religion and National origin." *Oxford University Press* (1964).
- Hall, S. "Culture Identity and Diaspora." Rutherford, J. *Identity*. London: Lawrence and Wishart, 1990.
- Hall, S. "When Was The Post-Colonial?" Curti, L., Chambers, L. *The Post-Colonial in Question*. London: Routledge, 1996.
- Han, S., & Shavitt, S. "Persuasion and Culture: Advertising Appeals in Individualistic and Collectivistic Societies." *Journal of Experimental Social Psychology* (1994): 326-350.
- Henrico, Bastinade G. "Media History and The Study of Media Systems." *Media History* (2008): 95-112.
- Hernandez, Rosa Janelly Marcial. "Manifestations of Culture." 15 January 2014. *Manifestations of Culture| Values (Ethics)| Rituals*. <https://www.scribd.com/document/199760669/Manifestations-of-Culture>. 25 July 2020.
- Hoag, Anne. "Measuring Media Entrepreneurship ." *International Journal on Media Management* (2008): 74-80.
- Hofstede, Geert. "Cultures and Organizations Software of The Mind ." USA: Institute for Research on Intercultural Cooperation (IRIC) , 2010.
- Keelner, Douglas. "Popular Culture and Construction Postmodern Identities." Scott Lasch, Jonathan Friedman. *Modernity and Identity*. Oxford: Basil Blackwell, 1992.
- Kim, H., & Markus, H. R. "Deviance or Uniqueness, Harmony or Conformity? ." *Journal of Personality and Social Psychology* (1999): 785-796.
- Knobel, L. "Hewlett-Packard's cultural shock ." *Management Today* (1988): 101-106.
- Kroeber, Alfred , and Clyde Kluckhohn. "Culture." *A Critical Review of Concepts and Definitions*. New York: Vintage Books, 1952.

- Kroeber, Alfred. "The Nature of Culture." *The University of Chicago Press* (1952).
- Lee, Laurie Thomas. *History and Development of Mass Communications* . USA: Journalism and Mass Communication, n.d.
- LeVine, R.A., & Campbell ,D.T. *Ethnocentrism: Theories of Conflict, Ethnic Attitudes and Group Behavior*. New York: John Wiley & Sons, Inc., 1972.
- McCracken, G. "Culture and consumption." *Journal of Consumer Research* (1986).
- Menon, Aishani. *Xenocentrism: Concept in Sociology and Examples* . 24 July 2019. 16 April 2020.
- Neuliep, J. W. "Assessing the reliability and validity of the Generalized Ethnocentrism Scale ." *Journal of Intercultural Communication Research* (2002): 201 – 216.
- Neuliep, J. W., & McCroskey, J.C. "The Development of a U.S. and generalized ethnocentrism scale ." Research Reports. 1997.
- New Samovar, Larry A. & Porter, Richard E. "Communications between Cultures." *Foreign Language Teaching and Research Press* (2000).
- Ngugi wa, Thiongo. "The Guardian." 11 June 1979.
- Oberg. (1954). <<http://www.youblisher.com/p/53061-Please-Add-a-Title/>>.
- . "Culture Shock." (1954). <<http://www.youblisher.com/p/53061-Please-Add-a-Title/>>.
- O'Neil, Dennis. "Characteristics of Culture." 14 April 2012. *Human Culture: Characteristics of Culture*. [https://www2.palomar.edu/anthro/culture/culture\\_2.htm](https://www2.palomar.edu/anthro/culture/culture_2.htm). 10 01 2020.
- Pitkin, H., F. "Wittgenstein and Justice." *University of California press* (1972).
- Pratto, F., & Glasford, D. "Ethnocentrism and The Value of a Human Life ." *Journal of Personality and Social Psychology* (2008): 1411 – 1428.
- Price, W. F., & Crapo, R.H. *Cross-Cultural Perspectives in Introductory Psychology* . Pacific Grove, CA : Wadsworth, 2002.
- Rodrigo Gómez García, Ben Birkinbine. *Cultural Imperialism Theories*. 27 June 2018. 22 03 2020. <<https://www.oxfordbibliographies.com>>.
- Sardar, Ziauddin. "Introducing Cultural Studies." Cambridge: Icon Books Ltd, 2004.
- Serrat, Olivier. "Culture Theory." *the Asian Development Bank* (2008).
- Shavitt, S. "The Role of Attitude Objects in Attitude Functions ." *Journal of Experimental Social Psychology* (1990): 26.
- Shimp, T.A., & Sharma. "Consumer Ethnocentrism: Construction and Validation of the CETSCALE ." *Journal of Marketing Research* (1987): 280 – 289.

- Strickland, B., S. "Misassumptions, Misadventures, and the Misuse of Psychology ." *American Psychologist* (n.d.): 331 – 338.
- Sumner, W, G. *Folkways: A Study of The Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. New York: Gin & Co, 1906.
- Taylor, E,B. "Primitive Culture." *Gorden Press* (1974).
- Theodor Adorno, Else Frenkel-Brenswik, Daniel J. Levinson, R. Nevitt Sanford. *The Authoritarian Personality* . New York: Harper & Row, 1950.
- Thompson, John B. *The Media and Modernity* . Cambridge : Polity press, 1995.
- Toffler, Alvin. *Future Shock*. New York: Random House , 1970.
- Torres, K. "'Culture Shock': Black Students Account for Their Distinctiveness at an Elite College ." *Ethnic and Racial Studies* (2009): 883-905.
- Triandis, H. C. *Culture and Social Behavior*. New York: McGraw-Hill, 1994.
- UNESCO. "Intangible Cultural Heritage ." n.d. <https://www.unesco/culture/ich/en/what-is-intangible-heritage-00003>. 30 January 2020.
- Waltin, S. "Stress management training for overseas effectiveness." *International Journal of Intercultural Relations* (1990): 507-527.
- Xenocentrism: Definition & Role in Sociology*. 06 December 2016.  
<https://study.com/academy/lesson/xenocentrism-definition-role-in-sociology.html>. 16 April 2020.

## **Chapter Two: The Role of Civilizations and Cultures in Shaping Societies.**

### **Introduction:**

The approach of "The Clash of Civilizations" has emerged in 1993 as the most important thesis to explain what is happening in today's world, and confirms many researchers to be considered among the most approaches that can be adopted for the interpretation of the relations between nations after the events of September 11, 2001, but it included a series of contradictions on the intellectual and methodological level, especially under the development of the international system known within the bilateral We and the other, which was intensified since these events as a product of cultural and religious differences, this on an intellectual level, but on the international reality level has expanded the scope of the concepts within a clash of civilizations approach and the much used in the global political center.

### **2.1 .Huntington's clash of civilizations approach:**

#### **2.1.1. The concept of clash of civilization:**

Careful identification of terms and concepts, based on their linguistic basis and related connotations and meanings, which leads me here to stand at two words: the first of them is Clash and the second is Civilization; starting with the term civilization or civilizations, it is difficult to define this term because it has been exploited in a very different ways.

Civilization is a modern French coinage. It derives its original meaning from Latin: from civis which referred to the status of citizenship. This word also had other meanings. Civis meant not only by the fact of Roman citizenship, but also by its superiority over the primitive condition of the foreigner or barbarian citizen. It appeared long after the verb and the participle, to civilize and civilized, since the sixteenth and seventeenth centuries (Waheed 113-114). The French verb 'civiliser' was in use by 1694. According to Havelock Ellis: "The verb civiliser existed as far back as 1694, meaning to polish manners, to render sociable, to

become urbane".(Havelock). Lucien Febvre has reviewed the French word 'civilization' in his essay *Civilisation: Evolution d'un Mot et d'un Grouped'Idees* (Civilization: Evolution of a Word and a Group of Ideas), in the volume *Civilization: Le Mot et l'Idée* (Civilization: The Word and the Idea), 1930. Where he declares that this term never used before 1766 in the French language (Febvre). The first publication of the word 'civilisation' in French, according to Febvre, was in Amsterdam in 1766 in a volume entitled "L'Antiquité Dévoilée par ses Usages", "Lorsqu'un peuple sauvage vient à titre civilisé, il ne faut jamais mettre fin à l'acte de la civilisation en lui donnant des lois fixes et irrévocables ; il faut lui faire regarder la législation qu'on lui donne comme une civilisation continue." (A. L. Kroeber).

The English word 'civilization' had development almost precisely parallel to that of French word. Febvre also makes a case for the view that the English word was borrowed from the French. The word 'civilization' came from the Latin *civis* (citizen), wasn't used in Middle English. 'Civilization' was first used in the early eighteenth century as a technical legal term. While Samuel Johnson, in *A Dictionary of English Language*, represents the term 'civilisation' in a juridical sense where it means "A law, act of justice, or judgment which renders criminal process, civil; which is performed by turning an information into an inquest, or the contrary" (Johnson, *A dictionary of English Language*)

According to Fernand Braudel: "Civilization, we say, is a collection of cultural characteristics and phenomena." (Braudel). As Philip Bagby wrote:

"We shall therefore use the term 'civilization' simply to mean the largest distinctive entities which we happen to find in our survey of the field. Thus the Chinese culture, though now that of a single politically integrated unit, will be called Chinese civilization, because there is no larger entity in which it can be included. Similarly the Western European super-culture will be called a civilization, but its component

parts, British and French cultures, will be technically called sub civilization"(Philip).

According to Huntington, civilization is dedicated only to people to specify every aspect of their cultural identity. The term distinguishes humans from others species. It is a collective body that contains different elements such as language, history, religion, customs, institution and self-identification of people (S. P. Hungtinton). He said:

“What do we mean when we talk of a civilization? A civilization is, a cultural entity. Villages ,regions, ethnic groups, nationalities, religious groups, all have distinct cultures at different levels of cultural heterogeneity[...] A civilization is thus the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes human from other species.”(S. P. Hungtinton).

To follow the history of a concept, its diffusion between countries and academic disciplines, its modifications under the impact of broader intellectual movements, is a characteristically anthropological undertaking. But we have documented the gradual refinement of a concept we believe to be of great actual and still greater potential significance in investigating the real cause of the clash of civilizations. The concept of civilizations as used today in `Clash of civilizations' is the emergence of an idea that was gradually strained out of the several connotations of an existing word(Waheed 119).The word `Civilizations' used in the plural, denotes the plurality of broadest human entities. Toynbee considers that the thesis of the unity of civilization is a misconception into which Western scholars have been led by the influence of their social environment. He states:

"The misleading feature is the fact that, in modern times, our own Western Civilization has cast the net of its economic system all round the World, and this economic unification on a Western basis has been

followed by a political unification on the same basis which has gone almost as far; for though the conquests of Western armies and governments have been neither as extensive nor as thorough as the conquests of Western manufacturers and technicians, it is nevertheless a fact that all the states of the contemporary world form part of a single political system of Western origin. These are striking facts, but to regard them as evidence of the unity of civilization is a superficial view. While the economic and political maps have now been westernized, the cultural map remains substantially what it was before our Western Society started on its career of economic and political conquest. On the cultural plane, for those who have eyes to see, the lineaments of the four living non-Western civilizations are still clear. But many have not such eyes; and their outlook is illustrated in the use of the English word 'natives' and of equivalent words in other Western languages" (Arnold J. Toynbee).

The Cold War in the second half of the twentieth century suppressed the civilizational differences. But the end of the Cold War has led to a greater recognition of civilizational identities as significant factors in contemporary world politics. According to Robert W. Cox, "Once the overarching control of the Cold War was lifted, the underlying but obscured diversity of the human situation became more fully apparent and neorealism lost its monopoly of explaining the world and proposing action." (Mozaffari). Huntington's argument is that, until the end of the cold war, conflict had been based predominantly upon conflicts within Western civilizations. In the post-cold war period, however, he argues that conflict is no longer going to occur in the West but between the West and non-Western civilizations. He writes: "The most important

groupings of states are no longer the three blocks of the Cold War but rather the world's seven or eight major civilizations."(S. P. Huntington 21).

And in his book, he writes:

"Civilization identity will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations. These include Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African civilization. The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another."(S. P. Huntington 25).

By the mid-1990s the idea of a world moving towards clash of civilizations had been absorbed by many leading European politicians and academics. Much criticism and debate followed, most of which was concerned with the implications of his thesis and his failure to define 'civilization' adequately. Some critics took issue with his classification of certain cases, while others objected to his overly generalized view of the world. Huntington argues that: "If differences in civilization are not responsible for these conflicts, what is? The critics of civilization paradigm have not produced a better explanation for what is going on in the world. The civilizational paradigm, in contrast, strikes a responsive chord throughout the World."(Huntington, S. 194).

He presents a more detailed description:

"History has not ended. The world is not one. Civilizations unite and divide humankind. The forces making for clashes between civilizations can be contained only if they are recognized. In a "world of different civilizations", as my article concluded, each will have to learn to co-exist with others". What ultimately counts for people is not

political ideology or economic interest. Faith and family, blood and belief, are what people identify with and what they will fight and die for. And that is why the clash of civilizations is replacing the Cold War as the central phenomenon of global politics, and why a civilizational paradigm provides, better than any alternative, a useful starting point for understanding and coping with the changes going on in this world."(Huntington, S. 194).

### **2.1.2. Brief summary of the Clash of Civilizations theory:**

The Clash of Civilizations approach emerged at the hands of the strategist, "Samuel Huntington, as a Professor at Harvard University in 1993 entitled: "The Clash of Civilizations", which was very popular. It was written by an article "Foreign Affairs" published in an article in the foreign policy magazine, later in a book he published "Remaking of the World Order" and "The Clash of Civilizations" in 1996, where he explained that this is an issue of conflict. Although, originally related to the search for interests. The nature of the conflict in the future will be a conflict between Civilizations, not states. Huntington and his ideas on this topic are often cited in other works, and at least one book has been written with the aim of preventing the predicted civilization clashes (Herzog). For the same purpose, the United Nations has created an organization called the Alliance of Civilizations which dedicated to improve relations between civilizations. Its High Representative, Jorge Sampaio, has demonstrated the need to challenge the idea that civilizations are doomed to confrontation and war, and the organization credits the clash of civilizations theory for creating "anxiety and confusion" and for distorting "the terms of the discourse on the real nature of the predicament the world is facing.

"The anxiety and confusion caused by the "clash of civilizations" theory regrettably has distorted the terms of the discourse on the real

nature of the predicament the world is facing. The history of relations between cultures is not only one of wars and confrontation. It is also based on centuries of constructive exchanges, cross-fertilization, and peaceful coexistence. Moreover, classifying internally fluid and diverse societies along hard-and-fast lines of civilizations interferes with more illuminating ways of understanding questions of identity, motivation and behavior. Rifts between the powerful and the powerless or the rich and the poor or between different political groups, classes, occupations and nationalities have greater explanatory power than such cultural categories. Indeed, the latter stereotypes only serve to entrench already polarized opinions. Worse, by promoting the misguided view that cultures are set on an unavoidable collision course, they help turn negotiable disputes into seemingly intractable identity-based conflicts that take hold of the popular imagination. It is essential, therefore, to counter the stereotypes and misconceptions that deepen patterns of hostility and mistrust among societies” ( The United Nations Alliance of Civilizations).

Also according to Charles Krauthammer, Huntington believed that the world was changing and that conflicts would be based on culture rather than ideology or economic reasons. Huntington supposed that the nation state would remain an active performer, but the main conflicts would happen among multicultural nations and groups (Krauthammer) . According to Fukuyama, Huntington said that this was the latest evolution in conflict, an evolution followed with peace of Westphalia, France, and Russia. This led Huntington to recognize that the primary conflicts were between princes, nations, then ideologies, and now finally between

civilizations. He also observed, that concerning the issue between civilizations, people and governments became more active, going hand in hand with the west in shaping the history (Fukuyama).

According to Huntington, the most challenging civilizations of Western civilization are:

- 1- Islamic civilization, which will know an increasing population explosion, which is the sensitive point from which Western civilization fears and where the Muslim population is estimated at one billion and 600 million people. And it is expected to rise in the coming years. More than that, Islam, as a religion, is widely known in comparison to other divine religions because it has proven to be a religion of knowledge.
- 2- The Confucian civilization, which will also know an increasing military and economic power, will converge with the Islamic civilization in confrontation with Western civilization especially in the military field. Huntington said:  
 “The obstacles to non-Western countries joining the west vary considerably. They are least for Latin American and East European countries .They are greater for the Orthodox countries of the former Soviet Union. They are still greater for Muslim, Confucian, Hindu and Buddhist societies. Japan has established a unique position for itself as an associate member of the West: it is in the West in some respects but clearly not of the West in important dimensions. Those countries that for reason of culture and power do not wish to, or cannot, join the West compete with the West by developing their own economic, military and political power. They do this by promoting their internal development and by cooperating with other non-Western countries. The most prominent form of this

cooperation is the Confucian- Islamic connection that has emerged to challenge western interests, values and power (S. Huntington)”

The main propositions Huntington set forth. First, in beginning of the history of universal politics and international relations are both multipolar and multicivilizations. The process of modernization outside the West is producing indigenization: reaffirmation of the westerners’ own cultures and values rather than producing a universal civilization and westernization. Second, the power imbalance between civilizations is starting, the West is deteriorating in its relative influence while at the same time Asian (especially, Confucian) civilizations are extending their political, military and economic power. Islam is spreading demographically with the serious consequences for Muslim countries and their neighbors. Third, The signs of the emergence of a world order based on the so-called civilization began. Societies having common cultural proximity cooperate with each other; attempts to transform societies from one civilization to another are unsuccessful. Fourth, the West’s universal claims significantly insert it into conflict with other civilizations especially with Islam and China. The threat of broader escalation and hence the core states tend to stop the wars. Finally, the survival of the West depends on how successful Americans reaffirms its identity as a unique, not universal, and how solidly the West unites against challenges from “the Rest”(Ali).

## **2.2. Cultures between degradations and dominance:**

Through Huntington “Clash of Civilizations” hypothesis, he attempted to make international relations theorists and politicians to think out of scope of nation-states and to recognize that different cultures play an important role in shaping the human future. Huntington meant the word power not just military or economic. Cultures with all different civilizational configurations are forming a kind of power that are as important as nations-states traditional interests in world affairs today. , this new form of power have dominated world politics since

the seventeenth century, where different cultures clash with one another, the argument goes, conflicts are inevitable.” It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primary economic, great divisions among human kind and the dominating source of conflict will be cultural “(S. P. Huntington). According to Professor Huntington, such civilizational fault-line passes through Europe between the culture of the Latin Christian West and the culture of the Orthodox Christian East. This, if anything, indicates that it contribute conflict appeared between West and East (Weigel). In the current era most non-Western societies have received and rejected the cultural elements of the West. To date, concerning these vital processes researches has been dominated by two theoretically specific approaches following their names:

- 1- **Power reductionism approach:** is created by the late Joseph Levenson in 1958 and Samuel Huntington in 1996 and others. In the 1950s, Levenson concluded his study of modern Chinese intellectual life. When one society impinges on another society and touch its social order, the former's ideas displace the latter's and become the cultural "language" of the victimized society. In contrast, when the contact between two societies is generally intellectual, it may lead to the enrichment of each other's "vocabulary." Since China had been subject to imperialist aggression from the West and experienced consequent social problems, it had to accept Western culture as its cultural "language." Four decades later, Huntington attempted to answer the following question: Why do non-Western societies reject Western culture while at the same time increasingly asserting their own culture? His answer is the same as Levenson's thesis. The change in the relative power of the West contributed to the widespread throughout. When a society or a civilization is developing its power, its culture becomes more attractive. Moreover, this civilization took advantage of strength to impose its culture on other civilization. Thus the widespread of Western culture

throughout the world is due to the explosion of Western power in modern times. On the other hand, the rejection of Western culture is created by the retreat of the West's relative power brought about by non-Western societies' hugeness of power through modernization. Thus, according to Levenson and Huntington when a society is, being, weaker than other societies, it acquires the more prevalent societies' culture and vice versa, when its power is stretching, it rejects the foreign culture and gain confidence of its own culture.

- 2- **The quest for cultural compatibility approach:** is represented by different studies that tried to explain the widespread of cultural Western institutions, through typical research process first to identify similar as well as dissimilar elements that might exist between Western and non-Western cultures, and then to determine whether these two sets of cultures are politically compatible. Shaohua Hu interested in whether Western democratic institutions can be integrated into Chinese society or not. To deal with this issue he makes a comparison between Chinese Confucian culture, China's major traditional culture, and Western democratic cultures. This comparison results with a number of similarities and differences between both cultures. He realizes that these two sets of cultures are not compatible with each other. Then, he identifies that there is a clear difference between Chinese Confucian culture and Western democratic values, furthermore he concludes that Chinese Confucian culture became an obstacle to the democratization of Chinese society. Both studies designed, in its own way, a wide space of the background for non-Western societies' accommodation and/or Western cultures' ejection. Nevertheless, neither of them considers itself to what should be a main issue in the international cultural diffusion analysis. It is the interaction between Western and non-Western cultures. According to reductionist studies, the alternative in this interaction is the international balance of power. The

same way, Hu's study illustrates cultural contrast present much more than compatibility among non- Western and Western cultures. Therefore, the expectations of non-Western society's reactions toward the Western cultures presented by the two studies are not convincing enough. The relation between Western and non-Western cultures can be examined by focusing upon the reaction of members of non-Western societies to Western cultures. To analyze this reaction satisfactorily, one needs to ask and answer the following theoretical questions. First, with what cultural elements do members of a native society react to foreign culture? Second, are the cultural elements subject to change? Third, how do cultural elements and foreign culture affect each other? Finally, what is the final result of this relation? (Lee) . Western culture is not obligatory for everyone, in comparison with the rest as 'obscurantism' or 'barbarity'. The West is not a law we are obliged to respect or a jail which makes us scared about. The West culture is not the most perfect at all... And we have no need to follow it and to make it our perfection. The West has its own misconceptions, illnesses, weaknesses and dangers. Westernizing is not salvation for us. We have our own styles and our personal tasks (A.Ilyin 328).

### **2.3. The effect of Clash of civilizations and cultures on societies:**

As discussed earlier, the world has considerably concerned about violence between cultures, regardless of whether this violence "qualifies" as a clash of civilizations or not. Defining if countries from all civilizations are exposed frequently to fight with each other, or if there are only a few those do so, will add important to the conflict literature base. If that is the case, this phenomenon will provide very serious and disturbing consequences, the mere existence of multiple identities and cultures in the world would lead to war. If we go to war because one side dominates something that is wanted by another side such as territory or resources, for example, eventually the conflict can be resolved even if it results with fighting. But even

war will not change the nature of people. If identities alone lead to war, that fact could enter mankind into to endless violent struggles and the devastation of some civilizations by others. On the contrary, if these different-civilization conflicts are about issues which are not related to identity and cultural differences, does that put civilization clashes to a minor concern in the study of conflict? Of course not, although it would make such clashes less disturbed. If conflict is more dominant or more escalatory between different civilizations than within civilizations, but the issues are not directly dealt with, it is still important to define why these conflicts happen so frequently. Any time there is any common factor, or in some cases a lack of a common factor, passing through huge number of serious conflicts, learning more promote our chances of reducing or resolving conflicts (Ellis).

The possibility of increasing in armed conflict that has led to so much discuss, Huntington suggests that members of different cultures will find it more difficult to impose differences peacefully. It is therefore demanding to investigate whether this expectation is supported, as well as stating the techniques for conflict management or resolution which have been most efficient for imposing differences between members of different cultures. Also learning about both similarities and differences in ways of conflict management between and within cultures may be advantageous. Stating factors that play important roles in the resolution process could be a very significant step in resolving those conflicts. As determinate earlier, Huntington's divisions of people into civilizations are used to establish cultural identities. Having made that determination, it is a fact that neither cultures nor civilizations engage to war. For the most part, where it is dealt with international conflict it is states that engage in disputes and conflict or "clash" with each other. Civilizations do not have governments, armies, or foreign policies. The country, its government and its population is usually represented by those which engage to diplomacy or aggressive rhetoric not by cultural or civilizational kinsmen(Ellis).

According to Henderson and Tucker as Huntington's biggest critics, Huntington's theory means that states sharing the same civilization are less likely to engage to conflict with each other, and states from different civilizations are more likely to do so. States are considered the appropriate entities for the study of civilizational conflict, and are really the only reasonable tools that are available at this point, it would be difficult to oppose the idea that there is conflict in the world between incompatible groups of people, whether the differences involve ethnicity, religion, values, or other forms of culture (Henderson).

As previously discussed, Huntington viewed these differences and conflicts from the macro or civilizational level. First, in his initial article in 1993 on the topic he envisions clash of civilizations after the Cold War, and second, in his follow-up book in 1996 where he predicts that three of these civilizations (Islam, the West, and Sinics) will be even more contentious than the others. And third, beyond the relative frequency of inter-civilizational conflict (which has received most of the scholarly attention), Categorizing civilizations is a rather complex mission. When Huntington divided the whole world into nine civilizations, he does not base on fixed criterion, as there does not appear to be one that is applicable to all. For example, some of his civilizations appear to be based primarily on religion (Islamic, Buddhist, Hindi), while others follow generally racial lines (African, Sinic, Japanese). The remaining three are Latin American, Orthodox and Western which emerge as a combination of religion, history, and culture (Ellis). Although civilizations may be difficult to isolate uniformly, there is a logical reason behind Huntington's categorizations. These divisions generally identify the largest or macro groups of the world by broad commonalities, perhaps better than any other division could do. And, while these divisions are certainly exposed to criticism about their formation, the same nine civilizations would also be true for any other attempts at dividing the peoples of the world. For example the use of religions would combine several civilizations together and greatly dilute any results (i.e., the Western, Latin

American, and Orthodox civilizations and possibly parts of Africa would constitute the Christian religion). Language would help forming far too many groups and race would be very controversial, since many countries today are multi-racial, races are not always easy to be identified. An example about, is Russia a Caucasian nation, if yes, does it belong to the same grouping as the United States? While civilizations are not ideal, they are more functional than many other candidates. (A listing of countries by civilization is provided in Appendix 1). In assessing issues as they relate to civilizational disputes, Huntington discusses historical aspects of civilization clashes in great detail; his concern to issues is much less thorough. One of his most detailed discussions suggests that core state conflicts happen for the six following reasons:

- 1- Relative effect in forming global developments and the actions of universal international organizations such as the UN, IMF, and World Bank.
- 2- Relative military force, which appears in a kind of controversies over nonproliferation and arms control and in arms races.
- 3- Economic power and welfare, manifested in disagreement over trade, investment and other issues.
- 4- People, involving efforts by a state from one civilization to protect kinsmen in another civilization, or to banish from its territory people from another civilization.
- 5- Conflicts over culture and values arise when a state attempts to promote or impose its values on the people of another civilization.
- 6- Territory, in which core states become front line participants in fault line conflicts (Ellis).

Since core states are those which are the most powerful (Russia, the United States, China, India), Huntington suggests that serious conflict between them is rare. They are much more likely to be searching for ways to avoid fighting with each other than to engage in it.

Furthermore, Huntington points out, most of these issues are classic to all international disputes. Societies united by ideology or historical circumstance but divided by civilization either disintegrated, as did the Soviet Union, Yugoslavia, and Bosnia, or are subjected to intense stress, as is the case with Ukraine, Nigeria, Sudan, India, Sri Lanka, and many others. Countries which look culturally compatible cooperate economically and politically. International organizations based on states that share the same culture, like the European Union, are far more successful than those that attempt to surpass cultures. For forty-five years the central dividing line in Europe was the Iron Curtain. That line has moved several hundred miles east. It is now the line which separates the peoples of Western Christianity from Muslim and Orthodox peoples. The West still and will remain for years the most powerful civilization. Its relative power for other civilizations is declining. While the West tries to impose its values and to protect its interests, non-Western societies confront a choice. Some attempt to emulate the West and to join or to boycott the West. The other Islamic and Confucian societies try to promote their own economic and military force to resist and to balance against the West. The main issue of the world after the Cold War world politics is thus the interaction of Western power and culture with the power and culture of non-Western civilizations power and culture. So the world after the Cold War is a world composed of nine civilizations. Commonalities and differences in culture shape the interests, conflicts, and organizations of countries. The local conflicts most likely to escalate into broader wars are those between groups and states from different civilizations. The predominant patterns of political and economic development differ from civilization to civilization. The key issues on the international agenda involve differences among civilizations. Power is shifting from the long predominant West to non-Western civilizations. Global politics has become multipolar and multicivilizational(S. P. Huntington).(A listing of serious conflicts by civilizations provided in Appendix 2).

## **2.4. Civilizations between dialogue and conflict in the age of globalization:**

### **2.4.1. Dialogue of civilizations as a concept:**

To grasp the meaning of “the dialogue of civilizations”, an analysis for meanings of “dialogue” and “civilization” is needed. What sets a dialogue or how it differs from a negotiation and a debate is that it does not mean to make one's view or opinions imposed to another, or even to always reach a general agreement. Rather, its goal is "better mutual comprehension of the norms, values, historical experience, and cultural reality of the words and actions of others" (International Conference on the Dialogue of Civilizations by UNU and UNESCO, 2001)

The word civilization is already well defined in the beginning of this chapter. Dialogue is not a debate or polemics. In discussion, the participated parties are concerned with the satisfaction of their personal concerns. Negotiation usually ends in some form of accommodation of interests that all parties accept. In polemics, the parties are not like in dialogue involved in the work of reciprocal elucidation of the subject under discussion. In dialogue, on the contrary, there is a collaborative search for truth. Dialogue means to shed light on things through the oral word (logos), to show up what is hidden, namely, the basis or foundation of what is present and digging deeper in the essence of things. The main goal of dialogue is to attract attention toward things, to clarify them, to show them forth to full presence. Dialogue of civilizations is just listening to the opinions, stereotypes, and stresses of people both with other cultural background, ethnic society or religion and with different political viewpoints, social situation and economic leverage. Civilizations are intangible entities. The participants of a dialogue are always those who come from different civilizational backgrounds with different viewpoints and values, and who have an interaction with others from other different socio-culturally identities with religious backgrounds. That

kind of broad view is a necessity not to reinforce but to delete the barriers in front of dialogue(Ashari 3-4).

#### **2.4.2. Dialogue of civilization as a reaction:**

After Samuel's concerns about the clash of civilizations, he encouraged people from different cultures for openness, common learning, and for cultural creativity, and this wouldn't happen unless they believe in dialogues between cultures. But the question still arises: how this wish really would be realized? In order to start an intercultural dialogue one should everyone should have a good intention and put all cultures, old or new ones, under the umbrella of the so called "essentialization of cultures", no culture is superior, means that one has to be ready to well treat the real history of the others as homogeneous or uniform entities. What does this mean? This means that the Europeans and Westerners should engage onto an intercultural dialogue to get to know their real history, they have to take into consideration every political cultural debates surely have relation with their old history. The current cultural struggles are not nascent today, but exist from ancient times, and still stuck to everyone's memory. The point is that both essentialist cultural self-image and any essentialising image about other culture would lead to a blocked cultural debate , probably the clash between the past and the present of civilizations may be an unavoidable fact help escaping from a clash of civilizations anywhere and anytime (Barker).

As a reaction to Huntington's "clash of civilizations" theory, Former Iranian President Mohammad Khatami introduced the idea of "Dialogue among Civilizations". The concept was primarily used by Austrian philosopher Hans Köchler who had suggested the holding of an international conference on the "dialogue between different civilizations" (dialogue entre les différentes civilizations) in 1972, in a letter to UNESCO to be organized in 1974, as the first international conference on the role of intercultural dialogue ("The Cultural Self-comprehension of Nations") with the support and under the auspices of Senegalese President

Léopold Sédar Senghor. Huntington's expectation of a clash between civilizations and the fear of confrontation had pushed the current dialogue of civilizations. The reasons of the conflicts that Huntington mentioned are not religious or cultural, but economic or social. According to Huntington's theory of civilizational clash, the trends of universal conflict are progressively appearing at the civilizational divisions. The phenomenon can be explained by common humanitarian factors like greed, underground economies and trade. While Huntington focused on the continuing violence and conflict among civilizations throughout the history, dialogues either among civilizations, cultures or states all have a long history as well. Last century witnessed what Huntington emphasized but it was eventually substituted by dialogue of two conflicting powers. A changing point came about in 1980s. A strategic balance was established between America and the former Soviet Union a decade later. There began an application of diplomatic relations between America and China; the West and the East Europe. Where Huntington considered that the "Clash of Civilizations" scheme is a social-scientific prediction grounded in a first sight to politics, the political discourse of dialogue of civilizations considers it as a serious possibility resulting from fault policies that need to be opposed. It is obvious that the idea of the dialogue of civilizations is came as an answer to "the Clash of Civilizations" theory. Since the end of "Cold War" period, dialogue among civilizations has acquired a clearer goal, a better management, a wider space and a greater persistence. The UNU Plan on "the Dialogue of Civilizations" by the UN and international meetings and work sessions organized by UNESCO in Kyoto and Tokyo to achieve the fruitful inter-civilizations dialogue, was a good example of promoting dialogue among civilizations. The space of "Dialogue of Civilizations" shifted from political to economic and social domains and to the cultural and psychological status as well. Dialogues became more profound over economic, political, military, and other universal issues. All these progresses confirmed that, unlike Huntington's theory, the international community is making

effort to increase dialogue among civilizations and it cannot be neglected that dialogue has been an important sign along the history of human culture and international relations. "Dialogue of Civilizations" confirms the global openness of multicultural and multi-religious in world politics and determines the search for cultural originality as the current political issue to make influence on the Western and the Rest relationship(Ashari 1-2).

In November 1998, the UN general assembly declared the year 2001 as the "United Nations Year of Dialogue among Civilizations". The decision was favored by Iran and supported by a large number of countries and, accepted by "The UN Year of Dialogue among Civilizations", settled with a Round Table, managed by UNESCO and the UN with the support of Iran's President Mohammed Khatami, which took place at the UN in New York on 5 September 2000. Calling for dialogue of civilizations and cultures is a key component of UNESCO's duty and activities. The organization's Constitution states that peace must be based on the pedagogic and moral cooperation of people, and that UNESCO has been created to promote the educational, scientific and cultural issues of the people from all over the world. UNO was created for the international peace and common welfare of peoples of the globe. UNESCO, motivated by its academic and moral mandate, aims to promote a fruitful discussion on the main issue of the 'Dialogue among Civilizations', which should push to the emergence of a global system overpasses the recognition of common values and respecting specificities. The UNYD among Civilizations is a logical continuity to the celebration, in 2000, UNESCO, motivated by its academic and moral mandate, aims to promote a fruitful discussion on the main issue of the 'dialogue among civilizations', which should push to the emergence of a global system overpasses the recognition of common values and respecting specificities. The UNYD among Civilizations is a logical continuity to the celebration, in 2000, UNESCO served as leader of IYCP, IDCP and NVCW (2001–2010). UNESCO mission is to mobilize the active resources of the

international community to serve a true dialogue among different cultures (Matsuura 11-12).

Below are excerpts from the speeches of some of the important participants in the conference:

Koïchiro Matsuura, Ex Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO):

“ We are assembled here because in November 1998, the General Assembly of the United Nations, in a resolution sponsored by the Islamic Republic of Iran, proclaimed the year 2001 as the United Nations Year of Dialogue among Civilizations. Active, mutually enriching exchange between cultures is essential to furthering peace between nations and peoples[...] I wish to thank all of those who have made such a meeting possible ;I wish to pay particular tribute to the Secretary-General of the United Nations, Mr Kofi Annan; I thank President Mohamed Khatami of the Islamic Republic of Iran for his initiative and contribution to this event; and the distinguished Heads of State and Ministers gathered here today. I am convinced that getting to know the cultures of others, listening to what they have to say, dispels hatred, ignorance and mistrust, and helps to build peace. We must learn to recognize what each culture owes to all other cultures [..]. Only dialogue stands a chance to resolve them – never war or aggressive behavior. Dialogue alone can lead to long-term understanding, reconciliation, and peace. Cultural tolerance and open-mindedness are called for, in order to learn from others. This is what I hope we can do at this special event, involving both political leaders occupying the highest office in their countries, as well as distinguished scholars, thinkers and intellectuals.” (Matsuura 17-18).

Kofi Annan, Ex Secretary-General of the United Nations:

“First, I should like to express my gratitude to President Khatami, underwhose initiative the Dialogue among Civilizations has become a reality within the Organization and throughout the world.[...] . I also thank the Director-General of UNESCO and his staff for having organized this event. I am honored and pleased to join this important conference on the day before the opening of the Millennium Summit of the United Nations. Indeed, I can think of no better moral and spiritual foundation for the Summit than a meeting devoted to dialogue among civilizations [...] Our own specific efforts to advance the dialogue among civilization are led by my Personal Envoy, GiandomenicoPicco. As part of his responsibilities, he has assembled a group of eminent persons to help frame the issues in a forthcoming report, which will be presented to me in summer 2001. In turn, I intend to present it to the General Assembly as our contribution to the dialogue[...] I am confident that this meeting will contribute greatly to the report and to our common efforts to advance this vital dialogue for humanity. It will no doubt also offer guidance and inspiration to the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in South Africa in August 2001.I know that you all have important contributions to make on this vital subject, and I will close with the thought that I hope that we can engage in a genuine and fruitful exchange of views on this question and thereby ensure that we display the value of a true dialogue among civilization” (Annan).

Seyyed Mohammad Khatami , Ex President of the Islamic Republic of Iran:

“In the name of God, the Compassionate, the Merciful. The General Assembly of the United Nations has only recently endorsed the proposal of the Islamic Republic of Iran for dialogue among civilizations and cultures. Nevertheless, this proposal is attracting, day

after day, increased support from numerous academic institutions and political organizations [...] In this esteemed gathering, allow me instead to begin with certain historical, theoretical, and, for the most part, non-political grounds for the call to a dialogue among civilizations. One reason is the exceptional geographical location of Iran, connecting various cultural and civilizational domains of Asia to Europe[...] Herein lies the crux of diversity and plurality that we observe in achievements of the Islamic civilization: a single message, interpreted and understood in a variety of ways. What we ought to consider in earnest today is the emergence of a global culture. Global culture cannot and ought not overlook the characteristics and requirements of native local cultures with the aim of imposing itself upon them[...] However, in the absence of a dialogue among thinkers, scholars, intellectuals and artists from various cultures and civilizations, the danger of cultural homelessness seems imminent[...] In order to call on the governments and peoples of the world to follow a new paradigm of dialogue among cultures and civilizations, we ought to learn from the world's past experience, especially from the tremendous human catastrophes that took place in the twentieth century. We ought to critically examine the prevalent master paradigm in international relations based on the discourse of power and the glorification of might. [...] There are two ways to realize a dialogue among civilizations. First an interaction and interpenetration of cultures and civilizations with each other, involving a variety of factors, is one way in which this dialogue take place. [...] Second, a dialogue among civilizations could also mean a deliberate dialogue among representative members of various civilizations such as scholars, artists and philosophers from disparate civilizational domains [...] Dialogue is not easy. It is even more difficult to prepare and open up vistas upon one's inner existence to others. A belief in dialogue paves the way for vivacious hope: the hope of living in a world permeated by virtue, humility and love, and not merely by the reign of economic indices and destructive weapons. Should the spirit of dialogue prevail, humanity, culture and civilization will prevail. We should all have faith in this

triumph and we should all hope that all citizens of the world will be prepared to listen to the divine call enshrined in the Holy Koran” (Khatami).

AbdelazizBouteflika, Ex-President of the People’s Democratic Republic of Algeria:

“If we ask ourselves why the year 2001 has been proclaimed as the United Nations Year of Dialogue among Civilizations, my answer would be that if the lives of men can be measured in terms of years, ideologies in decades, and nations in centuries, then the unit for measuring civilizations, born of the interaction among peoples, would be the millennium. [...] . Today, we reiterate our legitimate determination to regulate these fluctuations throughout the world to favor dialogue over conflict, and to further ensure the promotion of peace. [...] The West claimed to be the bearer of a civilizing mission, as if the rest of the world, the object of envy, was peopled by ‘barbarians’[...] The danger is that it may bring into question the unity of the human spirit by setting aside for the West technology, philosophy and rational thinking in general, while relegating the Other to the gloomy fate of being excluded from human progress. Proclaiming the year 2001 the United Nations Year of Dialogue among Civilizations was a welcome initiative taken by my brother, Mohammad Khatami, President of the Islamic Republic of Iran[...] That is why proclaiming the year 2001 as the United Nations Year of Dialogue among Civilizations could be a timely opportunity to leave behind extremists from the West, who invoke the final confrontation between the two civilizations, and those in the Muslim world, who call for the Manichaeian division of the world into the ‘realm of Islam’ and the ‘realm of war’, as between good and evil. [...] This is a genuine antidote and remedy for racism and discrimination in all its forms. In this regard I pay tribute to the initiative taken by the Secretary-General of the United Nations and Mary Robinson, the United Nations High Commissioner for Human Rights, for the year 2001, an undertaking to know oneself better by knowing the Other. It is an opportunity to deepen our

humanity by fully understanding it. International ethics will benefit from this endeavor as will, inevitably, the cause of peace.”

**Conclusion:**

Through this chapter we can consider that the means that can be adopted in achieving peace is dialogue. Through which some concepts were derived from the acceptance of "the other" like equality and respect for human dignity, which are a necessary conditions for dialogue success. Moreover, all parties should be equal in dialogue. The UN has embodied the shared ideals and common aims of the international public. Where at the same time, there was an unusual increase in commerce and communications, a technological development and the expedition of information, it was only natural for the UN to commit itself. This needs an effort that identifies and discusses the common moral, ethical and philosophical basis that humanity, in its diversity, has sought in the search for peace, security, justice and prosperity for all.

### Works cited

A.Ilyin, I. Our tasks. Vol. 1. Moskow, 1992.

Annan, Kofi. «Dialogue among civilizations.» Round Table on Dialogue among Civilizations]. New York, 2000. 20-21.

Arnold J. Toynbee, and D. C. Somervell. «A study of History.» Oxford University Press 1 (1947).

ashari, Halisah. «dialogue of civilizations.» January 2013. <<https://www.parlimen.gov.pdf>>.

BARKER, J. PAUL, éd. The Clash of civilizations Twenty Years On. e-International Relations (Bristol, UK), 2013.

Braudel, Fernand. «On History.» (s.d.): 177.

Civilizations, The United Nations Alliance of. pat1:Bridging the World's Divides. New York, 2006.

Ellis, Glynn. CULTURES AND CONFLICT:THE WANING OF THE CLASH OF CIVILIZATIONS. Florida, 2007.

Fukuyama, ( Francis. The End of History and the Last Man. New York: THE FREE PRESS, 1992.

Havelock Ellis, The Dance of Life (Boston: Houghton Mifflin, 1923), 275. The Dance of Life. (Boston, 1923.

Henderson, Errol and Richard Tucker. «Clear and Present Strangers: The Clash of Civilizations and International Conflict.» The International Studies Association 45.2 (2001): 317-338.

Herzog, Roman and Amitai Etzioni, Henrik Schmiegelow. Preventing the Clash of Civilizations: A Peace Strategy for the Twenty-First Century. Palgrave MacMillan. Palgrave MacMillan, 1999.

Huntington, Samuel. «If not ciilizations,what? Paradigms of the Post-War World.» Foeign Affaires 72.5 (1993): 194.

Huntington, Samuel P. «The Clash of Civilizations and the Remaking of World Order.» The Journal of Modern History 70 (1998): 436-438.

Johnson, Samuel. A dictionary of English Language. London,, 1979.

—. A dictionary of English Language. Vol. 2. London, 1979.

Khatami, Seyyed Mohammad. «Dialogue among civilizations.» Round Table on Dialogue among Civilizations]. New York, 2000. 23-24-25-26-27-28-29-30.

Krauthammer, Charles. "The Unipolar Moment," *Foreign Affairs*. Council on Foreign Relations. Vol. 70. (1990/1991). 1 vols.

Kroeber, A. L. : *A Critical Review of Concepts and Definitions*. Cambridge: MA: Peabody Museum., 1952.

Lee, Ho-Il. «Cultural Confrontation and Compromise: The Response of Non-Western Societies to Western Political Ideas.» *International Journal of Peace Studies* 6.2 (2001): 53-74.

Lucien Febvre, "Civilisation: Evolution d'un mot et d'un groupe d'idées,". "Civilisation: Evolution d'un mot et d'un groupe d'idées,". paris: La Renaissance du Livre, 1930.

Matsuura, Koïchiro. «Dialogue among civilizations.» *Round Table on Dialogue among Civilizations*]. New York, 2000. 17-18.

Mozaffari, M., ed. *Globalization and Civilizations*. London: Routledge, 2002.

Muhammad, Ali. «The clash of civilizations: a Myth?» *jurna Hubungan International* 02 (2012).

P.Huntington, Samuel. «The Clash of Civilizations?» *Foreign Affairs* 72 (1993).

—. «The Clash of Civilizations?» *Foreign Affairs* 72.3 (1993): 25.

P.Huntington, Samuel. «The clash of civilizations?» *Foreign Affairs* 72.3 (1993): 23-24.

—. «The clash of civilizations?» 72.3 (1993): 22.

Philip Bagby, *Culture and History - Prolegomena to the Comparative Study of Civilizations*, 165. *Culture and History - Prolegomena to the Comparative Study of Civilizations*. s.d.

SENGHASS, DIETER. *How to Promote a Perspicacious Intercultural Dialogue*. Bristol, UK: e-International Relations, 2013.

Waheed, Dr. Amjad. «Exploring "The Clash of Civilization as a Paradigm" and the "Cause of the Civilizational clash": a review of literature.» *International Journal of Business and Social Science* 3.16 ( 2012).

Weigel, "George. Beyond the "Clash of Civilizations. 24 MAY *The Catholic Difference*, 2001. *The Catholic Difference*. 26 07 2020 <<https://eppc.org/publications/beyond-the-clash-of-civilizations/>>.

## **Chapter Three: The Cultural Change in the Algerian Society Through Exposure to TV Shows**

### **Introduction:**

The nature of the new conflict, as we said previously, is a conflict between civilizations or a conflict between cultures, whereby every civilization seeks to spread and impose its culture on other cultures and societies by adopting many methods. The most important of which is relying on is media that is considered as the most effective means of accurately and quickly conveying information, thoughts, beliefs and attitudes. Based on this idea, we have devoted this chapter to discover the relationship among “media”, “culture” and “society” as well as the effect of the media and watching television programs on the Algerian cultural identity.

### **3.1. The relationship between media, culture and society and the influence over each other:**

The concepts of media and culture are interrelated. Media content is influenced by levels of understanding of different cultures, cultural and everyday practices that are also influenced by media platforms and content(Dakroury 2). The media plays an important role of decision making framework which is a behavioral change and in opinion formation which is observable behavior. A person closely monitoring the media consumption is not immune to media effects .In comparing between various media channels, it is acknowledged that people perceive various media channels in different ways. When transmitting messages among different cultures, media on the other side also faces serious challenges(Danaher). According to Jenkins, there is a clear paradigm shift as how the content of media is being produced and generalized. Scholars theorizing the current trend to shared culture emphasized user’s strong preference to share knowledge and culture in communities(Jenkins). Media has provided new meaning to cultural sharing and communication. Louis Writh and Talcott Parsons have

asserted the significance of mass media as tools of social control. Media is basically a powerful existence in people's lives (Showkat 58). Afsaneh concludes that TV channels bring a change to life style among Iranian women, where she finds an important relationship between life style shown by TV channels and women's life style in Tehran. (Afsaneh). Media plays a basic role in propagating our daily life cultural practices. It is said that media reflects our culture norms and values and it has extended our choices and increased cultural expression with flow of information at planetary level. Cultural values also form media contents where its producers have interests in specific social aims. Media is considered to be an important tool through which People can produce and symbolize cultural identities (Showkat 58). Verdugo and Fierro found that communication proficiency is an intricate process of adaptation, understanding, and acceptance of media content, shedding light on the ability of persons to own the media critically through cultural contextualization mechanisms limited to each individual (Verdugo AAG). "The mass media, products, and attitudes as popular culture considered to be a part of the trend of a given culture and people's daily life. It is too different from the tuned concepts that define culture which take into consideration moral, social, religious beliefs and values (Showkat 59).

It can be confirmed that there is a strong relationship among media and people's culture. The culture of the place is determined by different mass media channels place. On the basis of the literature, it could be further confirmed, as Dakroury states that "media narratives and discourses are created within different forms of texts and images that are complexly related to the cultural perceptions and practices of both those who produce and consume them" (Dakroury).

The role of technological progress in society has long been an interesting field and an important intellectual issue for both scholars and researchers. The impact of technological development is changing the current world very speedily. Changes are taking place in all

domains of life and ultimately changing the social and cultural belief systems. Technological development is the one which is playing a major role for this change. The production of satellite TV is an important manifestation of this technological development which has a clear impact on the cultural and social domain. For these changes, human behavior is also changing and therefore, studying the human behavior concerning the change is becoming more important in the current business world (Shamsher R.). Decades of studies on the results of mass media exposure show that the effects are varied and exchanged—the media impact audiences and audiences impact media as well by the intensity and continuity of their usage. The results of mass media for enhancing social change, especially in the third world countries, have become important for common people health. Finnegan, Viswanathh have classified three effects or aims of media:” the knowledge gap, agenda setting, and cultivation of shared public perceptions” (Finnegan). The evolution of satellite television from all over the world brings important impact on the society, country and on the cultural beliefs and values in particular (Amani). In this view, Harbi proposed that a positive relationship exists between satellite watching and learning from Western values, at the same time satellite watching causes inexperience, deformation and vagueness (Harbi). Labib mentioned that there is no strong evidence yet to prove the effect of satellite television, but he does not deny the anecdotal evidence that reveal influence on women and girls in domains such as clothing, fashion and fast food consumption (Labib) . However, El Fawal states that satellite television impacts on reading habits and radio listening in general (El Fawal) . According to Meyrowitz for any particular country, culture is the representation of the country’s identity. According to Meyrowitz for any specific country, culture is the display of the country’s identity. He clarifies how television threatens the national identity and degrades the one’s own traditions through the various means of communications and media networks (Meyrowitz).

According to Zia, Satellite television viewing is no longer monopolized by the upper and middle classes. Low prices for television and cable connections are becoming available to lower class people(Zia). Viewers have access to a variety of channels from local to foreign, which provide them an opportunity to watch all types of programs. These media sources expose viewers to new information about the outside world and other ways of life, which may affect attitudes and behaviors (Gentzkow)(Olken)(Zahid) .

Due to the wide spread of satellite channels and easy access to them, the low cost and great interest of TV viewers for entertainment goals has led to the wide spread of satellite TV worldwide (Zia). The effects of the media on various social, economic, political and cultural fields are one of the interests and sensitivities of politicians. The identity, beliefs and values of the community have been affected by various social sources including mass media such as television, the Internet and especially satellites in recent years.. Through the emergence of satellites, globalization as a product of the global telecommunications industry became a source of societal changes and led to transnational cultures and a change in the concept of propaganda in the public sphere(Thopson 250).

One of the issues that attracted the attention of many scientists, analysts and politicians around the world was the negative or positive effects of the contents of space programs on the state of human social life... some people believe that the use of satellites is an opportunity and knowledge for socio-cultural communication, political participation, creativity, innovation, etc. Others emphasize the faults and negative points of the satellite. There are some concerns about the cultural invasion of religious and national culture in Iran due to the increase in the use of satellite equipment and the increase in the rate of utilization of direct broadcast programs via satellite, and satellite technology provides the opportunity for developing countries to participate in international communications rather than just being a recipient of television material in developed countries (Larijani).

### **3.2. The role of media in changing the culture of Algerian society:**

Algerian society, like other societies, is affected by the rapid development of the media, which is rapidly renewing. Media impact is related to other elements like the nature of the communicator, the content and information from the media themselves and the responses of the community. People are often consciously or unconsciously influenced by the media, such as convincing the media to use a specific product or indirectly persuading them to support a particular political ideology or political party (Virginia 34) .

The media gives us a lot of things that can be a lesson and a look at the events that happened abroad and locally as quickly as possible. This is because the media can provide information effectively. The media aims to: Firstly, expanding the horizons of thought. When the majority of people living in traditional societies got acquainted with the media for the first time, they realized that it has an extraordinary power that gives a person an opportunity to know people for the first time and places they have not visited before. The media helped people learn about developing countries from the lives of others so that they attain a new sight in life. The media can be a bridge between classic societies and modern societies:

Secondly, to focus attention little by little on traditional society moving towards the modern era that has begun to suspend its knowledge on the media so that things are about what is important, what is dangerous, what is interesting, and what is launched from the media. As a result, over time people began to abandon customs or culture and regard that culture as something old and modern. Therefore, the media must be able to specify exactly the information or evaluation rules to be delivered because the media can influence the public mindset and increase people's aspirations. Thirdly, able to raise media aspirations and growing aspirations of society indirectly through broadcast or information that is communicated. Many new things are being transmitted by the media such as the style of dress

or hairstyle that makes people obliged to make or use the same things as their views through the media. The important thing to realize and note is that sometimes excessive ambition may lead to risk and bad things will not be considered wrong (Virginia 36).

The media supports the social change because of the following features: First, as an information provider. In this case, the media can perform the function of communicating the information. Without the media, it is impossible for information to be transmitted accurately and quickly. Second, as the process of making decision. In this case, the media plays a support role that requires focus groups to make a decision, in addition to anticipating a change in attitudes, beliefs and social norms; this confirms that the media play a role in communicating information as a discussion, to convey the message of community leaders and to clarify the issues they convey. Third, the media is a teacher. In this case, the media can raise the level of general knowledge. The speed development of communication and communication technologies, like the media, can cause rapid changes occurring everywhere.

The media is gradually bringing society into new cultural patterns and begin to define the cultural mentality and behavior of people. Without realizing that the media helped set the timeline for our lives and create a number of needs. The presence of the media in providing information tends to bring about change and influence in determining the lifestyle of society. The various information presented is of positive and negative tangible effect. The media is slowly but effectively shaping public views of how a person perceives their opinions and how they relate to the everyday world. The media shows the public how a standard of living is worthy of a human being and thus indirectly causes society to evaluate whether their environment is feasible or whether it meets these criteria and this number is greatly influenced by what is seen, heard and read from the media. The messages and information conveyed by the media can be a supportive community for the better, making people feel good about themselves, feel fair, regain confidence in them, or feel weak from the other. The

pattern of transformation in behavior caused by the media can occur in the family environment, school and social life. Lifestyle change in terms of mimicry or excessive imitation against themselves which is a number that has been revered based on information obtained from the media. Usually someone imitates things related to the person who enslaved him, whether in terms of dress, appearance, haircut, or manner of speaking that reflects his idol. The above tends to be more affecting the younger generation. The widespread of the social and psychological information continue to hit our lives will have various impacts on mental development, especially for children and teenagers. Their behavior pattern may be affected little by little by what they receive, which may deviate from the stage of mental development as well as the rules and regulations. This can happen when children are viewing or viewing information that should be consumed by adults. Media influence can encompass a wide range of behaviors that deviate from social norms or cultural values. In the modern era, Audiences generally assume that it's not something that drops the norm, but that it's part of a public trend right now. In addition, the progress of media is very rapid and can be enjoyed easily because people tend to think practical. With the development of the media, especially with the emergence of electronic media (modern media) to make people more or less constantly confused feel dissatisfaction and a fast-paced lifestyle like this without any awareness will kill our own creativity in the future(Virginia 37-38) .

### **3.3.The Algeriansociety in pre exposure to TV shows:**

Algeria was deeply affected socially and culturally during the period of its subjugation under the domination of French colonialism, which lasted one hundred and thirty years, through the ongoing struggle for independence, and by the next mass mobilization policies of post-independence systems. A transient society has emerged almost without roots, whose cultural continuity has been severely degraded. Apparently, only the deep religious belief and belief in the populist ideology of the nation banned complete social decay. However, there

was a contradiction between the various populist policies of the government - Which called for the total change of society and for the preservation of the country Arab-Islamic heritage - and the traditional structure of the family at the same time. Although Algerian cities became centers of this cultural confrontation, remote areas of the countryside saw the state assume roles traditionally occupied by the extended family or clan. Thus, the Algerians found themselves between the traditions that no longer control their complete loyalty and the attractive modernity that did not meet their spiritual and psychological needs... Only the most isolated Amazigh groups, such as the MozabiteSahrawis and Tuaregs, have managed to some extent to escape these conflicting pressures. As elsewhere in North Africa, Algeria witnessed a disjointed clash between traditional and mass global culture, as Hollywood films and Western folk music captured the youth's interest at the expense of local artistic and cultural expressions(Carl Brown). It is noticeable that the Algerian culture is influenced by American and European TV programs, as it can be seen in their clothes and styles that resemble Americans and Europeans. Moreover, they began to eat the same food and may share the same ideas with other people from faraway countries. So the entire world began to live with a single culture born through technological advancements and the spread of its applications that have become unusually fast at the present time. And this is what we are trying to uncover through the questionnaire.

### **3.3.1.1. Daily life and social customs of Algerian people:**

Despite numerous attempts to make the Algerian society more modern, the appeal of traditional values remains powerful. Whether in the towns and villages, the daily life of the average Algerian permeates the atmosphere of Islam, which has become linked to the concept of the independent Algerian people and resistance to what many Algerians consider to be persistent Western imperialism. Islam is largely practiced as a set of social prescriptions and

moral attitudes, and Islam in Algeria has been defined more distinctly by supporting traditional values rather than serving a revolutionary ideology. In particular, influential Muslim clerics were opposed to women's liberation. Algerians have traditionally considered the family, headed by a husband, to be the fundamental unit of society, and Women are expected to show loyalty and support their husbands. The same thing is happening in most parts of the Arab region, in general men and women in Algeria formed dispatched societies, each with its own stances and principles. Usually daily activities and social interaction only take place between members of the same sex Marriage in this environment is generally seen as a family affair rather than a matter of personal preference, fathers usually arrange marriages for their sons, but this custom is disappearing because Algerian women have begun to occupy an important position in the political and economic milieu.. Some women continue to put the veil in public places because the Algerians are Muslims and have a traditional mentality. They consider it inappropriate for women to appear without wearing the veil in front of men who are not their relatives. In fact, the practice of hijab has increased since independence, especially in urban areas, where there is greater opportunity to communicate with non-relatives.

Algerian cuisine, like most North African countries, is heavily influenced by Arab, Berber, Turkish and French culinary traditions. Couscous, a semolina-based pasta usually served with meat and vegetable broth, is the traditional staple. Although Western-style dishes, such as pizza and other fast foods, are popular and Algeria imports large quantities of foodstuffs, the traditional products of Algerian agriculture are still the country's favorites. Lamb and poultry are still preferred meat dishes. Favorite desserts are based largely on locally produced figs, dates, almonds and honey; Couscous and unleavened bread accompany nearly every meal. Among the many local dishes served in homes and restaurants are brik (meat pastry), margaz (beef or sausage), and lamb or chicken. As in the Middle East, strong

Turkish sweet coffee is the drink of choice in social gatherings, and mint tea is the favorite. Algeria, like other countries, celebrates many religious and national holidays, including important Islamic holidays and occasions such as Ramadan, “Eid al-Fitr”, “Eid al-Adha”, “The Birth of the Prophet” also national celebrations such as Independence Day, July 5th " (Carl Brown).

### **3.4. Revers Effects of American TV Shows on the Algerian Cultural Identity: Case Study EFL Students in Facebook Groups from all the Universities of Algeria.**

#### **3.4.1. Data Gathering Tool**

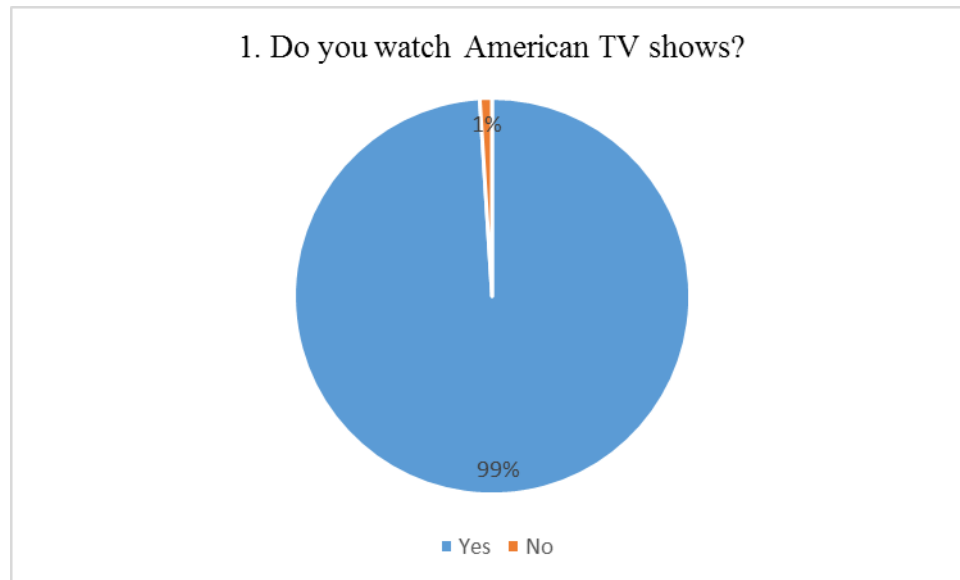
The online questionnaire was oriented to 70 EFL students from different educational level and from different universities in Algeria .Carried out in Facebook groups due to certain circumstances, which are the quarantine that lasted for 5 months. Additionally, the methodological technique used in the study was a Simple Random Sampling. This technique is based on random selection which gives each individual in the target population an equal and independent chance to be selected. This study will be carried out using close-ended questions to answer the online questionnaire comprising of 17 questions. Therefore, the data collected was categorized and organized using Microsoft Excel then displayed in pie charts to make it more understandable.

#### **3.4.2. Data analysis and interpretation**

This section analyzes the data generated by the respondents who filled out the questionnaire, the search results are presented in the form of pie charts.

##### **3.4.2.1. Frequency of Exposure to American TV Shows**

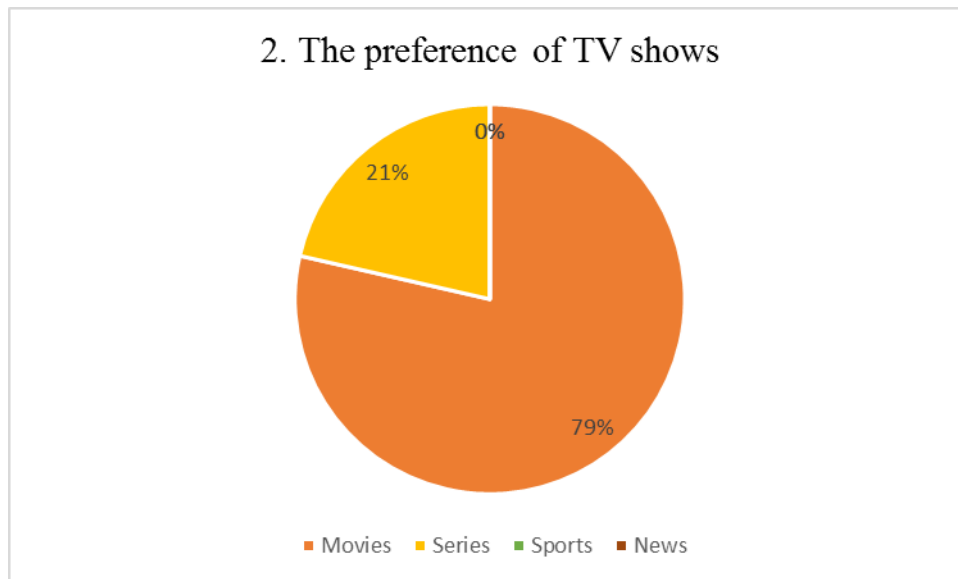
The Graph below illustrates students' exposure to TV shows regardless of their educational level. The results show that 99% of the sampling population is in fact exposed to American TV shows. Which shows a full interest in watching American TV programs for the youth.



**Figure 1. Q1. Do you watch American TV shows?**

### **3.4.2.2. The preference of American TV shows**

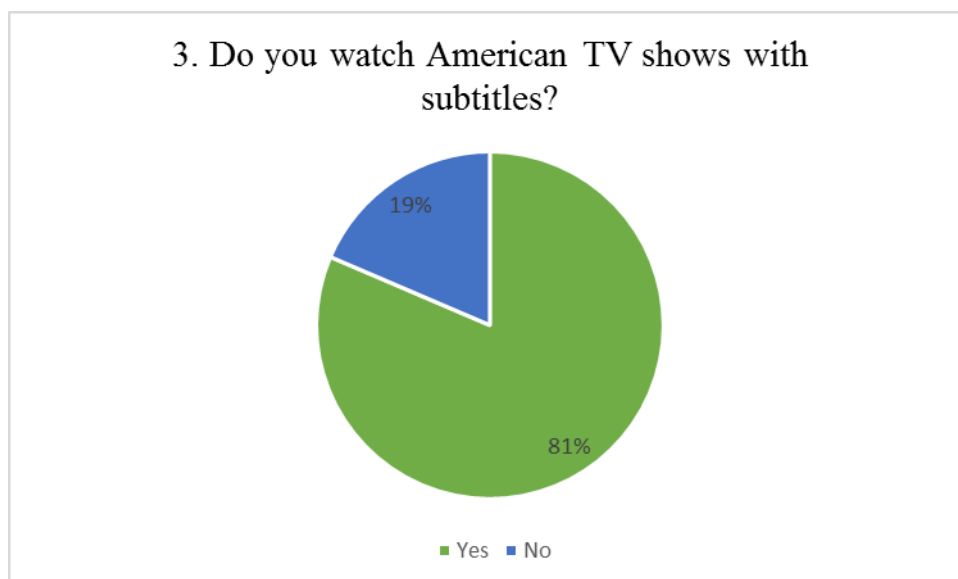
When we asked students what is their favorite American TV show, movies took the higher percentage (79%) as shown in the figure below. On the other hand, we recorded 21% of watching series and 0% of both news and sports programs which shows a full interest in entertainment and leisure by the respondents. Most of the samples chosen from the target population are movie-fans.



**Figure 2. Q2.** What is your favorite TV show?

### 3.4.2.3. Do you watch American TV shows with subtitles?

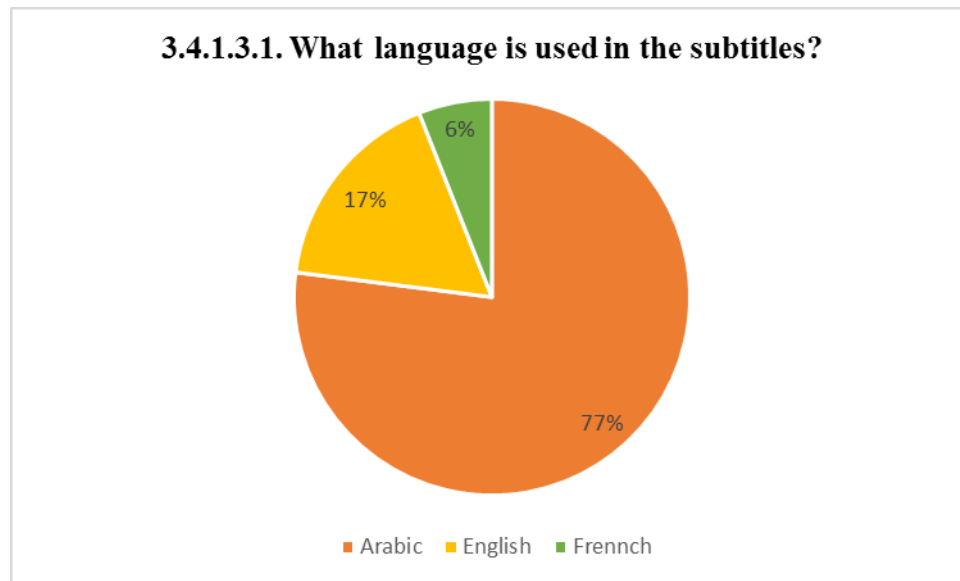
This figure reveals that more than half of the respondents prefer to watch American TV shows with subtitles, while the rest of them (19%) don't.



**Figure 3. Q3.** Do you watch American TV shows with subtitles?

### 3.4.2.3.1. What language is used in the subtitles?

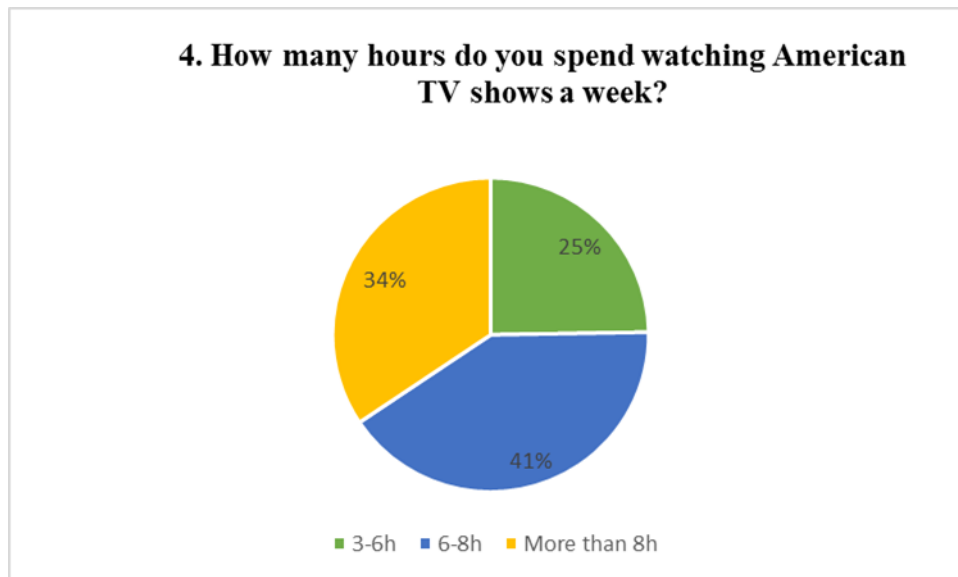
Respondents are likely to prefer using Arabic language as subtitles while watching movies or series, as indicated below (77%). However, (17%) of the participants prefer English. A proportion of (6%) of the participants prefer using French subtitles.



**Figure 3.1. Q3.** What language is used in the subtitles?

### 3.4.2.4. How many hours do you spend watching American TV shows a week?

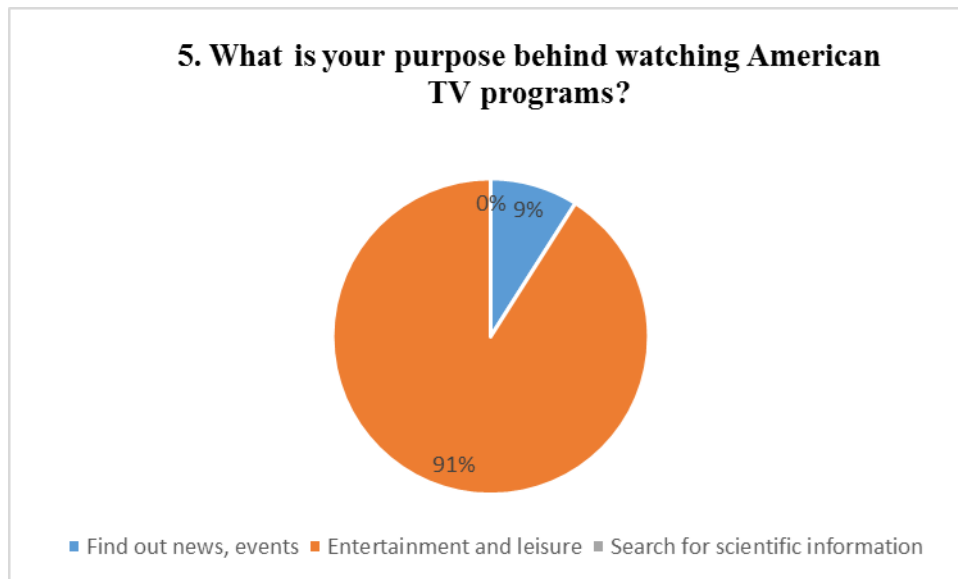
The pie chart below represents the volume of hours the participant watch American TV shows per week where most of them (41%) spend 6-8 hours in watching American TV shows. A proportion of 34% consume more than 8 hours in front of television and a low percentage watch only from 3-6 hours a week. The increase in the volume of hours of watching American TV programs increases the influence of these programs.



**Figure 4. Q4.** How many hours do you spend watching American TV shows a week?

#### 3.4.2.5. The aim of watching American TV Shows

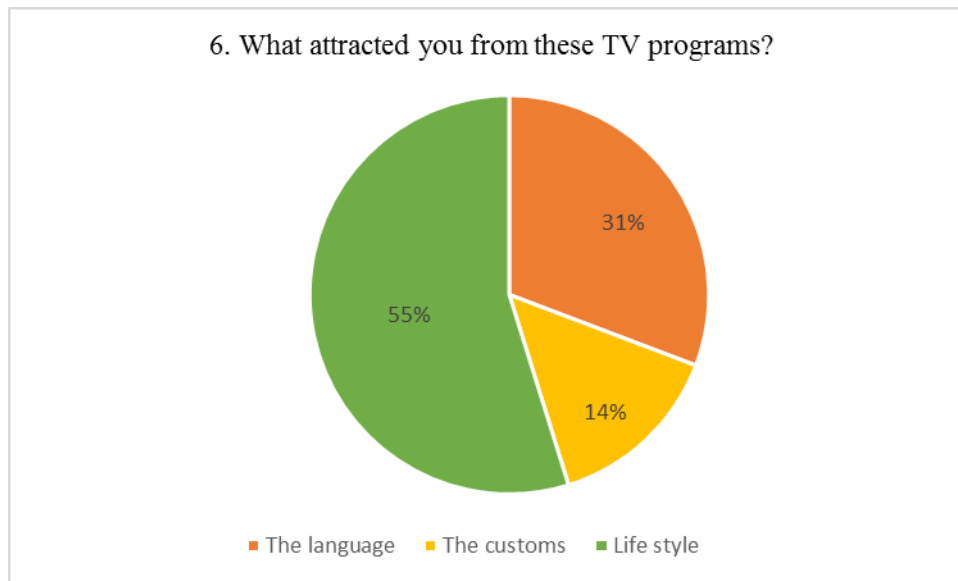
We see through the pie chart below that the purpose of watching American TV shows was to entertain and leisure first by 91%. Then, find out news and events from these programs by 9% and finally searching for scientific information by 0%. Which shows a full interest in entertainment and leisure by the respondents rather than American sports and news.



**Figure 5. Q5.** What is your purpose behind watching TV programs?

#### **3.4.2.6. Respondents' conceptions of American TV shows**

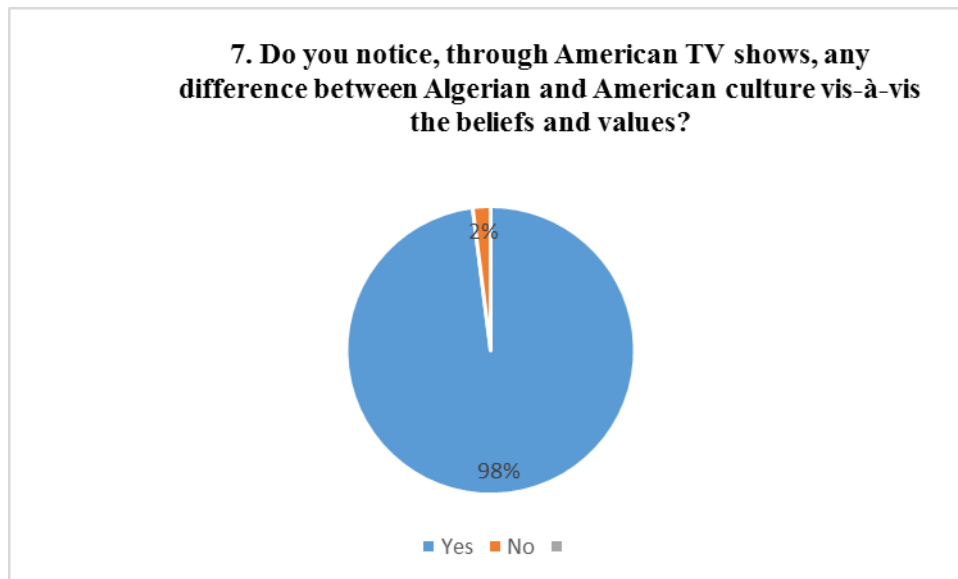
When we asked students what attracted them from these TV shows, 55% of them agree on life style. 31% of them choose language and the rest (14%) answered customs. Students are greatly affected by Americans life style under the politics of Media and cultural openness that entered the Algerian homes and invaded their minds.



**Figure 6. Q6.** What attracted you from these TV programs?

### **3.4.2.7. The difference between Algerian and American culture vis-à-vis the beliefs and values**

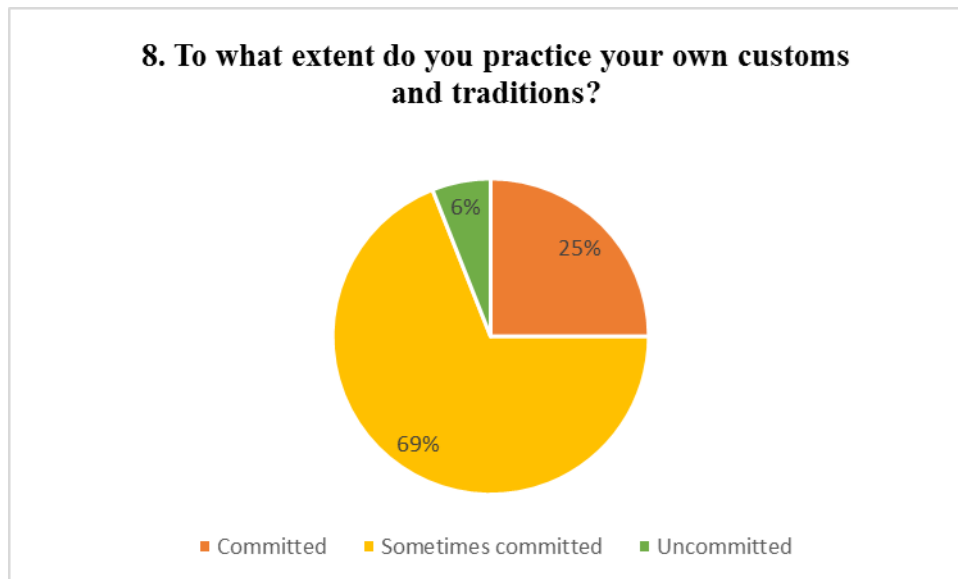
We can say from the below pie chart that almost all of the respondents have the same answer which is “Yes” with proportion of 98%. It is clear that every country has its own beliefs and values that differentiate it from another country.



**Figure 7. Q7.** Do you notice, through TV shows, any difference between Algerian and American culture vis-à-vis the beliefs and values?

#### **3.4.2.8. The extent to which respondents practice their customs and traditions**

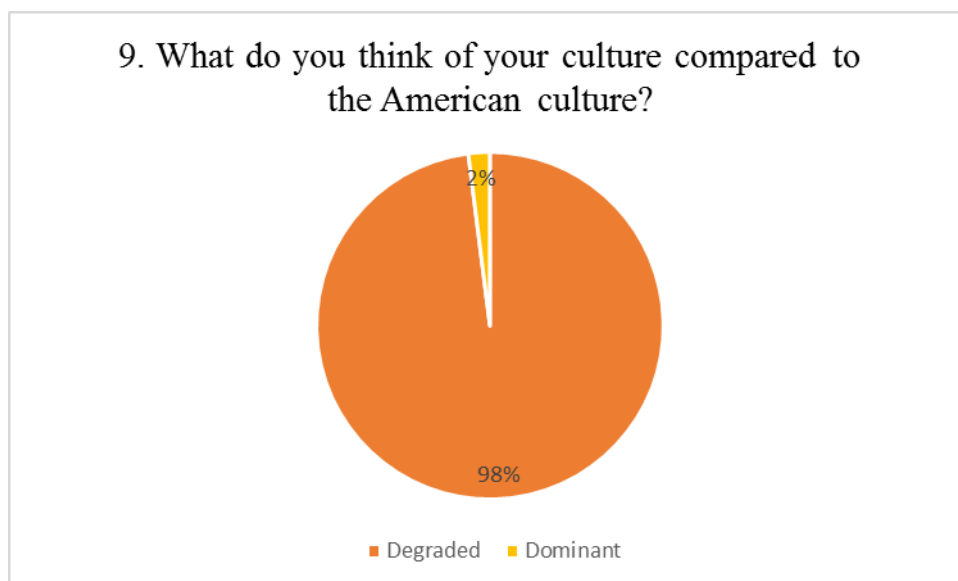
The diagram below demonstrates that most of the participants in this study are sometimes committed to their customs and traditions by 69%. Nevertheless, 25% of them are committed and 6% are not committed. Television programs become a tool of social control as they propagate the values and beliefs, which makes them a source and a component of norms that may find acceptance from the audience.



**Figure 8. Q8.** To what extent do you practice your own customs and traditions?

#### 3.4.2.9. Respondents' impression of their culture compared to the American one

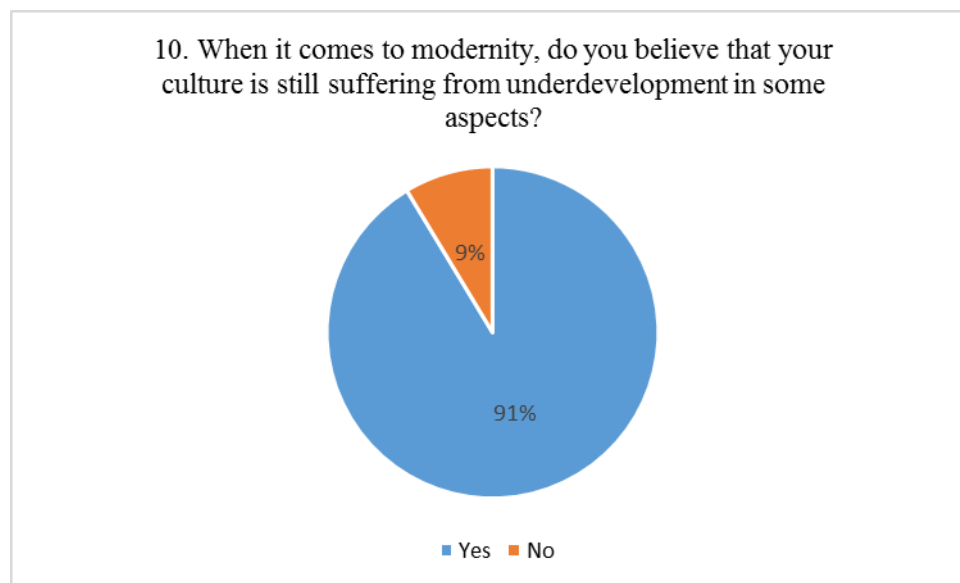
Concerning this question, a huge amount of the participants (98%) say that their culture is degraded to the American one. However, 2% of the participants give an opposite answer. Thus, the status of the local culture has become low compared to the American culture.



**Figure 9. Q9.** What do you think of your culture compared to the American one?

### 3.4.2.10. Respondents' perception about whether their culture is underdeveloped or not

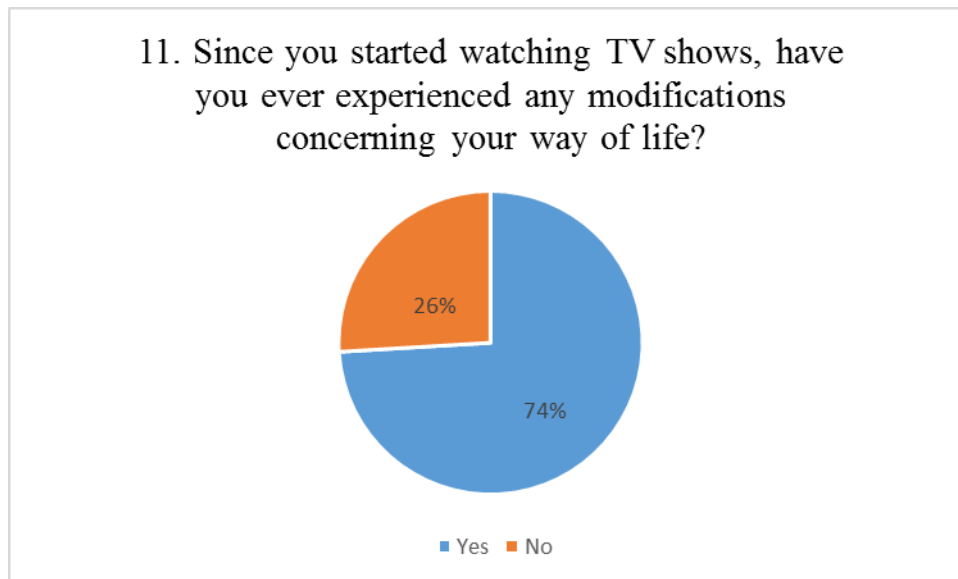
As it is apparent from the pie chart below, most of the respondents agree that their culture is still suffering from underdevelopment with a huge proportion of 91%. On the other side, only few participants think the opposite with the amount of only 9% of the total number. They still believe that Algeria is a developed country.



**Figure 10. Q10.** When it comes to modernity, do you believe that your culture is still suffering from underdevelopment in some aspects?

### 3.4.2.11. The changes that have occurred to people since they started watching American TV shows

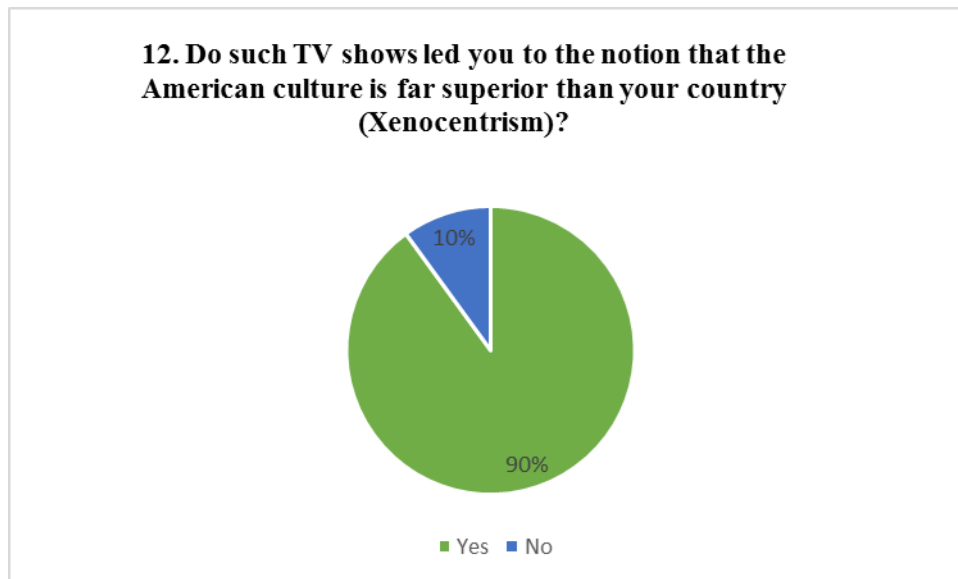
When we asked students if they have experienced any modifications on themselves when they first watched American TV shows till the moment, 74% responded “Yes” and most of them believe that their life style in general has changed to the best. On the other hand, 26% of them answered “No” and they see that they still sticking to their origins.



**Figure 11. Q11.** Since you started watching TV shows, have you ever experienced any modifications concerning your way of life?

**3.4.2.12. Do such TV shows led you to the notion that the American culture is far superior than your country (Xenocentrism)?**

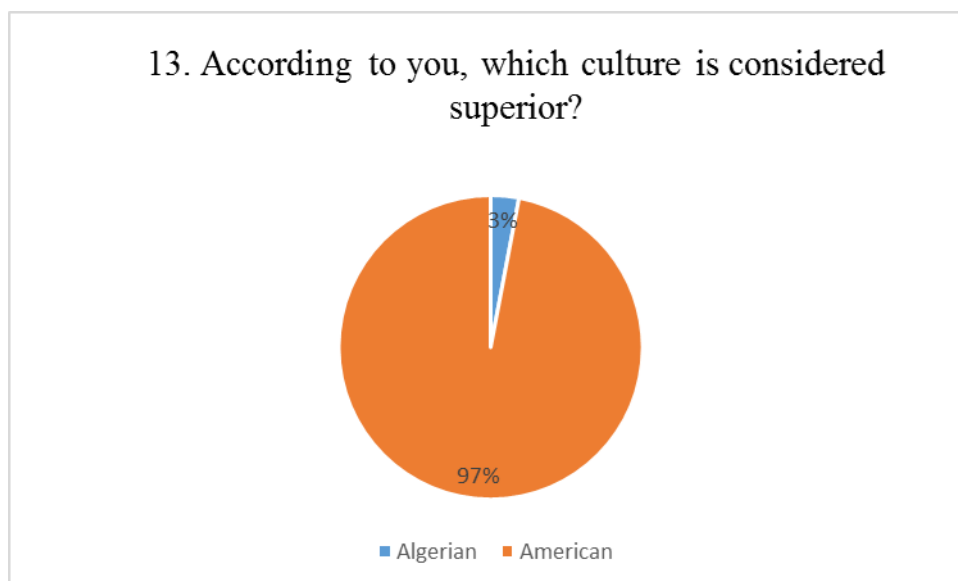
It can be inferred from the diagram below that most of the respondents (90%) are strongly inclined to think that the American culture is far superior than their culture. Furthermore, the rest (10%) of them agree on the opposite and think that their culture is the superior one.



**Figure 12. Q12.** Do such TV shows led you to the notion that the American culture is far superior than your country (Xenocentrism)?

### 3.4.2.13. According to you, which culture is considered superior?

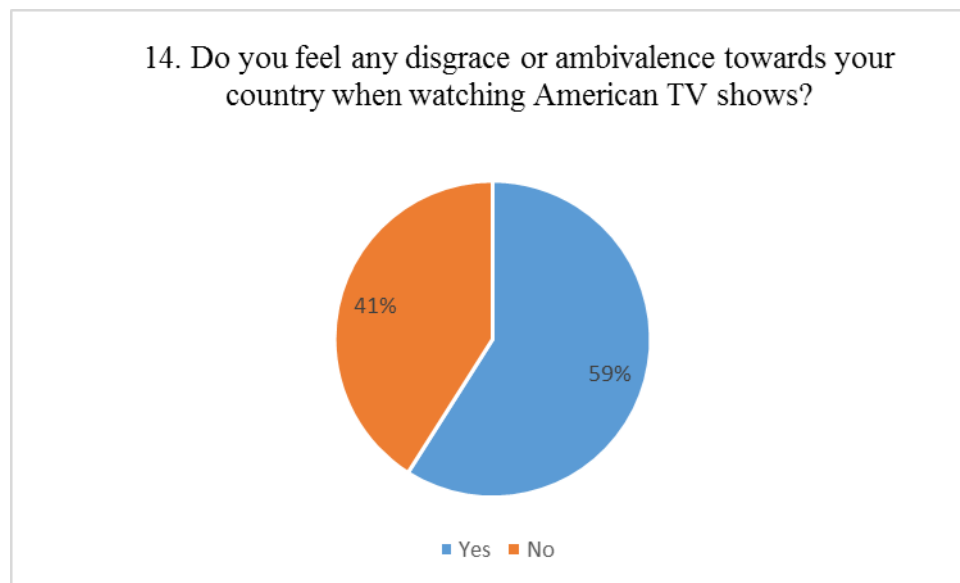
As shown in the diagram below, 97% of students consider the American culture as superior. While only 3% of them answered that our culture is the superior one.



**Figure 13. Q13.** According to you, which culture is considered superior?

#### 3.4.2.14. Do you feel any disgrace or ambivalence towards your country when watching TV shows?

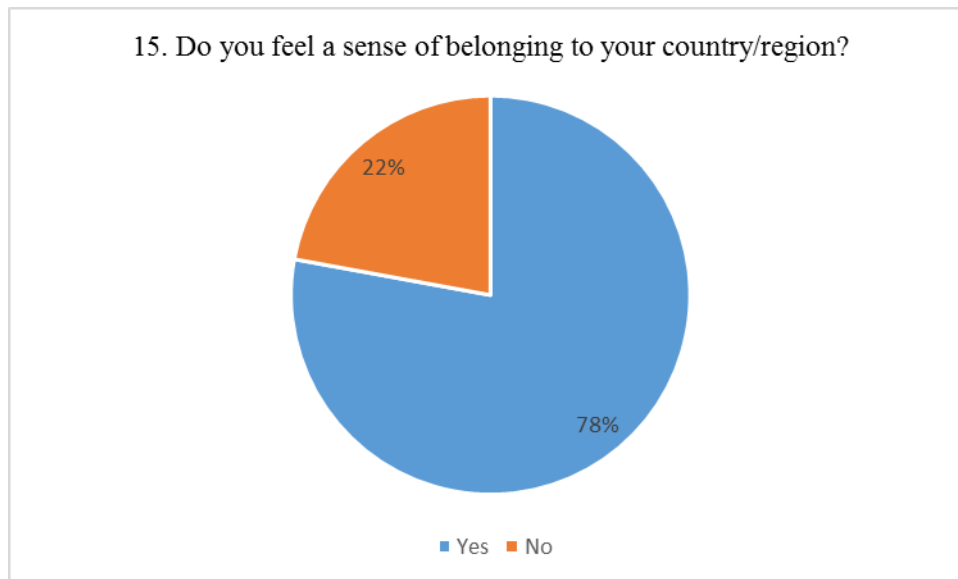
From the diagram below, the results seem to be somewhat converging. A proportion of 59% of the respondents feel the sense of disgrace and ambivalence towards their country when watching American TV shows. While on the other hand, an amount of 41% of them feel the opposite.



**Figure14. Q14.** Do you feel any disgrace or ambivalence towards your country when watching TV shows?

#### 3.4.2.15. Do you feel a sense of belonging to your country/region?

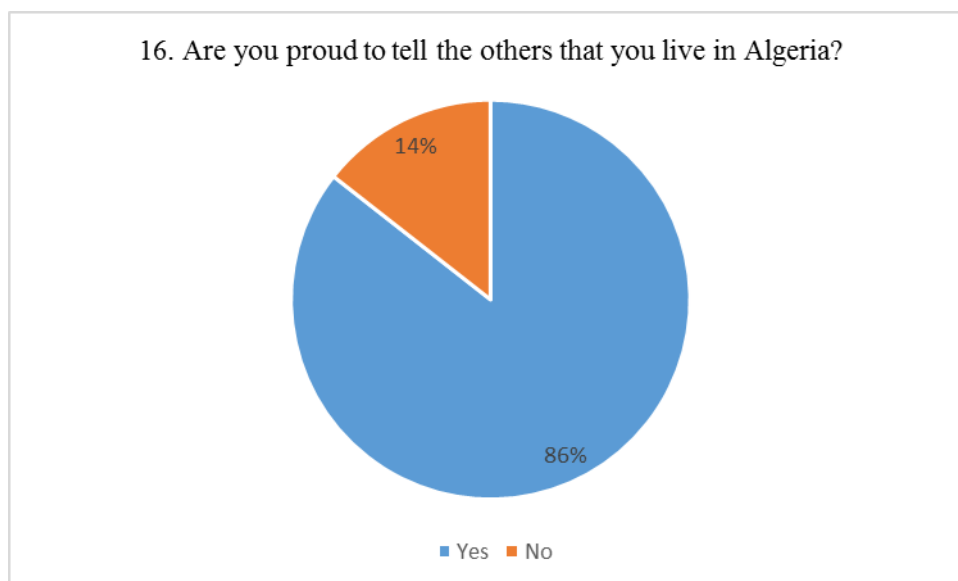
As shown in the diagram below, a big proportion of the respondents (78%) answered that they have the feeling of belonging to their country or region despite the attraction of the American TV shows. However, a sum of 22% don't have that feeling and they were not drawn in by the flow of these TV shows.



**Figure 15. Q15.** Do you feel a sense of belonging to your country/region?

#### **3.4.2.16. Are you proud to tell the others that you live in Algeria?**

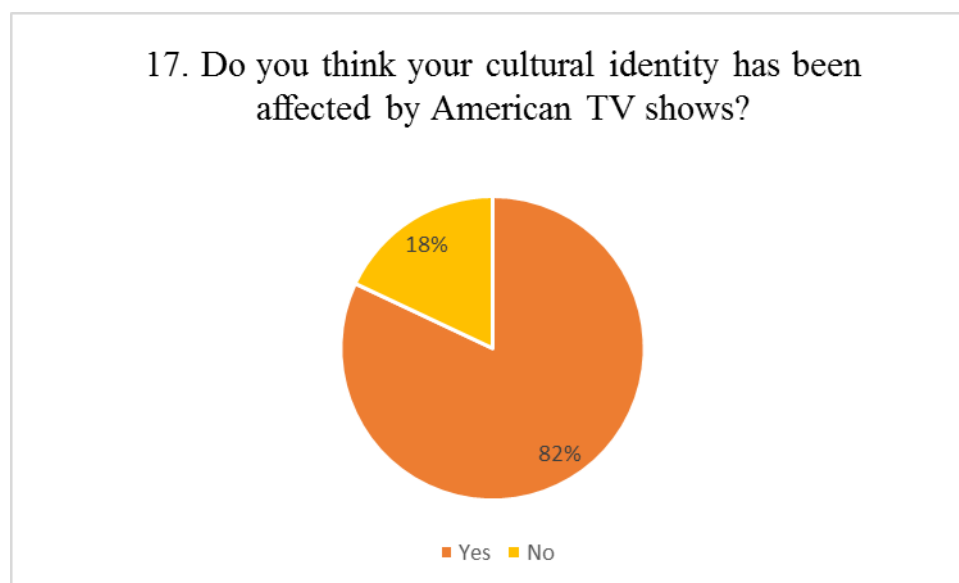
A considerable proportion of 86% indicates that they are proud to tell the others that they live in Algeria, while a small proportion of the respondents (14%) don't feel the same. Despite all the outside influences, they cannot deny their origin.



**Figure 16. Q16.** Are you proud to tell the others that you live in Algeria?

### 3.4.2.17. Do you think your cultural identity has been affected by American TV shows?

In the diagram below, the majority of respondents (82%) agree that their cultural identity has been totally affected by TV shows. While the rest (18%) disagree and think that it remains the same. TV programs are taking up a large amount of the time and thinking of the Algerian society, and this in turn affects their cultural identity.



**Figure 17. Q17.** Do you think your cultural identity has been affected by American TV shows?

### 3.4.3. Discussion of the questionnaire:

We can infer from the analysis of the questionnaire that respondents have symmetric and asymmetric visions of American TV shows. However, American TV shows have come to take up a large amount of people's thinking and time. Although a small group of them believe that these programs did not affect their cultural identity and that it was not affected with time. Students see that they are influenced by the American culture that they watch on television in some aspects, for example the way they dress, talk, behave and their life style. Despite this,

some of them are ready to preserve their beliefs and principles. The importance of talking about American television programs because of the controversy that ensues from them, the most important of which is the effects of their entry into public life through television, which has become the source of communication, media, advertising, guidance, propaganda, education and entertainment. We have found that American television programs have a great influence in all areas of life and the behavior of individuals and groups of the Algerian society, especially its effects on norms, language, rules and social values, or in other words, Algerian cultural identity in general.

#### **3.4.4. Interpretation of the main findings**

According to the results from the questionnaire, we can say that almost all the respondents are interested in watching TV shows (See Figure 01). The increase in the volume of hours of watching American TV programs increases the students' belief that open societies are the best fit for them as an environment conducive to integrating and living in. The more the participants exposed to watch American TV programs, the more they are saturated with ideas and culture of belonging to the standard of universality or the so-called the antithesis of patriotism, Arabism and Islam. Most of the sample population are interested in watching American movies and series more than 8 hours a week (figure 02 & 04), of course this category would prefer to search for entertainment and how they fill their time instead of searching for scientific information and news (Figure 05). Students have been greatly affected by entertainment programs, such as programs for singing and talent and Western clothes in order to spend their spare time on the one hand, and on the other hand to keep pace with the changes of the times. Moreover, we see through (Figure 06) that the youth are greatly affected by the American life style under the politics of Media and cultural openness that entered the Algerian homes and invaded their minds. Although a good amount of them believe that there is a clear difference between Algeria and America (Figure 07). It is clear

that every country has its own beliefs and values that differentiate it from another country. Additionally, the findings in (Figure 08) show that due to American TV shows, people become somehow committed to their traditions. Movies are considered one of the strongest influences that have affected people, so they have been affected by the inability to stabilize the inherited and acquired values.

A lot of students agree that their culture is degraded and still underdeveloped (Figure 09 & 10). Therefore, the status of the local culture is low compared to the American culture. Moreover, they believe that America is far superior than their culture, the thing that made them attracted to this culture. Thus, it led them -to some extent- to try to copy or imitate it (consciously or unconsciously) (Figure 11&12).

There is awareness among youth that the national culture is the most appropriate to preserve the national identity at the expense of the global culture of globalization (Figure 14, 15 & 16). Despite all the outside influences, they cannot deny their origin.

Finally, most respondents agree that American TV shows are trying to despoil the Algerian cultural identity and they invaded the Algerian society through television. The purpose of watching these TV programs has always been for the sake of entertainment and leisure and this in turn affected the Algerian cultural identity (Figure 17).

To sum it all up, the analysis of the questionnaire above resulted that American TV shows are indeed a medium through which it succeeded in injecting its culture in the minds of the Algerian society especially the youth in order to spread its norms in the name of globalization.

**Conclusion:**

Depending on the content of the third chapter, it cannot be asserted that society exists within the media or under the "control" of the media. The cultural identity of a society is stronger than the media have complete control over how they operate. Individuals and groups in society influence what media institutions produce through their creativity on the input side and their consumption habits on the output side. It also cannot be assured that the media exists within societies. Therefore, media, society and culture are concepts that are interrelated and complement each other.

### Works cited

- Afsaneh Mozzafari, Elaheh Ghavam Zadeh. «The Impact of Satellite TV Channels on Lifestyle changes for women in Iran.» *International Journal of Business and Social Science* 5 .3 (2014).
- Amani, Fahmy. «Uses and Gratifications of Egyptian Women for Satellite Television.» *The Egyptian Journal of Mass Communication Research* 1.2 (1997).
- Dakroury.A. «Media and Culture.» *Global Media Journal* 7.2 (2014): 2.
- Danaher PJ, Rossiter J. «Comparing perceptions of marketing communication channels.» *European Journal of Marketing* 45.2 (2011): 6-42.
- El Fawal, Nagwa. Personal Interview Cairo, 2001.
- Finnegan, J. R., Jr., Viswanath, K. «Communication Theory and Health Behavior Change:The Media.» *Journal of Health Management* (1997).
- Gentzkow, M and Jesse , S. «Education and Anti-Americanism in the Muslim World.» *Journal of Economic Perspectives* 18 (2004): 122.
- Harbi, AbdallahMunir. «The Sociological and Educational Impact ofSatellite Dishes.» *Domiatt Journal of Education* 26 (1997).
- Hesse-Biber, Sharlene Nagy. «Mixed Methods Research: Merging Theory with Practic.» *Guilford Press* (2010): 3.
- Jenkins.H. «Convergence Culture: Where Old and New Media Collide.» *MIT Press* (2006).
- L. Carl Brown, Keith Sutton. *Encyclopædia Britannica*. 07 August 2020  
<<https://www.britannica.com/place/Algeria>>.
- Labib, Sa'ad. Personal Interview cairo, 2001.
- Larijani, A. and Malekitabar, M. «Investigation of strategic-security role of the satellite on the youth's.» *Journal of Strategic Defensive Studies* 27 (2007).
- Meyrowitz, J. «No Sense of Place : The Impact of Electronic Media on Social Behaviour.» *University Press* (1986).
- Olken, Ben,. «Do Television and Radio Destroy Social Capital?» *NBER Working Paper, No. 12561* 12561 (2006).
- Shamsher R., Abdullah M. «Effect of Satellite Television on the Culture of Bangladesh:The Viewers Perception.» *European Journal of Business and Management* 4.9 (2012).

Showkat, Nayeem. «Media & Culture: A theoretical perspective of the inter-relationship.» National Journal of Multidisciplinary Research and Development 2.1 (2017): 58.

Thopson, John B. Trad. Isari Kasmaei. Stanford University Press. Stanford, 2000.

Verdugo AAG, Fierro ROI. «Media consumption patterns and communicative competence of university students.» Global Media Journal (2014): 23.

Virginia Paul, Dr. Priyanka Singh, Dr. Sunita B. John. «ROLE OF MASS MEDIA IN SOCIAL AWRENESS.» International Journal of Humanities & Social Sciences 1.1 (2013): 34.

Zahid, D. «Impact of Cultural Globalization on the Upper Class Youth in Dhaka City.» (2007): 8.

Zia, Anjuma. Effects of Cable Television on Women in Pakistan. Dissertation. Lahore Pakistan, 2007.

## General Conclusion

The media is witnessing tremendous developments represented by the transition from the traditional method to the modern way of presentation. Thus, the Algerian television has proven its success in keeping pace with social changes which made individuals and the media forced to adapt to these developments, and to devise new strategies to suit the developments taking place.

Through our study of the topic “The Role of TV Shows in Shaping and Guiding the Algerian Cultural Identity”, it can be said that the programs that were brought by television have made deep changes in the structure of social relations and the behavior of individuals within the Algerian family and in society. As for the increasing demand for television and exposure to its various programs greatly, its risks increased with it. The research was long and arduous, but the result is satisfactory because it reveals some hidden facts and mechanisms of one of the most famous phenomena in the globe. Furthermore, the study has opted for a questionnaire that validated the findings of the cases of the study and more importantly revealed the reverse effects of the American industry on the Algerian society which led to the domination over their cultural identity.

The first chapter was dedicated to illustrate culture and media and to introduce a set of concepts related to them. Cultural research is an innovative and emerging field with all its meanings, judgments, symbols and manifestations to reveal the social behaviors that characterize a community, including the identity, status, ways of life, aspirations and prospects of these societies. Presenting a definition of culture is not an easy matter, as it is vast and contains most of the disciplines and terms that are concerned with people, whether with regard to their lifestyle, beliefs, communication, contact, and learning, and this cannot be limited to one definition.

More profoundly, the second chapter focused on reading the global scene and its many civilized relationships of conflict and dialogue. In light of the resurgence of intellectual unilateralism prevalent in Western civilization and the blockage of communication paths between it and the rest of contemporary human cultures, on top of which is the cultural heritage of the Islamic civilization that revealed the essential role that religion played in its construction. On the other hand, Huntington assumed that there was a clash of civilizations and worked hard to prove that this clash was inevitable, absolutely naming a civilization on American technology and industrial in general. This clash will be between what he called Western civilization and other civilizations, and defined by Confucian civilization and Islamic civilization. Focusing on the latter, as it is, according to the conception of the enemy, the next danger. Which the West should prepare for reducing the danger of the Confucian civilization.

The third chapter revealed the relationship between Media, culture and society and the role of each in changing the Algerian society. On the other hand, when talking about Media we must talk about the development of the means of mass communication and means of transportation that has clearly affected the development and spread of culture. The most dangerous thing that Algerian society face at the present time is its cultural invasion with various weapons represented in Internet, movies, series, satellite channels, communications and other modern means, which the West used to reach its goals and objectives. Despite the great development in various means of modern technology, such as the phone, the computer mobile, and the spread of the Internet, but television has maintained its place among these means on the one hand, and on the other hand, there are several contents that are presented by TV on its various channels, and we are notably mentioning the American TV shows in our practical part. Indeed, the questionnaire revealed the revers effects of American TV shows on the Algerian cultural identity.

All in all, the study has proved that the American TV shows are not only a source of entertainment and leisure, but also a source of influence on the cultural behavior of the Algerian society which cannot be covered.

## Bibliography

s.d.

« The United Nations Alliance of Civilizations.» *Bridging the World's Divides*. New York, 2006.

*A Dictionary of Sociology*. 14 July 2020. <https://www.encyclopedia.com/social-sciences/dictionaries-thesauruses-pictures-and-press-releases/degradation-ceremony>.

A.Ilyin, I. *Our Tasks*. Vol. 1. Moskow, 1992.

Aaker, J., & Maheswaran, D. «The Effect of Cultural Orientation on Persuasion .» *Journal of Consumer Research* (1997): 24.

Adorno, T., Frenkel-Brunswick ,E., Levinson ,D.,& Sanford ,N. *The Authoritarian Personality*. New York: Harper, 1950.

Afsaneh, M., Elaheh Ghavam Zadeh. «The Impact of Satellite TV Channels on Lifestyle changes for women in Iran.» *International Journal of Business and Social Science* 5 .3 (2014).

Alba, Richard and Victor Nee. «Remaking the American Mainstream. Assimilation and Contemporary Immigration.» *Harvard University Press* (2003).

Ali, Mohammad. «The Clash of Civilizations: A Myth?» *Jurna Hubungan Internasional* 02 (2012).

Amani, Fahmy. «Uses and Gratifications of Egyptian Women for Satellite Television.» *The Egyptian Journal of Mass Communication Research* 1.2 (1997).

Annan, Kofi. «Dialogue among civilizations.» *Round Table on Dialogue among Civilizations*]. New York, 2000. 20-21.

Arnold J. Toynbee, and D. C. Somervell. «A study of History.» *Oxford University Press* 1 (1947).

Ashari, Halisah. «Dialogue of Civilizations.» January 2013.  
<<https://www.parlimen.gov.pdf>>.

Barker, J. Paul, éd. *The Clash of Civilizations Twenty Years On*. Bristol, UK: E-International Relations, 2013.

Bates, Daniel G and Plog,Fred. «Human Adaptive Strategies.» 1990.

Beldo, Les. «Concept of Culture.» *In 21st Century Anthropology: A Reference Handbook*. 2010.

Berry, J. W. , Poortinga , Y. H. , Segall , M. H. , & Dasen , P. R. «Cross-Cultural Psychology: Research and Applications ( 2nd ed).» *Cambridge University Press* (2002).

- Best C, Kombol M. «Impediments to local content on selected Broadcast Stations in Nigeria.» *Makurdi Journal of Communication Research* 2.1 (2009).
- Bizumic, B., & Duckitt, J. «Varieties of Group Self-Centeredness and Dislike of the Specific Other .» *Basic and Applied Social Psychology* (2007): 195 – 202.
- Braudel, Fernand. «On History.» (s.d.): 177.
- Brewer, M. B. «Ethnocentrism and Prejudice: A Search for Universals.» Schaller, Christian S. Crandall & Mark. *Social Psychology of Prejudice: Historical and Contemporary Issues* . Lawrence, KS: Lewinian Press, 2005. 79-93.
- Cabral, Amilcar. «National Liberation and Culture.» *Duke University Press*. 45 (1974): 13.
- Campbell, D.T. «Natural Selection as an Epistemological Model. A Handbook of Method in Cultural Anthropology.» *Natural History Press* (1970): 51-85.
- Carl Brown, L., Keith Sutton. *Encyclopædia Britannica*. s.d. 07 August 2020.  
<<https://www.britannica.com/place/Algeria>>.
- Coan, T. M. «A new country.» *In The galaxy: A magazine of entertaining reading* 19 January-June 1875: 462-472.
- Crossman, Ashley. «Degradatin Ceremony.» 29 July 2019.  
<https://www.thoughtco.com/degradation-ceremony-3026245>. 15 April 2020.
- Dakroury, A. «Media and Culture.» *Global Media Journal* 7.2 (2014): 2.
- Danaher, P., J., Rossiter, J. «Comparing Perceptions of Marketing Communication Channels.» *European Journal of Marketing* 45.2 (2011): 6-42.
- Darwin, C. *The Descent of Man and Selection in Relation to Sex* ( 2nd ed.). New Yoek: L. Burt Co., 1874.
- Dodge, S. «Culture Shock and Alienation Remain Problems for Many Foreign Students in U.S. Aampuses .» *The Chronicle of Higher Education* (1990): 33-36.
- Douglas, M., & Isherwood, B. «The world of goods .» *Towards an Anthropology of Consumption*. New York: W. W. Norton, 1978.
- El Fawal, Nagwa. *Personal Interview* Cairo, 2001.
- Ellis, Glynn. *Cultures and Conflict: The Wanging of The Clash of Civilizations*. Florida, 2007.
- Examples of Xenocentrism*. s.d. <https://examples.yourdictionary.com/examples-of-xenocentrism.html>. 16 April 2020.
- Febvre, Lucien. *Civilisation: Evolution d'un Mot et d'un Groupe d'Idees*. paris: La Renaissance du Livre, 1930.

- Finnegan, J. R., Jr., Viswanath, K. «Communication Theory and Health Behavior Change: The Media.» *Journal of Health Management* (1997).
- Fiske, D. T Gilbert & S. «The Cultural Matrix of Social Psychology.» Fiske, D. T. Gilbert & S. *The handbook of social psychology*. Boston: McGraw-Hill, 1998. 915-981.
- Fukuyama, Francis. *The End of History and the Last Man*. New York: The Free Press, 1992.
- Furnham, Adrian. «Psychology Today.» (2016).
- . «Psychology Today .» (2015).
- . «Psychology Today .» (2015).
- Garfinkel, Harold. «Conditions of Successful Degradation Ceremonies.» *American Journal of Sociology* (1956).
- Gentzkow, M and Jesse, S. «Education and Anti-Americanism in the Muslim World.» *Journal of Economic Perspectives* 18 (2004): 122.
- Goddard, Cliff. «Ten Lectures on Natural Semantic MetaLanguage .» 20 Mars 2018. *Brill*. <https://doi.org/10.1163/9789004357723>. 11 January 2020.
- Gordon, Milton M. «Assimilation in American Life: the Role of Race, Religion and National origin.» *Oxford University Press* (1964).
- Hall, S. «Culture Identity and Diaspora.» Rutherford, J. *Identity*. London: Lawrence and Wishart, 1990.
- Hall, S. «When Was The Post-Colonial?» Curti, L., Chambers, L. *The Post-Colonial in Question*. London: Routledge, 1996.
- Han, S., & Shavitt, S. «Persuasion and Culture: Advertising Appeals in Individualistic and Collectivistic Societies.» *Journal of Experimental Social Psychology* (1994): 326-350.
- Harbi, AbdallahMunir. «The Sociological and Educational Impact ofSatellite Dishes.» *Domiatt Journal of Education* 26 (1997).
- Havelock, Ellis. *The Dance of Life*. Boston: Houghton Mifflin, 1923.
- Henderson, Errol, Richard Tucker. «Clear and Present Strangers: The Clash of Civilizations and International Conflict.» *The International Studies Association* 45.2 (2001): 317-338.
- Henrico, Bastinade G. «Media History and The Study of Media Systems.» *Media History* (2008): 95-112.
- Hernandez, Rosa Janelly Marcial. «Manifestations of Culture.» 15 January 2014. *Manifestations of Culture/ Values (Ethics)*

*Rituals*. <https://www.scribd.com/document/199760669/Manifestations-of-Culture>. 25 July 2020.

Herzog, Roman, Amitai Etzioni, Henrik Schmiegelow. *Preventing the Clash of Civilizations: A Peace Strategy for the Twenty-First Century*. Palgrave MacMillan, 1999.

Hesse-Biber, Sharlene Nagy. «Mixed Methods Research: Merging Theory with Practice.» *Guilford Press* (2010): 3.

Hoag, Anne. «Measuring Media Entrepreneurship .» *International Journal on Media Management* (2008): 74-80.

Hofstede, Geert. «Cultures and Organizations Software of The Mind .» USA: Institute for Research on Intercultural Cooperation (IRIC) , 2010.

Huntington, Samuel P. «The Clash of Civilizations.» *Foreign Affairs* 72.3 (1993): 22.

Huntington, Samuel. «The Clash of Civilizations.» *Foreign Affairs* 72 (1993).

Huntington, Samuel P. «The Clash of Civilizations and the Remaking of World Order.» *The Journal of Modern History* 70 (1998): 436-438.

Huntington, Samuel. «The Clash of Civilizations.» *Foreign Affairs* 72.3 (1993): 23-24.

Jenkins, H. «Convergence Culture: Where Old and New Media Collide.» *MIT Press* (2006).

Johnson, Samuel. *A dictionary of English Language*. Vol. 2. London, 1979.

Keelner, Douglas. «Popular Culture and Construction Postmodern Identities.» Scott Lasch, Jonathan Friedman. *Modernity and Identity*. Oxford: Basil Blackwell, 1992.

Khatami, Seyyed Mohammad. «Dialogue among civilizations.» *Round Table on Dialogue among Civilizations*. New York, 2000. 23-24-25-26-27-28-29-30.

Kim, H., & Markus, H. R. «Deviance or Uniqueness, Harmony or Conformity? .» *Journal of Personality and Social Psychology* (1999): 785-796.

Knobel, L. «Hewlett-Packard's cultural shock .» *Management Today* (1988): 101-106.

Krauthammer, Charles. *The Unipolar Moment*". Council on Foreign Relations. Vol. 70. 1990-1991. 1 vols. <: <http://www.jstor.org/stable/20044692>>.

Kroeber, A. «The Nature of Culture.» *The University of Chicago Press* (1952).

Kroeber, A., L. *A Critical Review of Concepts and Definitions*. Cambridge: Peabody Museum, 1952.

Kroeber, Alfred , and Clyde Kluckhohn. «Culture.» *A Critical Review of Concepts and Definitions*. New York: Vintage Books, 1952.

Kroeber, Alfred. «The Nature of Culture.» *The University of Chicago Press* (1952).

- Labib, Sa'ad. *Personal Interview* cairo, 2001.
- Larijani, A. and Malekitabar, M. «Investigation of strategic-security role of the satellite on the youth's.» *Journal of Strategic Defensive Studies* 27 (2007).
- Lee, Ho-Il. «Cultural Confrontation and Compromise: The Response of Non-Western Societies to Western Political Ideas.» *International Journal of Peace Studies* 6.2 (2001): 53-74.
- Lee, Laurie Thomas. *History and Development of Mass Communications* . USA: Journalism and Mass Communication, s.d.
- LeVine, R.A., & Campbell ,D.T. *Ethnocentrism: Theories of Conflict, Ethnic Attitudes and Group Behavior*. New York: John Wiley & Sons, Inc., 1972.
- Matsuura, Koïchiro. «Dialogue among civilizations.» *Round Table on Dialogue among Civilizations*]. New York, 2000. 17-18.
- McCracken, G. «Culture and consumption.» *Journal of Consumer Research* (1986).
- Menon, Aishani. *Xenocentrism: Concept in Sociology and Examples* . 24 July 2019. 16 April 2020.
- Meyrowitz, J. «No Sense of Place : The Impact of Electronic Media on Social Behaviour.» *University Press* (1986).
- Mozaffari, M., ed. *Globalization and Civilizations*. London: Routledge, 2002.  
<<https://doi.org/10.4324/9780203217979>>.
- Neuliep, J. W. «Assessing the reliability and validity of the Generalized Ethnocentrism Scale .» *Journal of Intercultural Communication Research* (2002): 201 – 216.
- Neuliep, J. W., & McCroskey, J.C. «The Development of a U.S. and generalized ethnocentrism scale .» *Research Reports*. 1997.
- New Samovar, Larry A. & Porter, Richard E. «Communications between Cultures.» *Foreign Language Teaching and Research Press* (2000).
- Ngugi wa, Thiongo. «The Guardian.» 11 June 1979.
- Oberg. (1954). <<http://www.youblisher.com/p/53061-Please-Add-a-Title/>>.
- . «Culture Shock.» (1954). <<http://www.youblisher.com/p/53061-Please-Add-a-Title/>>.
- Olken, Ben,. «Do Television and Radio Destroy Social Capital?» *NBER Working Paper, No. 12561* 12561 (2006).
- O'Neil, Dennis. «Characteristics of Culture.» 14 April 2012. *Human Culture: Characteristics of Culture*. [https://www2.palomar.edu/anthro/culture/culture\\_2.htm](https://www2.palomar.edu/anthro/culture/culture_2.htm). 10 01 2020.

- P.Huntington, Samuel. «The clash of civilizations?» 72.3 (1993): 22.
- Philip, Bagby. *Culture and History: Prolegomena to the Comparative Study of Civilizations*. s.d.
- Pitkin, H., F. «Wittgenstein and Justice.» *University of California press* (1972).
- Pratto, F., & Glasford, D. «Ethnocentrism and The Value of a Human Life .» *Journal of Personality and Social Psychology* (2008): 1411 – 1428.
- Price, W. F., & Crapo, R.H. *Cross-Cultural Perspectives in Introductory Psychology* . Pacific Grove, CA : Wadsworth, 2002.
- Rodrigo Gómez García, Ben Birkinbine. *Cultural Imperialism Theories*. 27 June 2018. 22 03 2020. <<https://www.oxfordbibliographies.com>>.
- S. Huntington. «If Not Ciilizations,What? Paradigms of the Post-War World.» *Foeign Affaires* 72.5 (1993): 194.
- Sardar, Ziauddin. «Introducing Cultural Studies.» Cambridge: Icon Books Ltd, 2004.
- Serrat, Olivier. «Culture Theory.» *the Asian Development Bank* (2008).
- Shamsher R., Abdullah M. «Effect of Satellite Television on the Culture of Bangladesh:The Viewers Perception.» *European Journal of Business and Management* 4.9 (2012).
- Shavitt, S. «The Role of Attitude Objects in Attitude Functions .» *Journal of Experimental Social Psychology* (1990): 26.
- Shimp, T.A., & Sharma. «Consumer Ethnocentrism: Construction and Validation of the CETSCALE .» *Journal of Marketing Research* (1987): 280 – 289.
- Showkat, Nayeem. «Media & Culture: A Theoretical Perspective of the Inter-Relationship.» *National Journal of Multidisciplinary Research and Development* 2.1 (2017): 58.
- Strickland, B., S. «Misassumptions, Misadventures, and the Misuse of Psychology .» *American Psychologist* (s.d.): 331 – 338.
- Stuart, Hall. «When Was The Post-Colonial?» Curti, L., Chambers, L. *The Post-Colonial in Question*. London: Routledge, 1996.
- Sumner, W, G. *Folkways: A Study of The Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. New York: Gin & Co, 1906.
- Taylor, E.B. «Primitive Culture.» *Gorden Press* (1974).
- Theodor Adorno, Else Frenkel-Brenswik, Daniel J. Levinson, R. Nevitt Sanford. *The Authoritarian Personality* . New York: Harper & Row, 1950.
- Thompson, John B. *The Media and Modernity* . Cambridge : Polity press, 1995.

- Thompson, John B. Trad. Isari Kasmaei. Stanford University Press. Stanford, 2000.
- Toffler, Alvin. *Future Shock*. New York: Random House , 1970.
- Torres, K. «'Culture Shock': Black Students Account for Their Distinctiveness at an Elite College .» *Ethnic and Racial Studies* (2009): 883-905.
- Triandis, H. C. *Culture and Social Behavior*. New York: McGraw-Hill, 1994.
- UNESCO. «Intangible Cultural Heritage .» s.d. <https://www.unesco/culture/ich/en/what-is-intangible-heritage-00003>. 30 January 2020.
- Verdugo AAG, Fierro ROI. «Media Consumption Patterns and Communicative Competence of University Students.» *Global Media Journal* (2014): 23.
- Virginia, P., Dr. Priyanka Singh, Dr. Sunita B. John. «ROLE OF MASS MEDIA IN SOCIAL AWARENESS.» *International Journal of Humanities & Social Sciences* 1.1 (2013): 34.
- Waheed, Dr. Amjad. «Exploring “The Clash of Civilization as a Paradigm” and the “Cause of the Civilizational clash”: a review of literature.» *International Journal of Business and Social Science* 3.16 (2012).
- Waltin, S. «Stress management training for overseas effectiveness.» *International Journal of Intercultural Relations* (1990): 507-527.
- Weigel, George. *Beyond the "Clash of Civilizations*. 24 MAY The Catholic Difference. The Catholic Difference. 26 07 2020. <<https://eppc.org/publications/beyond-the-clash-of-civilizations/>>.
- Xenocentrism: Definition & Role in Sociology*. 06 December 2016. <https://study.com/academy/lesson/xenocentrism-definition-role-in-sociology.html>. 16 April 2020.
- Zahid, D. «Impact of Cultural Globalization on the Upper Class Youth in Dhaka City.» (2007): 8.
- Zia, Anjuma. *Effects of Cable Television on Women in Pakistan*. Dissertation. Lahore Pakistan, 2007.

**APPENDIX 1****COUNTRIES BY CIVILIZATION****African**

Angola Equat. Guinea Liberia South Africa  
 Benin Etiopía Madagascar Swaziland  
 Botswana Gabon Malawi Tanzania  
 Cameroon Ghana Mozambique Togo  
 Central African Republic Ivory Coast Namibia Uganda  
 Congo Kenya Nigeria Zambia  
 Dem. Rep. of Congo Lesotho Sierra Leone

**Buddhist**

Bhutan Cambodia Mongolia Sri Lanka  
 Burma Laos Singapore Thailand

**Hindi**

India Nepal

**Islamic**

Afghanistan Eritrea Libya Somalia  
 Albania Gambia Malaysia South Yemen  
 Algeria Guinea-Bissau Mali Sudan  
 Azerbaijan Guinea Mauritania Syria  
 Bahrain Indonesia Morocco Tajikistan  
 Bangladesh Iran Niger Tunisia  
 Bosnia-Herzegovina Iraq North Yemen Turkey  
 Burkina Faso Jordan Oman Turkmenistan  
 Chad Kuwait Pakistan United Arab Rep.  
 Cyprus Kyrgyzstan Qatar Uzbekistan  
 Egypt Lebanon Saudi Arabia Yemen

**Japanese**

Japan

**Latin American**

Argentina Costa Rica French Guiana Panama  
 Belize Cuba Guatemala Paraguay  
 Bolivia Dominican Republic Honduras Peru  
 Brazil Ecuador Mexico Uruguay  
 Chile El Salvador Nicaragua Venezuela

Colombia

**Orthodox**

Armenia Georgia Moldova Serbia  
Belarus Greece Romania Ukraine  
Bulgaria Kazakhstan Russia Yugoslavia

**Sinic**

China Philippines South Korea Taiwan  
North Korea Singapore South Vietnam Vietnam

**Western**

Australia Finland Lithuania Slovakia  
Austria France Luxembourg Spain  
Belgium Germany Netherlands Sweden  
Canada Hungary New Zealand Switzerland  
Croatia Iceland Norway United  
Czech Republic Ireland Poland Kingdom  
Denmark Italy Portugal United States  
Estonia Latvia Slovenia

**Other**

Cape Verde Haiti Malta Papua New  
Fiji Israel Marshall Islands Guinea  
Guyana Jamaica Micronesia  
Suriname

**APPENDIX 2**

**SERIOUS CONFLICT BY CIVILIZATION**

(\* indicates wars)

**Single Civilization Serious Conflict<sup>25</sup>**

**African**

<b>Year</b>	<b>Country 1</b>	<b>Country 2</b>
1996	Democratic Republic of Congo	Rwanda
<b>(The below were part of the Second Congo War)</b>		
1998*	Democratic Republic of Congo	Uganda
1998*	Democratic Republic of Congo	Rwanda

1998 * Democratic Republic of Congo	Angola
1998 * Democratic Republic of Congo	Zimbabwe
1998 * Democratic Republic of Congo	Namibia
1998 * Uganda	Zimbabwe
1998 * Rwanda	Zimbabwe
1998 * Rwanda	Namibia
1998 * Angola	Zimbabwe
1998 * Angola	Namibia
1998 * Zimbabwe	Namibia
2001 * Angola	Zimbabwe

### **Latin American**

1995 Ecuador	Peru
--------------	------

### **Two-Civilization Serious Conflict**

#### **African-Islamic**

1998 * Ethiopia <i>(Part of the Second Congo War)</i>	Eritrea
1998 * Chad	Uganda
1998 * Chad	Rwanda

#### **Hindi-Islamic**

1993 * India	Pakistan
1999 * India	Pakistan
2001 India	Pakistan

#### **Islamic-Orthodox**

1992 * Armenia	Azerbaijan
1992 Yugoslavia	Bosnia-Herzegovina

*(Caucasus War)*

1993	* Armenia	Iran
1993	* Armenia Turkey	
1993	* Russia Azerbaijan	
1993	* Russia Turkey	

**Orthodox-Western**

1992	Croatia	Yugoslavia
------	---------	------------

**Islamic-Western**

1992	Bosnia-Herzegovina	Croatia
1993	Bosnia-Herzegovina	Croatia

**Multi-Civilization Serious Conflict***Gulf War***African-Islamic**

1991	* Sierra Leone	Iraq
------	----------------	------

**Islamic-Japanese**

1991	* Japan	Iraq
------	---------	------

**Islamic-Latin American**

1991	* Argentina	Iraq
------	-------------	------

**Islamic-Western**

1991	* United States	Iraq
1991	* Canada	Iraq
1991	* United Kingdom	Iraq
1991	* Netherlands	Iraq
1991	* Belgium	Iraq
1991	* France	Iraq
1991	* Spain	Iraq

115

1991	* Germany	Iraq
1991	* Italy	Iraq
1991	* Australia	Iraq

**Islamic**

1990	* Kuwait	Iraq
1991	* Senegal	Iraq
1991	* Niger	Iraq
1991	* Morocco	Iraq
1991	* Turkey	Iraq
1991	* Egypt	Iraq
1991	* Syria	Iraq
1991	* SaudiArabia	Iraq
1991	* Bahrain	Iraq
1991	* Qatar	Iraq
1991	* United ArabEmirates	Iraq
1991	* Oman Iraq	
1991	* Pakistan Iraq	
1991	* Bangladesh Iraq	

***Kosovo Conflict*****Islamic-Orthodox**

1998	Albania	Yugoslavia
1998	Turkey	Yugoslavia

**Orthodox-Western**

1998	United States	Yugoslavia
1998	Canada	Yugoslavia
1998	United Kingdom	Yugoslavia
1998	Netherlands	Yugoslavia

1998	Belgium	Yugoslavia
1998	Luxemburg	Yugoslavia
1998	France	Yugoslavia
1998	Spain	Yugoslavia
1998	Portugal	Yugoslavia
1998	Germany	Yugoslavia
1998	Italy	Yugoslavia
1998	Lithuania	Yugoslavia
1998	Norway	Yugoslavia
1998	Denmark	Yugoslavia
1998	Iceland	Yugoslavia
1999	Poland	Yugoslavia
1999	Hungary	Yugoslavia
1999	Czech Republic	Yugoslavia
1999	Italy	Yugoslavia
1999	Denmark	Yugoslavia

### **Orthodox**

1998	Macedonia	Yugoslavia
1998	Greece	Yugoslavia
1998	Russia	Yugoslavia

### ***Post 9-11 invasion***

#### **Islamic-Orthodox**

2001	* Greece	Afghanistan
2001	* Russia	Afghanistan

#### **Islamic-Western**

2001	* United States	Afghanistan
2001	* Canada	Afghanistan
2001	* United Kingdom	Afghanistan
2001	* Netherlands	Afghanistan

2001	* France	Afghanistan
2001	* Spain	Afghanistan
2001	* Portugal	Afghanistan
2001	* Germany	Afghanistan
2001	* Australia	Afghanistan

**Islamic**

2001	* Tajikistan	Afghanistan
2001	* Uzbekistan	Afghanistan
2001	* Pakistan Afghanistan	
2001	* Turkey	Afghanistan

## Appendix III

### Revers Effects of American TV Shows on the Algerian Cultural Identity

Gratefully, dedicate a little of your time to answer these questions. (Tick ✓ the Correct Question)

Mahatma Gandhi Said: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave”

**Level:** 1<sup>st</sup>  2<sup>nd</sup>  3<sup>rd</sup>  M1  M2

#### 1. Do you watch American TV shows?

Yes

No

#### 2. What is your favorite American TV show?

Movies

Series

News

Sports

**3. Do you watch American TV shows with subtitles?**Yes No 

If yes, what language is used in subtitles?

Arabic English French **4. How many hours do you spend watching American TV shows a week?**3-6h 6-8h more than 8h **5. What is your purpose behind watching American TV programs?**Find out news, events Entertainment and leisure Search for scientific information

**6. What attracted you from these TV programs?**The language The customs Life style **7. Do you notice, through American TV shows, any difference between Algerian and American culture vis-à-vis the beliefs and values?**Yes No **8. To what extent do you practice your own customs and traditions?**Committed Sometimes committed Uncommitted **9. What do you think of your culture compared to the American culture?**Degraded Dominant

**10. When it comes to modernity, do you believe that your culture is still suffering from underdevelopment in some aspects?**

Yes

No

**11. Since you started watching American TV shows, have you ever experienced any modifications concerning your way of life?**

Yes

No

If yes, please precise in what aspect:

.....

**12. Do such TV shows led you to the notion that the American culture is far superior than your country (Xenocentrism)?**

Yes

No

**13. According to you, which culture is considered superior?**

Algerian

American

**14. Do you feel any disgrace or ambivalence towards your country when watching American TV shows?**

Yes

No

**15. Do you feel a sense of belonging to your country/region?**

Yes

No

**16. Are you proud to tell the others that you live in Algeria?**

Yes

No

**17. Do you think your cultural identity has been affected by American TV shows?**

Yes

No

Please explain your answer:

.....

.....

.....