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Impact of Globalization on Maghrebi Culture

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Dedications

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Dedications

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ABSTRACT

The current research work is an attempt to investigate the impact of globalization on culture of the Maghreb. Hence, its principal aim is to portray the obvious changes that the Maghrebi culture has seen in the last recent years by the potentiality of globalization. In doing so, this dissertation is divided into three interrelated chapters; the first one provides a theoretical background about globalization and culture as well as some concepts related to them. With regard to the second chapter it deals with the basic features that characterised the Maghrebi culture. The last chapter, however, showcases the Maghrebi culture within the light of globalization.

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LIST OF ABBREVIATIONS

GVC Global Virtual Classroom

LMD Licence-Master-Doctorate

M.O.O.C Massive Open Online Course

USA United States of America

USSR Union of Soviet Socialist Republics

CSCE Conference on Security and Co-Operation in Europe

CD Compact Disk

HIV/AIDS Human Immunodeficiency Virus

GENERAL INTRODUCTION

GENERAL INTRODUCTION

No one can deny the impact of the process of globalization on almost all the aspects of life around the world, since it contributes in making the world as a small village with a lot of similarities amongst almost all the countries. In addition to that, globalization is primarily aimed at the transcendental homogenization of political, socio-economic and cultural theory across the globe. That is to say that nowadays we can say that there exists a global economic system, a global political system and a global culture as well.

Culture, as it has been mentioned above, has been affected by the process of globalization. Maghrebi culture, in particular, has strongly been affected throughout the past years and up today.

This work is divided into three chapters; the first one provides a broad vision about the process of globalization, its beginnings, and its tensions, on the one hand. On the other hand, it sheds light on the concept of culture in its deeper meaning. As for the second chapter, it treats the different cultural images that characterised the Maghreb region. Then, the third chapter deals with the positive and negative impacts of globalization on the Maghrebi culture, as well as the challenges which the Maghrebi culture faces under globalization. In addition to that, a set of recommendations are also proposed.

This research is based on the problematic of the impact of globalization on the Maghrebi culture. It is true that globalization has many impacts that influence Maghrebi life and its culture in particular. This problematic is fostered by five main questions:

- 1- When did globalization occur?
- 2- What is culture, and what are its different elements?
- 3- What are the features of Maghrebi culture?
- 4- How did globalization influence Maghrebi culture?

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- 5- How can Maghrebi authorities and people face the danger of cultural globalization?

The aforementioned questions proposed five hypotheses:

- 1- Globalization is not a new phenomenon but it began a long time in the past.
- 2- Culture can be seen through many aspects.
- 3- The Maghrebi culture is a variety and a mixture of cultural images.
- 4- Globalization has both positive and negative impact on the Maghrebi culture.
- 5- There are many measures through which Maghrebi people and authorities can face the threat of cultural globalization.

The focal aim of this research is to highlight the areas of impact of globalization on the Maghrebi culture in its variation.

CHAPTER ONE

Review of Literature about
Globalization and Culture

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1.1 Introduction

1.2 The Concept of Globalization

1.2.1 Definition of Globalization

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1.3 The Concept of Culture

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1.1 Introduction

There is no doubt that culture has been affected by the phenomenon of Globalization. Therefore, to understand the areas of effects, it is necessary to deal with those two concepts in detail.

The focal aim of this introductory chapter is presenting the valid literature that reviews the major concepts related to both Globalization and Culture. The goal of this literature review is to outline the previous studies and published literature (books and articles) that dealt with globalization and culture. In addition, it sheds light on the historical background of the terms. It also gives a description of the research background and explanations of key terms used throughout this research paper.

1.2 The Concept of Globalization

Throughout this first part of the literary review, it is dealt with the concept of globalization. It is firstly started by giving the meaning of globalization from different perspectives. After that, it sheds light on the historical background and the set of events that leads to the appearance of globalization. Then, it highlights the different steps and stages through which globalization is passed.

1.2.1 Definition of Globalization

Undoubtedly, the word Globalization is not a simple concept that can be easily defined. In fact, it is considered as the new buzzword that has come to dominate the world since the nineties of the last century by the end of the Cold War and the break-up of the former Soviet Union.

The concept of Globalization is considered according to Beck as the "most used and abused, most defined and probably the most misunderstood, nebulous and politically spectacular over the past and future years"¹.

In spite of the huge quantity of literature that dealt with the concept, scholars could not agree for a common definition. The concept has now been used by many

¹ Beck, Ulrich, *What is Globalization?* (Polity Press, Cambridge, 2003), p. 37

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academics and there has been a debate on when the concept of globalization actually began.

In the same stream, Walters says the Webster's Dictionary is the first major dictionary to mention the word globalization in 1961. The dictionary defines globalization as "to render global" or "the act of globalizing" cited in Malcolm Walters².

Additionally, Luhmann in his point of view about globalization gives a big importance to communication. According to him communication is the main reason that caused globalization, so that he defines globalization as "the transition from integration to differentiation, from territorial society to world society; from identity to difference; from 'stratified' differentiation to 'functional'"³.

Another definition was given by Larsson who considered globalization as "a process that makes the world smaller and gives the opportunity for the individual from the west of the universe to get benefit with a person from the other side of the universe"⁴.

In the same vein, globalization means lot of things to many different nations as Arjun noticed "globalization is a world of things that have different speeds, axes and origins in different nations and communities"⁵.

What can be understood from the above mentioned definitions is that the concept of Globalization in its broader meaning often refers to the process of globalizing or, simply, making things smaller and closer. Historically, Globalization had not come by coincidence, but rather it had passed through a set of steps.

² Walters Malcolm, *Globalization, 2nd Edition*, (Routledge, 2001), p.2.

³ Kim, Tae-Soo. *Globalization, Global Governance and Citizenship*, (Korean Association of Policy Analysis and Evaluation 2004)

⁴ Larsson, Thomas, *The Race to the Top: The Real Story of Globalization*, (U.S: Cato Institute, 2001), p. 9.

⁵ Appadurai, Arjun. *Modernity at Large: Cultural Dimensions of Globalization*. Vol. 1. (University of Minnesota Press), 1996, p.4

1.2.2 Historical Background

Though having the status of being one of the fashionable concepts in today's living world; globalization is -in fact- not a product of 20th century. It is rooted in history and dated back to the emergence of international trade. Moreover, many historians argue the idea that globalization existed when the Silk Road started in China and reached to the frontier of the Persian Empire borders and enlarged towards the Roman Empire and during the Roman Empire, the Persian Empire and the Dynasty of China. Besides, they added another example in that process: the Golden Age of Islam where early global economy created by Muslim merchants and explorers that ended up with the globalization of crops, commerce, knowledge and technology in the Old World-wide and the times that more integration was achieved along the Silk Road during the Mongol Empire.

Furthermore, and with the accession of Portuguese and Spanish Empires to every corner of the world in the 16th and 17th centuries after they had reached India, global integration continued through the enlargement of European trade. During their dynasties Roman and Ottoman Empires developed "world systems" consistent with their hegemony in the "discovered" world and Pax Romana and Pax Ottoman constituted examples of globalization that "effects and compasses the whole world" in the 19th century with the Pax Britannica known as the world order developed by Britain.

The globalization process was accelerated by the development in the automation network with the Industrial Revolution. At this level, two major world wars and then the struggle between the United States of America (USA) and the Union of Soviet Socialist Republics (USSR) carried humanity into an extremely hazardous end; consequently, the reality that instead of "power" "norm" was perceived to operate in order to ease the tension between those two powers.

One of the main results that were concluded from the above mentioned struggle was generated on how to ensure that globalization should -in fact- be in the vein of subjects such as: security, economy, trade, energy and humanity. Now, how this could be achieved between the two blocs was clearly seen in the idea of the

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Conference on Security and Co-Operation in Europe (CSCE). It was the originating point of the appearance of this norm. This background today resting in the dusty pages of history books in fact constitutes the infrastructure of massive current changes⁶.

This was a bird-eye view about the historical background of globalization. The following part attempts to highlight in a little more details how globalization was and the standing it reaches today.

1.2.3 Stages of Globalization

According to the existing literature about the process of globalization went through, it may be divided into many stages encompassing colonization, slave trade, church constructions abroad, inventions in the high-capacity transportation, industrialization, highway constructions among provinces and countries, electric and electronic infrastructure.

On the other hand, Robertson claims that globalization which is thought to be peculiar to present day is in fact a process began before the modernity and capitalism and divides this process into five stages and suggests that the last stage started in 1960 is full of ambiguities. A commonly accepted division divides the globalization process into three stages:

⁶ DULUPÇU, Murat Ali, DEMİREL Onur Isparta, *Globalization and Internationalization*, European Commission, 2005), p.32.

Table 1.1. Stages of Globalization:

Stages	First Stage 1490	Second Stage 1890	Third Stage 1990
Impulse	Nautical developments	Industrialization and its requirements	Multi-National Companies in 1970s, Communication Reform in 1980s, Disappearance of Competitors of the West in 1990s
Process	Profit and then military occupation	Evangelists, then explorers, then companies and finally occupation	Cultural-Ideological effect, therefore countrywide spontaneous effect
Medium	To get the God's religion to the pagans	Burden of the white man, humane mission, racist theories	Highest level of civilization, governance of international community, "invisible hand" of the market, globalization: for everyone's interest
Political Structure	Empires and Colonization	Nation States	Regional and Economic Integrations
Result	Colonialism	Imperialism	Globalization

Adopted from (Yaman: 2001)⁷.

Regarding the First Stage (1490), it started with the overseas discoveries of the West and which were followed by the founding of colonial empires. Concerning the Second Stage (1890), it is related to the second extension of the West started after 1870 and institutionalized in 1890s. Here, the technology used after the industrial revolution caused high imbalances between the West and the rest of the world. This difference was resulted with the deployment of Western countries into the markets of

⁷ Yaman, Suleman, *Historical Development of Globalization*. 2001.

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countries that had not experienced the industrial revolution and exploitation of the resources in these countries.

When it comes to the third Stage (1990), in its first two stages instable balances aroused. It was clearly seen in the increased and accelerated number of independent states and conflicts. Moreover, identity conflicts reached to peak in the underdeveloped countries. Amongst the reasons behind those conflicts, one can list the followings: national markets of the West were insufficient and markets were desired to expand in order to encompass the whole world.

In the heart of the whole process, there were no competitors against the West-like the ones in 1490 and 1890 stages for the simple reason that the third stage both was the factor that engendered the collapse of Soviet Bloc and the West was left alone to conquer the world as a result of this collapse. Therefore globalization has become a process that cannot be reversed and it should be accorded and strategies should be developed against the process.

1.2.4 Tensions of Globalisation

This part defines globalization as the acceleration and intensification of interaction and integration among the people, companies, and governments of different nations. It will address that questions as to globalization's effects on the world would probably be answered in different ways in different countries. It discusses the three tensions of globalization: (1) tension between individual choice and societal choice; (2) tension between free market and government intervention; and (3) tension between local authority and extra- or supra-local authority.

It should be noticed here that the following discussion points out that those tensions can enlighten the reader without forcing him to abandon his own values. It also engages students in thinking about their lives in an international context at an exciting time, with a vast amount of resources available to help them grow and learn as students and citizens.

The first Tension to begin with is between individual choice and societal choice. At this level, A conflict is likely to occur when a person, exercising his right to

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choose a particular lifestyle, to buy a particular product, or to think a particular thought, but they sound odd with what society at a whole views is most preferable for all citizens at large. The following examples illustrate the idea: some people may prefer to smoke or to drive without wearing a seatbelt. In return, Society, however, may believe that there are costs to society as a whole—in medical costs, for example—that require laws to restrict private choice.

In the arena of globalization, such a tension is obvious in debates opposing the spread of the American culture. This idea is seen, for example, in the rejection as to the objection of France to the spread of American popular culture mainly films and television programs. In this respect, France has legislated laws about non-European content on French television and radio stations. All this was to insist that there be a “cultural exception” to world trade rules on services agreed to in 1994 to allow the French government to limit imports of American popular culture products. Such positions, however, ignore the fact that no one forces an individual French person to watch an American film or television show or buy a CD by an American recording artist.

In the same vein of the first tension, some people and societies may believe that in areas of culture, preservation of a local culture—because of history, tradition, and a desire to pass along heritage to succeeding generations—should trump short-term individual choice. The problem is how to find a way for the international system to account for this tension, in areas such as the world trade talks mentioned above. How can the process of globalization find a balance between respecting individual free choices and societal priorities at the same time? So in this example it is evident that globalization could really affect certain culture preservation. But can we really say that globalization is bad at all?

The above mentioned example of the tension of globalization is just a few of the cases where citizens around the world have felt threatened by the current process of interaction and integration. Thinking about globalization in terms of such tensions can help students understand that solutions to these problems and resolutions to these controversies are rarely black and white.

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In sum, Globalization is neither good nor bad. Rather, certain aspects of the complex, and multi-faceted process of globalization have impacts that can be viewed in different ways depending on the values at stake. It remains that Individual free choice is important, but so is a society's ability to make decisions according to what is best for all of its members. The free market is important, but so is the ability of governments to deal with problems when the free market fails. Local democratic accountability is important, but so is international agreement on problems that can only be solved with cooperation far beyond the direct control of individual citizens.

As far as the second tension is concerned, free market and government intervention is the core. This tension is something of an aggregate of the first, because the free market is the aggregation of lots of individual choices—Adam Smith's famous "invisible hand"—while government intervention is the practical way that societies decide on and implement the choices they make about their values. Thus, a free market determines what goods are produced and how money is invested in order to satisfy consumer demand (that is, the sum of all the individual choices). The free market also plays the crucial role in creating an efficient response to changes in the economy, when consumer demand increases or decreases for certain products, or when factors such as a decline in investment or damage to the environment changes the supply of money or products.

Nevertheless, the free market may sometimes fail to provide crucial goods, especially at reasonable prices, necessary for overall social order. The government, for example, is often required to provide key services, such as water, electricity, sewage, and garbage pick-up (although some people believe such services could be privatized), not to mention police, fire, and defense forces. In the international arena, one of the most burning issues is the failure of the free market to provide affordable drugs to combat the HIV/AIDS epidemic. Such drugs are available in the Europe and the United States to allow people with HIV/AIDS to have productive lives for about \$10,000 per year, an affordable sum in the developed world.

Such a price, however, is far beyond the ability to pay of people in Africa, where the vast majority of the population afflicted with HIV/AIDS lives. In fact, the disease is a scourge in Africa and the rest of the developing world, where whole

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societies are on the brink of collapse because of the social chaos and economic impact of infection rates that are as high as 25 percent in some countries.

Governments therefore, prodded by international non-governmental organizations involved in promoting public health, agreed at a meeting of the World Trade Organization in 2001 to allow poor countries to make generic copies of drugs needed for public health emergencies. This represented a large concession on the part of U.S. and European companies, which value their intellectual property and whose intellectual property rights had recently become protected by a special international treaty. Since then, however, agreement on how to implement this agreement has been hard to reach. The companies are concerned that allowing too generous an exception from the international intellectual property rules would lead to a loss of so much revenue that they would not be able to recoup the costs of developing medicines in the first place and make a profit for their shareholders.

After all, the companies have to run their business in an economically efficient and profitable manner for their owners. Meanwhile, however, poor people in Africa are dying. Again, there is a tension between two equally important values. How can the international system balance the need to promote an efficient free market system that rewards innovation and the development of new medicines, while also ensuring that the poor and needy are taken care of?

Finally, the third tension of globalization is that between local authority and extra- or supra-local authority, that is the tension between decisions made at the level most close to individual citizens and decisions made at higher levels of authority distant from the people they may affect. As with the other tensions, we see this in our daily lives as well, but the tension takes on special characteristics in the global arena. Many Americans believe that the federal government in Washington is a distant, separate culture, unfamiliar with their daily problems and concerns and captive to special interests. Local and state governments, on the other hand, are often more trusted to deal with practical, everyday issues.

In the globalized world, many Americans and citizens in other countries feel that international organizations outside their democratic control are making decisions without any input from the people who are most affected by them. For example, the International Monetary Fund and World Bank are viewed—rightly or wrongly—in

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much of Latin America and Asia as Washington-based cabals of bankers forcing American-style economic policy on societies that have different values than individualized capitalism.⁸

To conclude about the three tensions about globalization, one can say that globalisation is the process of international integration arising from the interchange of world views, products, ideas and mutual sharing, and other aspects of culture. In other words, it is about unifying the world under the same political, economic, religious, cultural, and educational system.

Till now, it is dealt with the process of globalization in an overall view. The next part of this literary review will discuss the concept of culture.

1.3 The Concept of Culture

As a very important element in any society, culture can be considered as the image of the society. This second part of the literary review deal with the concept of culture. Starting by defining what culture means from different perspectives. Then it will be shed light on the different elements of culture.

1.3.1 Definition of Culture

Understanding what the word culture exactly means has always been a challenge. Undoubtedly, arguing for a common definition has been recognised to be quite difficult.

Academics of different trends have defined culture differently, but those definitions cannot be considered as final, since everyone has his own definition of the term based on his thought. Yet, it is generally accepted that culture refers to the sum of

⁸ Rothenberg, Laurence E., *Globalization 101: The Three Tensions of Globalization. Occasional Papers*. (American Forum for Global Education, 2015). Accessed December, 22, 2015. <http://eric.ed.gov/?id=ED481633>

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values, norms, traditions, customs, codes, arts, and history shared by a given group of people and transmitted from generation to generation.⁹

Etymologically speaking, the word culture derived from French *culture* or directly from Latin *cultura* ‘growing, cultivation’, based on Latin *colere* ‘tend, cultivate’. In late Middle English the sense was ‘cultivation of the soil’ and from this (early 16th century.), arose ‘cultivation (of the mind, faculties, or manners)’¹⁰

Owing to this definition, the word culture refers always to the process of growing and cultivating. In other words, it often used to describe something refined.

In social anthropology, culture has been defined by Henry Pratt Fairchild¹¹. In his Dictionary of Sociology and Related Sciences, Fairchild defines culture as:

A collective name for all behaviour patterns socially acquired and transmitted by means of symbols, hence a name for all the distinctive achievements of human groups, including not only such items as language, tool-making, industry, art, science, law, government, morals and religion, but also the materiel instruments or artifacts in which cultural achievements are embodied and by which intellectual cultural features are given practical effects, such as buildings, tools, machines, communication devices, art objects.(80)¹²

The telling point of this definition is that, culture has a broad meaning. It presents not only the moral features, but almost all the ways of life of a given group of people.

⁹ Cooper, Pamela J., Carolyn Calloway-Thomas, Cheri J. Simonds, *Intercultural Communication: A Text with Readings* (Allyn&Bacon, Incorporated, 2007), p.6.

¹⁰ Oxford Advanced Learner’s Dictionary, 8th Ed., S.V. “culture”. Oxford University Press, 2010.

¹¹ Henry Pratt Fairchild (1880-1956) was a distinguished American sociologist. He was a sociologist who was actively involved in many of the controversial issues of his time. He wrote about race relations, abortion and contraception, and immigration.

¹² Berger, Arthur Asa. “The Meanings of Culture” *M/C: A Journal of Media and Culture* 3, no. 2(2000) <http://journal.media-culture.org.au/0005/meaning.php> Retrieved 22 December 2015.

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Furthermore, Hofstede goes a step further in defining what culture means. He put forward that culture *'Is the collective programming of the mind that distinguishes the members of one group or category of people from others'*¹³

In what he said, Hofstede believed that culture is a 'collective phenomenon'¹⁴ i.e. it is shared by a group of people¹⁵. Furthermore, he claims that culture is 'programming of the mind' that is to mean, it is not a voluntary process, but rather it is unconsciously happened.

From the aforementioned, it can be understood that culture in its global meaning refers to not only the moral features and principals but also to the physical characteristics shared by a group of people. In this vein, culture has several elements. In this research, it will be dealt with the most important elements of culture; Religion, Customs and Traditions, Language; Arts and Literature.

1.3.2 The Elements of Culture

So far, it is dealt with understanding the meaning of the concept of culture. As it has been stated above, culture has a set of ingredients. Amongst those ingredients one might distinguish between the visual culture such as Customs, traditions, art, and literature, and the other basic components of culture such as language and religion.

1.3.2.1 Customs and Traditions

Customs and traditions are very important elements in any culture. Customs and traditions are very close in their meanings. However, there are areas of difference. According to Eric Hobsbawm, customs are "what people do" and tradition is "the formalization of those actions with material things and artifacts".¹⁶

A custom, on the one hand, is a rule which is not written and is in practice since a long time and is inherited from our ancestors. It is anything which lots of people do, and

¹³ Hofstede, Geert, Hofstede Gert Jan, Minkov Michael *Cultures and organizations: Software of the Mind: Intercultural Cooperation and its Importance for Survival* 3rd ed. (New York Mc Graw Hill, 2010), p.6.

¹⁴ Ibid.

¹⁶ Hobsbawm, Eric, Ranger, Terance, *the Invention of Tradition* (Cambridge University Press, 1983), pp.2, 3.

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have done for a long time. Usually, people come from the same culture, country, time or religions behave the same way. If something is usually done the same way, you might say that is the "customary way" of doing things¹⁷.

A tradition, on the other hand, is a principle or belief passed down within a group or society with symbolic meaning or special significance which originated in the past. Tradition, thus, refers to beliefs or customs that are prehistoric, with lost origins, existing from time immemorial.¹⁸

Originally, the English word "tradition" comes from the Latin *traditio*, the noun from the verb *traderere* or *trader*¹⁹ (to transmit, to hand over, and to give for safekeeping); it was originally used in Roman law to refer to the concept of legal transfers and inheritance. Examples for traditions include holidays or impractical but socially meaningful clothes such as lawyer wigs or military officer spurs.

1.3.2.2 Language

Language is considered as the most important cultural element. There is no doubt that language is fundamental to communication and hence to any society's culture to rise. In reality, in any culture, kids learn language just as they learn about other aspects of their culture. Humans have a capacity for language that no other species possesses. Our capacity for language in turn helps make our cultural existence possible²⁰.

Language, of course, can be spoken or written. One of the most important developments in the evolution of society was the foundation of written language. Some of the ancient societies that anthropologists have studied have written language,

¹⁷ Thomas A. Green, *Folklore: An Encyclopaedia of Beliefs, Customs, Tales, Music, and Art*, Volume 1(ABC-CLIO, 1997), p.800.

¹⁸ How to Preserve Your Culture, Academia.edu, Accessed December 29, 2015.

http://www.academia.edu/9112473/How_to_Preserve_Your_Culture.

¹⁹ Congar, Yves *The meaning of Tradition* (Ignatius Press2004), p.9. Cited in Wikipedia, Retrieved 29 December 2015.

²⁰ Copy of Language and Culture, Retrieved 31 December 2015. <https://prezi.com/clrupxmwrq5w/copy-of-language-and-culture/> Retrieved 31 December 2015.

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while others do not, and in the remaining societies the “written” language consists mainly of pictures, not words.

It is generally accepted that language and culture are closely related. Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. In fact, Language provides us with many of the categories we use for expression of our thoughts. It is thus natural to assume that our thinking is influenced by the language that we use. In this vein, Brown(1994) argues that “*A language is a part of culture and culture is a part of language, the two are intricately inter woven so that one cannot separate the two without losing the Significance of either language or culture*”²¹.

1.3.2.3 Religion

Religion guide one’s beliefs and practices about existence, nature, and worship of a god or gods. It also provides a theistic code of morals for use in binding order in society and culture²². Religion often gives codes of behaviour for society and culture, such as the five prayers per day in Islam. Another example is giving back greeting while someone says “Assalamu Aalykoun”. All religions have values which guides to behaviour, such as do good, avoid wrong. All religions have the five human values, Truth, Right, Conduct, Love, Peace and Non-violence at their core. These are values which sustain the very core of family, home, society, nation, and world. In other words, religion sustains our culture.

Religion gives transcendental meaning and purpose, and often, a goal to aspire to when life is complete. Many cultures have bound themselves together in common at hey might all reach the goal of life in common, by providing those social structures which combine religion and man²³.

²¹ Brown H. D., *Principles of Language Learning and Teaching*. (Englewood Cliffs, New Jersey: Brace & World, 1994) p.165.

²² *Relationship Between Religion And Culture*, Religion Answers, [Accessed December 30, 2015, http://religion.answers.wikia.com/wiki/Relationship_between_religion_and_culture](http://religion.answers.wikia.com/wiki/Relationship_between_religion_and_culture).

²³ *How Has Religion Helped to Shape Society*, Religion Answers, [Accessed December 30, 2015, http://religion.answers.wikia.com/wiki/How_has_religion_helped_to_shape_society](http://religion.answers.wikia.com/wiki/How_has_religion_helped_to_shape_society)

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Society and Culture are bound together by codes of behaviour, and by tacit agreements to live together in harmony. Some cultures identified themselves by their Religion; i.e., their religion was the centre which held the culture together. Home, farming, relationships, marriage, birth and death, these are all common events in cultures; often these events have a religious significance²⁴.

1.3.2.4 Art and Literature

Both art and literature are important elements of culture since they give the visual images about that culture and society.

Art is generally understood as any activity or product done by people with a communicative or aesthetic purpose -something that expresses an idea, an emotion or, more generally, a world view. Although the definition of what constitutes art is disputed and has changed over time, general descriptions mention an idea of imaginative or technical skill stemming from human agency and creation²⁵.

As a component of culture, art is reflecting economic and social substrates in its design. It transmits ideas and values inherent in every culture across space and time. Its role changes through time, acquiring more of an aesthetic component here and a socio-educational function there. Art may be characterized in terms of mimesis -its representation of reality-, expression, communication of emotion, or other qualities. During the Romantic period, art came to be seen as "a special faculty of the human mind to be classified with religion and science"²⁶.

Until the 17th century, art referred to any skill or mastery and was not differentiated from crafts or sciences. In modern usage, where aesthetic considerations

²⁴ My English Learning Journey: The Influence of Religion on Society, *Myextraordinarylifejournal.blogspot.com*, Accessed December, 28, 2015, <http://myextraordinarylifejournal.blogspot.com/2011/06/influence-of-religion-on-society.html>.

²⁵ Maraviglia, Marilina, What Do we Really Mean by Art? ,*Smashing Magazine* , Accessed December, 28, 2015, <http://www.smashingmagazine.com/2010/07/what-do-we-really-mean-by-art/>

²⁶ Art - Oxford College, *Oxford.emory.edu*, Accessed December 29, 2015, <http://oxford.emory.edu/academics/divisions-degrees/divisions-courses/humanities/art/> .

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are paramount, the fine arts are separated and distinguished from acquired skills in general, such as the decorative or applied arts²⁷.

The oldest forms of art are visual arts, which include creation of images or objects in fields including painting, sculpture, printmaking, photography, and other visual media. Architecture is often included as one of the visual arts; however, like the decorative arts, it involves the creation of objects where the practical considerations of use are essential—in a way that they usually are not in a painting, for example. Music, theatre, film, dance, and other performing arts are included in a broader definition of art or the arts²⁸.

Literature, on the other side, is considered as the mirror of the society. Definitions of literature have varied over time; it is a “culturally relative definition”. In Western Europe prior to the eighteenth century, literature as a term indicated all books and writing. A more restricted sense of the term emerged during the Romantic period, in which it began to demarcate "imaginative" literature. Present-day debates over what constitutes literature can be seen as returning to the older, more inclusive notion of what constitutes literature. Cultural studies, for instance, takes as its subject of analysis both popular and minority genres, in addition to canonical works²⁹.

The concept has changed its meaning over time: nowadays it can enlarge to include non-written verbal art forms, and thus it is difficult to agree on its origin, which can be paired with that of language or writing itself. Developments in print technology have allowed an overgrowing distribution and proliferation of written works, culminating in electronic literature.

Historical literature shapes cultures of different time periods, depending on when it was written in comparison to the time of its settings. As an example, a piece of

²⁷ Art | Gothenburg Public Schools - Excellence is an Expectation, *Gothenburgswedes.org*, Retrived 29 December 2015, <http://www.gothenburgswedes.org/departments/jsh/art>

²⁸ Art 2 – Documents, *Documents. Tips*, Retrieved 29 December 2015, <http://documents.tips/documents/art-2-566dc28c8ee92.html>

²⁹ Wiki Literature - Connect News - Anything Is Possible, *Whoistampabay.com*, Accessed December 29, 2015, <http://whoistampabay.com/mirror/.w.wiki/Literature> .

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literature written about an event that happened in the past will shape cultures in the future. Therefore, literature reflects the culture of a specific period of time and also of a specific event.

In spite of the set of cultural elements, it can be found that in any society, nowadays, by the potential of globalization and technological development, a variety of cultural images can be seen. On the one hand, culture inherited from the ancestors, or simply put ‘cultural heritage’, on the other hand, culture caused by the process of globalization which refers to ‘modernity’.

1.4 Cultural Heritage and Modernity

This section is concerning with two different kinds of cultural images which include cultural heritage, on one side, and modernity, on the other side.

1.4.1 Cultural Heritage

By way of definition, cultural heritage refers to the ways of living developed by a society and inherited from generation to generation, including practices, customs, traditions, values and artistic expressions as well.

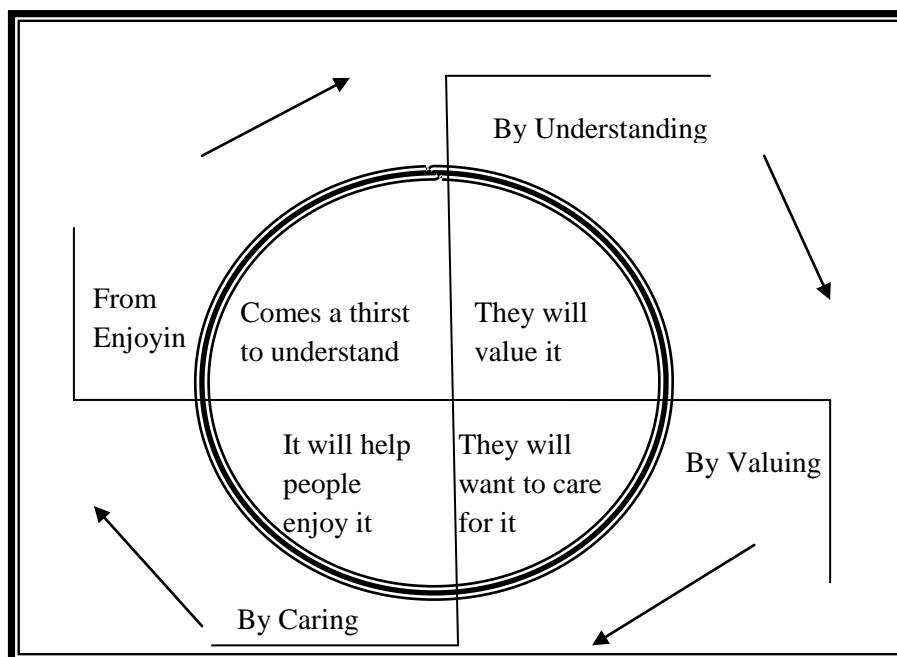
As an important part of culture, cultural heritage can be seen either tangible or intangible. Examples of tangible heritage including, buildings, landscape and artefacts. Intangible forms of heritage such as voices, values and oral history³⁰.

Simon Thurley (2005) provides us with a Heritage Cycle in which he gives an idea about making the past as part of the future. The cycle is presented as follow³¹.

³⁰ Adopted from ICOMS, *International Cultural Tourism Charter, Principles and Guidelines for Managing Tourism at Places of Cultural and Heritage Significance*. (ICOMS International Tourism Committee, 2002).

³¹ What is Cultural Heritage , *Cultureindevelopment.nl*, Retrieved January 04, 2015, http://www.cultureindevelopment.nl/cultural_heritage/what_is_cultural_heritage

Figure 1: Heritage Cycle



Source: Simon Turley, *Into the Future; our strategy for 2005-2010*. In Conservation Bulletin [English heritage] 2005.

From the cycle above, one can notice that cultural heritage passed through a set of stages. First of all, people try to understand it, as a result of understanding it, they will value it. By valuing it, people want to care for it as a basic part of their culture. Next, by caring for it people will automatically enjoy it. Finally, by enjoying it, this will push them to understand it very well.

After discussing the first cultural image i.e. cultural heritage as an important part of any culture, the next point sheds light on the other cultural image which is modernity.

1.4.2 Modernity

The concept of modernity according to art historian Charles Harrison refers to the social and cultural condition of those objective changes: the character of life under changed circumstances³². By this definition, he seems to be suggesting that the concept of modernity best describes the lived experience of such social and cultural circumstances – one's conscious awareness of, and ability to adapt to such rapid

³² Harrison, Charles, and Paul Wood. *Art in Theory, 1900-1990*, (Oxford, UK: Blackwell, 1993) , p.126

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change - and the effects these changes had on the individual, informing one's character. It was not simply a social experience but also a profound inner experience.

1.5 Conclusion

Chapter one was devoted to the review of the existed literature about globalization and culture. Its central aim is to throw light on the major and the most important concepts related to both globalization, as a process which significantly spreads in the recent years, on the one hand, and the concept of culture, as the image which characterized any people and any society.

The Maghreb, as an important part of the African continent, has specific cultural aspects which differ from country to country and from ethnic group to another. Chapter two below deals with the historical background of the area in terms of culture. In addition, light is thrown on the Maghrebi culture taking into consideration the diversity and the co-existed ethnic groups.

CHAPTER TWO

Maghrebi Culture and Its Features

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2.2 Historical Background

2.3 Features of Maghrebi Culture

2.3.1 Arts and Crafts

2.3.1.1 Arts

2.3.1.2 Crafts

2.3.2 Folklore

2.3.3 Religion

2.3.4 Languages and Dialects

2.3.5 Music and Music Festivals

2.3.5.1 Algerian Music Festivals

2.3.5.1.1 Timgad Music Festival

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2.3.5.1.3 Festival of the Rai in Oran

2.3.5.2 Moroccan Music Festivals

2.3.5.2.1 Fes Festival of World Sacred Music

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2.3.5.2.3 Mawazine Music Festival

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2.3.5.3.2 The International Festival of Jazz Music in Tabarka

2.3.5.3.3 International Festival of Testour (Malouf)

2.3.5.3.4 The International Festival of Symphonic Music at el JEM

2.4 Conclusion

2.1 Introduction

The present chapter attempts to reveal a historical background about the Maghreb¹ in terms of culture. Accordingly, it provides a general account about the different cultural images which exist throughout the North African area in general and in the Maghreb in particular. Henceforth, this chapter aims, on the one hand, to shed light on the Maghrebi culture throughout history i.e. moving from the prehistoric times to the colonial era and then to the post-colonial one, and to outline the existed cultural aspects in the Maghrebi countries on the other hand.

2.2 Historical Background

There is no doubt that Africa is a rich continent with its varied and manifold cultural aspects. This is, however, due to the fact that Africa is a mixture of tribes all of which have their own unique characteristics. This idea, thus, can also be extended to the Northern part of the continent (Map1). In other words, cultural diversity is a logical outcome which is the product of the various populations that today inhabit the northern part of Africa.

Maghrebi culture was namely revival after the independence of the countries constituting the northern part of the continent. Historically, regarding the different periods of colonized Maghreb went through, the Roman colonization left greater impact on one of the dominating African provinces i.e. Tripolitania² who became major producers of food for the Republic and the Empire, this generated much wealth in these places for their 400 years of occupation.³

Meanwhile, the modern Arabic Maghreb started since the early sixteenth century during the existence of Benu Watas Kingdom (1420-1554)⁴. Then, since the

¹ By 'Maghreb' we are referring to Tunisia, Algeria and Morocco, in contrast to the Union Maghreb Arab as regional political constellation which also includes Mauritania and Libya.

² Tripolitania or Tripolitania is a historic region and former province of Libya; it was a separate Italian colony from 1927 to 1934.

³ Princeton.edu, Accessed March 13,2016, <https://www.princeton.edu/~pswpc/pdfs/scheidel/010902.pdf>

⁴ Was a ruling dynasty of Morocco.

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beginning of the modern history, the Maghrebi Muslims lived a kind of regress in terms of dreams and ambitions towards Europe in general and Al-Andalus⁵ in particular. As a result, Maghrebi citizens changed the plan from attacks into defense from the attacks of Ottomans on the East, Spanish and Portuguese on the North. Because of that blockade, the Maghreb lived a relative isolation from the Islamic and Western Worlds. Under those circumstances, that siege has created borders which are still existed in the big Maghreb.

Furthermore, after the collapse of the Othman empire (1830) in Algeria, Tunis and Lybia and the disappearance of Spanish from Morocco, the Maghreb saw a new wave of colonialism from the French power which controlled Algeria for 132 years (1830-1962), Tunisia 75 years (1881-1956), than Morocco 44 years (1912-1956).

No one can neglect the fact that the above mentioned colonial periods which lasted for centuries had negative effects on cultural identity of the colonized countries. Hence, the post-independence process as to the efforts of rebuilding not only the northern part but also other parts, culture was seen an integral aspect of nation-building on the continent. In today's research, the major emphasis is put on the call for a much greater emphasis on the cultural dimension in all aspects of development.⁶

Moreover, the Europeans expressed a kind of superiority and a sense of mission towards the Africans. Besides, The French, as the main actor in the process of colonialism, were able to accept an African as a French citizen if he or she gave up their own culture and adopted the French one. Knowledge of the Portuguese language and culture and abandonment of traditional African ways defined one as civilized.⁷

Similarly, according to Kenyan social commentator Mwiti Mugambi who argues that "*the future of Africa can only be forged from accepting and mending the sociocultural present*"⁸. From Mugambi's perspectives, colonial cultural hangovers,

⁵ Al-Andalus, also known as Muslim Spain or Islamic Iberia, was a medieval Muslim territory and cultural domain occupying at its peak most of what are today Spain and Portugal, From Wikipedia. Accessed April, 19, 2016.

⁶ "Education and Culture in Africa's Quest for Development, African Union, 2005. (PDF). Retrieved October 14, 2015.

http://ocpa.irmo.hr/resources/docs/COMEDAFII_Unesco_EdCultRole-en.pdf

⁷ Khapoya, op. cit. p. 126

⁸ Ubani, Lumumba U. *Hospitality and Tourism Management in Africa*. (S.I. Xlibris Corp. 2012) p. xlii.

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pervasive Western cultural inundation, and aid-giving arm-twisting donors are, he argues, here to stay and no amount of looking into Africa's past will make them go away.

However, Maulana Karenga⁹ states:

Our culture provides us with an ethos we must honour in both thought and practice. By ethos; we mean a people's self-understanding as well as its self-presentation in the world through its thought and practice in the other six areas of culture. It is above all a cultural challenge. For culture is here defined as the totality of thought and practice by which a people creates itself, celebrates, sustains and develops itself and introduces itself to history and humanity.¹⁰

From Karenga point of view, African peoples have to create their own cultures that should be different from the colonizers' ones.

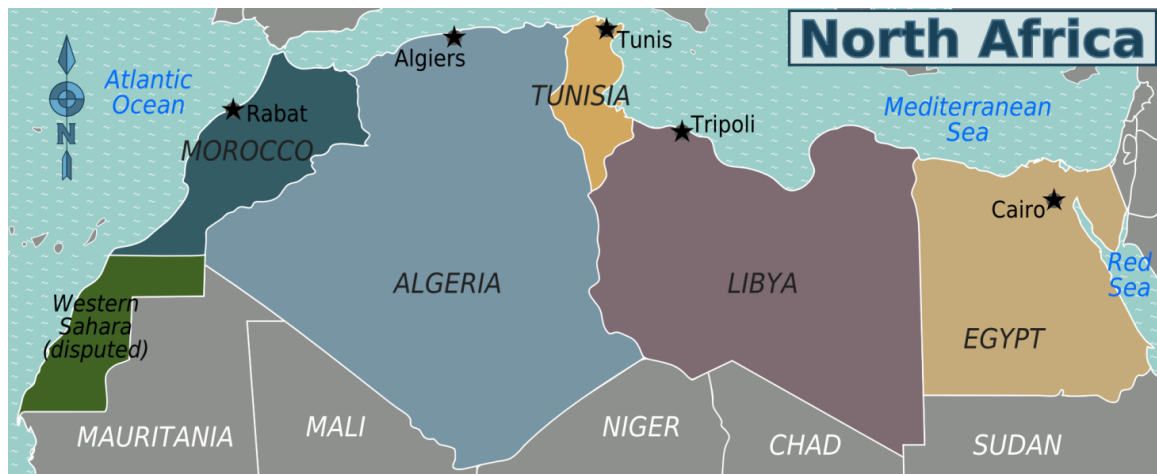
As a result for those demands the Maghreb has seen many changes in terms of culture. Despite the fact that all the Maghrebi countries are younger somehow in terms of independence, they have succeeded in establishing and taking place their own, yet influenced by the colonizer culture, cultural images.

⁹ Maulana, Karenga, *African Culture and the Ongoing Quest for Excellence: Dialog, principles, practice: An article from: The Black Collegian*, 1997, pp 160-163.

¹⁰ Lumumba U. *Hospitality and Tourism Management in Africa Ibid.*

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Map1 North Africa (2016)



Source:

https://upload.wikimedia.org/wikipedia/commons/1/14/North_Africa_regions_map.png

2.3 Features of Maghrebi Culture

The Maghreb is multicultural. Its cultures differ not only from country to another, but within the same country lot of different cultural images can be found.

2.3.1 Maghrebi Arts and Crafts

A remarkable range of artworks and crafts can be found throughout the three countries of the Maghreb.

2.3.1.1 Maghrebi Arts

Art of the Maghreb dates back to ancient times, it is a set of symbols and references which can be found in pottery and textiles combination, graphics and wooden ,leather works, jewelry, amulets and tattoos as well. Historically, Maghrebi art fuses indigenous Berber traditions with Arab, Jewish, Andalusian in addition to other European influences, particularly France.

In terms of art, the first impression any researcher engaging in the study of the Northern region of Africa is being distinguished by a mystical quality drawing on the region's symbols and signs that originate in pre-Islamic Berber motifs and a rich Islamic heritage introduced to the region by Arabs in the seventh century.

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Furthermore, Maghrebi artists have a huge reservoir of art. Their works have been influenced by the Fezzan¹¹ and Tassili¹² petroglyphs situated in Libya and Algeria. Additionally, the Neolithic paintings of Morocco are also present in the different publication. A good example of such influence is found in the engravings of Tunisian artist Gouider Triki (born 1949) with proposals of the heavenly found in antiquated rock depictions.

In the same line with what has been said above, the different traditional signs and symbols were also used in a variety of works as a metaphor for colonial policies that imposed foreign languages and cultures and the subsequent curtailment of liberties in the postcolonial era. An innovative talk of signs frequently undermines, disturbs, and subverts the judicious decree of dialect that has turned into a taboo medium with the expectation of complimentary expression. For instance, letters tackle new importance in the work of Algerian craftsman Rachid Koraïchi (conceived 1947), who attracts on verse a unintelligible Arabic script utilizing reverse mirror symbolism; having fled mistreatment in Algeria, Koraïchi transforms the letters in order into an image of challenge.

However, Koraïchi and other Maghrebi specialists investigate the formal measurement of signs, images, and the Berber letters in order, summoning their stylish qualities, utilizing them as a part of basic structures or developing their enchanted properties by combining new images from old structures.

Similarly, Islamic architecture flourished in the Maghreb, where the earliest examples reflected in Fez, Kairouan, Meknes and Algiers. With the exception of Morocco and to a large extent of Tunisia, Algeria, and by the mid-sixteenth century, Islamic art centers were stationed in non-Arab countries. For instance, in the twentieth century, however, traditional Moroccan manufacturer known as *maâlem*¹³, continued

¹¹ Fezzan or Phazania is the Southwestern Region of modern Libya. From Wikipedia Accessed April, 19, 2016.

¹² Is a mountain range in the Algerian section of the Sahara Desert. From Wikipedia, Accessed April, 19,2016.

¹³ Teacher in Arabic.

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to maintain the heritage character distinct ways that old stand-dye which had been affected by Andalusian architecture.¹⁴

On the whole, Maghrebi art is characterized by a mystical quality stand out in the signs and symbols that date back to the period before Islam with threads barbaric Islamic heritage art when the Arab invasion in the seventh century.

2.3.1.2 Maghrebi Crafts

North Africa is a crafty bunch since crafts or traditional industries in the Maghreb are considered as civilized products for thousands of years from the interaction between generations and communities, it is an original component for the Maghrebi historical civilization, especially in the technical incising, it is a balance stock of life experiences, and the self-potential products. Most of the traditional industries are reflected in weaving, pottery, rugs and mats...etc.

Maghrebi countries are similar in many different crafts because of the factors that affect the common culture. One of the widespread craft in the big Maghreb is porcelain which takes a big part in the traditional products such as traditional saucers, Tajine, marble...etc. In addition, there exists another well-known craft in the Maghrebi countries is the copper industry which is basically centered in Morocco, it is based on the industry of jugs, traditional trays and griddles.

Moreover, other well-known handicraft is found in the Maghreb such as textile industry which relies mainly on the swung of *Djellaba*¹⁵, *Hayek*¹⁶, *Djabadour*¹⁷, *Kaftan*¹⁸ which are very traditional dresses. Furthermore, the Maghreb craft is known by the leather industry, it is based on animal's skins, which is the main source on shoemaking, traditional handbags, straps and hats.¹⁹

¹⁴ الجرائر : فن المغرب الغابر - Arabic blog | By Algeria Channel, Algeria.Com, 2016. Accessed April 19, 2016. <http://www.algeria.com/arabic/blog/algeria-the-lost-art-of-the-maghrib/> (Translated)

¹⁵ It is a Moroccan, long loose-fitting unisex outer robe with full sleeves, From Wikipedia (Accessed April, 21,2016)

¹⁶ It is a female garment worn in North Africa, a rectangular white cloth covering the whole body, From Wikipedia (Accessed April, 21, 2016).

¹⁷ It is a traditional Maghrebi clothes composed of two pieces originated from Morocco.

¹⁸ A kaftan or caftan is a variant of the robe or tunic, versions of which have been worn by several cultures around the world for thousands of years. (Accessed April, 21, 2016).

¹⁹ Mikdadi, Salwa. "The Magic of Signs and Patterns in North African Art." In *Heilbrunn Timeline of Art History*. New York: The Metropolitan Museum of Art, 2000-. http://www.metmuseum.org/toah/hd/nasp/hd_nasp.htm (October 2004) Accessed March 13, 2016.

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In addition to arts and crafts, folklore is also amongst the traditional activities which are spread throughout the Maghreb.

2.3.2 Maghrebi Folklore

Folklore is considered as a significant part of cultural heritage. In the same vein, Arthur Palmer Hudson supports this idea as the title of his book *Folklore Keeps the Past Alive* (1962) shows.²⁰

The cultural traditions of the Berber and Arabs of North Africa are rich in this type of innovative oral literature. Although at a diminishing level of patronage, the local folklore has witnessed a kind of colonial assault. Also, North African folklore differs from region to region, and each tells a unique story.

Despite the fact that oral literature is not as widespread as written works, storytelling remains one of the most common forms of education and entertainment in the Maghreb. According to some historians, mothers have a big role in storytelling and the transmission of culture to the next generation.

Through nighttime family stories, women help in the formation of imageries that are often presented in modern literary writings. As recently as the 1970's and 1980's — i.e., at the time before televisions became widespread — the expert nomad storytellers (hakawati)²¹ frequented the open markets summoning their gathering of people by the tap of drums.

Storyteller's topics are diverse, and they carefully determine their choice of topics in the same manner as a schoolteacher plans classroom instruction. Much of the folklore has connections with the good and bad spirits (djinn) and the casualties of evil eye.²²

Many aspects of Berber-Arab folklore have been integrated with mainstream written literature and historiography. A good example would be *The Legend of the*

²⁰ Hudson, Arthur Palmer. *Folklore Keeps The Past Alive*. (Athens: University of Georgia Press 1962) p viii.

²¹ Storyteller in Arabic

²² Njoku, Raphael Chijioke, *Culture and Customs of Morocco*, (Westport, Conn.: Greenwood Press 2006) p41

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*Kahina, A North African Heroine*²³ by Abdelmadjid Hannoun. This legend of Berber starting point, which has been refashioned and recreated to suit differing purposes, delineates what number of parts of the indigenous old stories have been effectively joined into the standard historiography.²⁴




After dealing with the oral and traditional cultural components of the Maghrebi region, it seems useful to shed light on the basic ones, among them the religious activity.

2.3.3 Maghrebi Religion

Although Islam is the dominant religious thought in the region, there are some minorities who transferred to Christianity as well as other religions such as Judaism.

Table 2.1 below summarizes the percentages of religions vis-à-vis the total of populations of the three countries of the Maghreb.

Table 2.1 Religions of the Maghrebi Populations (2013)

Country	Islam % of Total population	Christianity % of Total Population	Other Religions % of Total Population
 Algeria	99	1	0
 Morocco	98.7	1.1	0.2
 Tunisia	98	1	1

Source: *The World Factbook*. Cia.gov. Retrieved on 2013-07-28. Cited in Wikipedia (Accessed April, 21, 2016)

From the table above it can be seen that Islam is obviously the widespread religion of the area with (98.57%) of the total of the inhabitants. Historically, this domination caused by the Islamic conquests to the Maghreb. On the other hand, other

²³ Abdelmajid Hannoum, *Colonial Histories, Post-Colonial Memories*. (Portsmouth, NH: Heinemann, 2001)

²⁴ Ibid. p42

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small minority religions, such as Christianity²⁵ (1.03 %) and Judaism²⁶ (0.2 %), are tolerated and neglected to a certain degree.²⁷

On the whole, the predominance of Islam in The Maghreb is a product of history, environment, government, and society. Throughout the centuries, Islam has interacted with both the indigenous Berber belief systems and elements of pre-Islamic, that are Christianity and Judaism, all of which combining to produce the distinct form of Islam in practice today.²⁸

Yet, the region has witnessed a set of disputes among many religious sects inside Islam itself. Despite the fact that Muslims of the Maghreb follow the Sunni-Al Maliki Doctrine after Malik Ibn Anas²⁹, many religious doctrines are existed throughout the area. Examples of those sects include: Amazigh Ibadis³⁰ in Algeria and Tunisia; Sufi tariqa which includes *Shadhiliyya* which is named after Abu al-Hasan al-Shadhili³¹; the *Qadiriyya* after ‘Abd al-Qadir al-Jilani³²; the *Jazuliyya* after Muhammad ibn Sulayman al-Jazuli³³ and many other Sufi sects in Algeria and Morocco.

As it has been seen earlier, Islam is the dominant religion in the Maghreb. Undoubtedly; this religious activity affects the whole cultural image of the region, especially the linguistic one.

²⁵ According to *Oxford Advanced Learner's Dictionary* it refers to the religion based on the person and teachings of Jesus Christ, or its beliefs and practices.

²⁶ According to *the Merrian Webster Dictionary* it is a religion developed among the ancient Hebrews and characterized by belief in one transcendent God who has revealed himself to Abraham, Moses, and the Hebrew prophets and by a religious life in accordance with Scriptures and rabbinic traditions.

²⁷ Njoku, 2006 ,21.

²⁸ Ibid 36.

²⁹ His full name was *Abu Abdullah Mālik ibn Anas ibn Mālik Ibn Abī ‘Āmir Ibn ‘Amr Ibnul-Hārith Ibn Ghaimān Ibn Khuthail Ibn ‘Amr Ibnul-Haarith* (711–795 CE).

³⁰ After ‘AbdulLāh ibn Ibād of the Banu Tamim.

³¹ Abu al-Hasan ‘Ali ibn ‘Abd Allaah ibn ‘Abd al-Jabbaar al-Hasanī wal-Husaynī ash-Shadhili (1196 -1258 AD).

³² Al-Sayyid Muhiyudin Abu Muhammad Abdal Qadir Al-Jilani Al-Hasani Wal-Hussaini (1078-1166 AD).

³³ Abu Abdullah Muhammad ibn Sulayman ibn Abu Bakr al-Jazuli al-Simlali (died 1465 AD).

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2.3.4 Maghrebi Languages and Dialects

Language is considered as the foremost determinate of ethnicity even after centuries of miscegenation. In the countries of Maghreb there are three main languages which are Arabic, Berber or Tamazight, as well as French.³⁴

Arabic is the official language spoken by more than 70 percent of the inhabitants of the Maghreb, meanwhile the Berber speakers make around 30 percent of the population.

In contrast, French, as the language of the ex-colonial, is the main language of business, affaires, government, and global relations. In doing so, the educational systems reserve an important place for the teaching and learning of the French language to promote communication and interaction with the non-Arab world.³⁵

Historically, Arabic, as the dominant language was firstly brought to North Africa by the enlargement of Islam by 647 AD at that time it displaced Berber only in some of the principal cities, but with the conquests of various nomadic tribes such as *Banu Hilal* and *Banu Sulaym*, by 1050 AD because of the civil war in the Fatimid empire, it became the main language of most of North African area.

Throughout North African history, many dialects of Arabic have been influenced by contact with Berber, and many Berber loanwords are found in almost all dialects. From the late middle ages up to the Nineteenth century, war and trade led to significant effect from Spanish, Italian, and other Mediterranean Romance languages. Yet, many of these loanwords were later replaced by French ones.

Under Ottoman rule, a small number of Turkish words were introduced into most urban dialects. Meanwhile, the strongest foreign influence on modern North African-Arabic is French from which, by the effect of the colonial era, it has absorbed a huge number of words including not only technological terms, but also some words which are familiar with native synonyms that exist. As a result of universal education and the media, there has also been a slow but steady growth in borrowings of Modern Standard Arabic terminology, especially in political terminology.³⁶

³⁴ Ibid 7.

³⁵ Ibid.

³⁶ Description of Algerian Arabic, Archive.org, Accessed March 11, 2016
https://archive.org/stream/rosettaproject_arq_detail-1/rosettaproject_arq_detail-1_djvu.txt

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The linguistic diversity which is existed in the Maghrebi countries led to the diversity of the spoken arts as well. As a result, a musical variety is also founded.

2.3.5 Maghrebi Music and Music Festivals

Located between East and West drawing upon Africa, Europe, and the Middle East, The Maghreb is known by its specific music style, on the one hand, and its landscape and historical monuments and status on the other hand, which makes it a favourite place for organization of many music festivals.

Throughout the Maghreb there are numerous contemporary, classical and modern music styles. The obtaining of political independence between 1957 and 1962 in the North African countries led to the development of local styles of music.

To begin with, an Arab-Andalusian urban music tradition, originating in the 9th Century C.E from Baghdad and transplanted to Southern Spain, was brought to the Maghreb by Muslim and Jewish refugees in the period between 10th to the 15th centuries³⁷. Also, some region of the Maghreb, Algeria for instance, has in the past few decades produced a popular vocal music in which many instruments are used called Rai³⁸. Furthermore, Sub-Saharean culture has been brought to the Maghreb centuries ago by slaves, known as Gnawa, who acted as healers and played with large lutes called *gimbri* or *sintir*³⁹, drums, and metal castanets.⁴⁰

Music, without doubt, is a part of the history of Berber culture in North Africa. Basically, Berber music is known for its use of folklore in addition to the use of special scales and rhythmic patterns which include pentatonic music and African rhythms as well. As the Berber people are the original inhabitants of the Middle Atlas region, their language, Tamazight, and their music style, are different from that of the Arabs and of the Gnawa. This music style is kept alive by travelling musicians who

³⁷ Randel, Don Michael. *The Harvard Dictionary of Music*. (Cambridge, Mass.: Belknap Press of Harvard University Press. 2003). p19.

³⁸ It is a form of folk music that originated in Oran and Aïn Témouchent, Algeria from Bedouin shepherds, mixed with Spanish, French, African and Arabic musical forms, which dates back to the 1930s.

³⁹ It is a three stringed skin-covered bass plucked lute used by the Gnawa people.

⁴⁰ Randel, 2003, Ibid

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performed at weddings and other social and ceremonial occasions⁴¹. The loutar⁴² is among the diverse instrumentation found in Berber music, which also includes *bagpipes*⁴³, *oboes*⁴⁴ and *bandir*⁴⁵.

Many other musical genres existed in the Maghreb amongst them it can be stated the following: Shaabi music; Badawi music; Chawi music; Hawzi music and Malouf music.

So far it has been dealt with the major musical styles which are found in the Maghreb. As a result, this diversity led to the establishment of many music festivals which are frequently organized in many part of the region.

2.3.5.1 Algerian Music Festivals

Algeria, as one of the extensive nations of The Maghreb hosts each year international cultural events and music festivals. Below are some of the top music festivals which are held in Algeria.

2.3.5.1.1 Timgad Festival

Timgad ⁴⁶ during the Roman Empire was a legendary colonial city founded by the Emperor Trajan⁴⁷ around AD 100. Nowadays, the ruins of this ancient city have been well-preserved in time, with the view being inconceivably excellent and amazing. Today, the ancient town is located in the eastern province of Banta and for the past 38 years the International Music Festival of Timgad has been invited into the locale. Yearly, the celebration takes place every July and lasts for a week with world-

⁴¹ Berber Music of Morocco and the Middle Atlas | Alwan for the Arts, Alwanforthearts.org, Accessed March, 14, 2016, <http://www.alwanforthearts.org/event/282>

⁴² A four-stringed skin-faced lute.

⁴³ Are a class of musical instrument, earphones, using enclosed reeds fed from a constant reservoir of air in the form of a bag.

⁴⁴ Are a family of double reed woodwind musical instruments. The most common oboe plays in the treble or soprano range.

⁴⁵ Wooden frame drum.

⁴⁶ Called Thamugas or Thamugadi in old Berber.

⁴⁷ *Imperator Caesar Nerva Traianus Divi Nervae filius Augustus*(53117 AD), was Roman emperor from 98 AD until his death in 117 AD.

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renowned artists over a wide range of types, international and local, spreading their voices in this enchanting location.⁴⁸

2.3.5.2 International Festival of Andalusian Music

This festival is yearly held in Algiers, exactly in December. Throughout the days of the festival a lot of musical nightlives are animated by a set of Andalusian artists from the Maghreb, Arab countries, and from Spain.

2.3.5.3 Festival of the Rai in Oran

Rai Festival of Oran is an annual event held every August aiming to celebrate the popular Algerian music genre which is the rai. Since 2008 the festival has been displaced in the city Sidi Bel Abbes, instead of Oran, for political reasons. With a mix of Western rock and Arab rhythms, this festival attracts all generations in an annual event with more than 50 different artists.⁴⁹

On the whole, many music festivals are organized in Algeria. Tables 2.2, 2.3 and 2.4 bellow group the well-known International, national, and local ones:

Table 2.2: International Music Festivals of Algeria

Festival Name	Place of organization	Period of organization
Timgad Festival	Batna	July
Festival of Malouf	Constantia	July
Festival of Music Genawi	Algiers	July
Djemila Festival	Setif	August
Andalusi Music festival	Algiers	December
Maghrebi Festival of Andalusian Music	Algiers	December
Festival of Jazz Music	Constantina	May

Source: <http://www.m-culture.gov.dz/mc2/ar/festival2.php> Accessed March, 15, 2016.

⁴⁸ *The Best Festivals In Algeria*, The Culture Trip, Accessed March, 15, 2016. <http://theculturetrip.com/africa/algeria/articles/the-best-festivals-in-algeria/>

⁴⁹ Ibid

Table 2.3: National Music Festivals of Algeria

Festival Name	Place of organization	Period of organization
National Festival of Andalusian Music – Malouf-	Constantina	April
National Festival of Shaabi Music	Algiers	October
National Festival of the song Bedouin and folk poetry	Tissemsilet	November
National Festival of Rai Music	Oran	August
National festival of Hawzi Music	Tlemcen	June
National Festival of Sanaai Music	Tipaza	May
National Festival of Gnawi Music	Bechar	May

Source : **Ibid.**

Table 2.4 Local Music Festivals of Algeria

Festival Name	Place of Organization	Period of Organization
Local Festival of M'zabi Music	Ghardaia	May

Source: **Ibid.**

From the tables above it can be seen that Algerian culture in general and music in particular is a variety of genres and styles. These celebrations, undoubtedly, are an obvious evidence that Algerian cultural heritage is still exist and known in the international arena.

2.3.5.1 Moroccan Music Festivals

On the western part of the Maghreb, Morocco, as a touristic country, guests each year many musical celebrations, in this part it is dealt with the well-known music festivals which are held in many provinces throughout Morocco.

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2.3.5.2 Fes Festival of World Sacred Music

This awesome profound celebration, held yearly in Fes, permits the gathering of people to meet spinning dervishes from Iran and in addition spiritualists, vocalists and artists from all around the globe. Simultaneously, a celebration praising the neighborhood society of Fes is held. Both celebrations permit guests a brilliant knowledge into conventional life in the old walled city. Taste some mint tea; appreciate Sufi droning and obviously all that delightful Moroccan nourishment.⁵⁰

2.3.5.3 Essaouira Gnawa and World Music Festival

It is a music festival based on the traditions of Gnawa music .This festival groups musicians from all over the world. This annual has been held for a decade in the picturesque town of Essaouira⁵¹.Gnawa music is a combination of acrobatic dancing and music. Its origins based on a mixture of Berber, African and Arabic songs, religious traditions and dance.⁵²

2.3.5.4 Mawazine Music Festival

Mawazine⁵³ is a music festival that takes place each year in the capital province of Rabat, gathering many international and local music artists. This celebration is directed by Mounir Majidi, who is the individual secretary of the Moroccan King Mohammed VI. Likewise, Majidi is the author and president of "Maroc Culture" the social establishment which arranges Mawazine and different occasions.

2.3.5.2 Tunisien Music Festivals

Despite the fact that Tunisia is the smallest country of the Maghreb in terms of surface, many music celebrations and festivals are held throughout its provinces.

⁵⁰ Morocco Festivals and Events, About.com Travel, Accessed march, 16, 2016.
<http://goafrica.about.com/od/morocco/tp/Morocco-Festivals-And-Events.htm>

⁵¹ Is a port city and commune in Morocco, capital of the province of Essaouira, in the Marrakech-Safi area. It is located at the edge of the Atlantic Ocean.

⁵² Ibid.

⁵³ Rythmes In English

2.3.5.2.1 International Festival of Carthage

It is an annual festival which takes place during July and August since 1964 in the antique theater in the coastal city of Carthage. This event is intended as Tunisia's premier international music and arts festival; it is featured by its components which include examples of fusion between local, traditional forms of music and dance and more mainstream, international styles. Particular instances include forms of Tunisian music mixed with jazz. Furthermore, many traditional and artistic rituals are practiced, including international theatre and ballet performances in the Roman amphitheater.⁵⁴

2.3.5.2.2 The International Festival of Jazz Music in Tabarka⁵⁵

Tabarka Jazz Festival is a yearly celebration of music occurring in July and August, since 1970. The town of Tabarka wakes up to the hints of jazz from around the world. It had been running subsequent to 1973 and has included the absolute most well-known performers, for example, Billy Paul, Nougaro and Ahmad Jamal. This celebration pulls in Jazz fans from all over Tunisia and the world.⁵⁶

2.3.5.2.3 International Festival of Testour (Malouf)

This festival has been created to savor Arab music known as Malouf, which has become hugely popular since it reached the country by the end of the 15th Century. This festival takes place in Testour⁵⁷ during July. Standard Malouf performances, workshops and exhibitions are took place which aim to educate visitors and guests on the origins and style of this form of musical genre.⁵⁸

⁵⁴ Tunisia's Festivals, Tour In Tunisia | transfer | excursion | tour | private tour | tunisia tour |Accessed March, 16,2016. <http://www.tourintunisia.com/tunisia-music-festivals/>

⁵⁵ Also called Tbarga by locals is a coastal town located in north-western Tunisia,

⁵⁶ Top 20 Festivals In Tunisia, Tunisia | TourismTunisia.com, Accessed March 16,2016. <http://www.tourismtunisia.com/festivals-in-tunisia/>

⁵⁷ Is a small town located in the north of Tunisia.

⁵⁸ Top 20 Festivals In Tunisia. Ibid.

2.3.5.2.4 The International Festival of Symphonic Music at el JEM

The International Festival of Symphony Music at El Jem was firstly established in 1985 with drawing both universal entertainers and guests to the range. The celebration draws numerous Tunisian and going by music significant others to Thysdrus⁵⁹. Exhibitions of a portion of the finest traditional works set in the light lit surroundings of the best-saved Roman amphitheater on the planet⁶⁰.

Due to the significant number of the celebrations which are yearly held in the region, thousands of guests from around the world are yearly shifted toward the Maghreb for the purpose of attending the different music festivals which are animating by a lot of famous local, oriental and occidental artists.

2.4 Conclusion

The present chapter reviews the different Maghrebi cultural images. It has been found that the Maghrebi countries have a very deep and rich culture due to their great civilizations and history which played a major role in the cultural components and features. Linguistically, the Maghreb is characterized by Arabic as the official language and French as the second language, in addition to many different dialects that are well spread throughout the three countries (Tunisia, Algeria and Morocco). Religiously speaking, the majority of Maghrebi inhabitants share the same religion which is Islam, in addition to some Christian and Jewish minorities. Artistically, the Maghreb is known by its own and specific activities which compromise crafts, folklores, oral literature, traditional cloths and dances. Finally, in terms of music, the Maghreb region is known by its specific and miscellaneous musical genres and activities where many annual music festivals are held.

Despite its specificity and diversity in terms of culture, the Maghrebi culture has witnessed many changes due to the globalization process in general and the media in particular.

⁵⁹ Thysdrus is near El Djem. It was one of the main Roman cities in Berber Africa. It was the center of the olive oil production in Africa proconsular is (actual north-central Tunisia).

⁶⁰ International Festival of Symphonic Music | Tunisie Tunisia, Accessed March 16, 2016. <http://en.tunisientunisie.com/events/international-festival-of-symphonic-music/>

CHAPTER THREE

The Effects of Globalization on the Maghrebi Culture

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3.3 Pros and Cons of Globalization on Maghrebi Culture

3.3.1 Positive Impacts

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3.1 Introduction

This third chapter attempts to outline the different areas of impact of globalization on the Maghrebi culture. Also, it sheds light on the negative and positive influences of that process on the Maghrebi culture. Furthermore, it is an attempt to portray the different challenges that the Maghrebi culture faces under the world order and making suggestions as well. Hence, globalization can be considered as a double-edged sword with different positive and negative influences.

3.2 Areas of Impact

The discourse regarding the effects of globalization on cultural diversity is receiving much debate and criticism. Evidently, technology plays a vital role in dissolving international boundaries and opens cultures to a whole new arena, causing effects on the indigenous culture. Cultural globalization has a great and special impact on the cultural identity. In other words, the strongest and well spread culture conquers the weakest ones which is known by the cultural invasion or the cultural imperialism¹.

Globalisation has influenced many aspects of human activity, particularly the cultural identity. Regarding the Maghrebi culture, a set of notable changes have taken place throughout the last few decades. Those changes are clearly seen in religion, language, music, art and crafts, clothing style, cuisine and food, television and cinema, tourism, as well as education.

3.2.1 Religion and Traditions

Globalization refers to the spread of ideas, customs, institutions, and attitudes originated in one part of the world throughout the globe. In fact, lot of these aspects are usually Western in origin. Besides, much of globalization is related to the western thoughts or modernization which is a set of behaviors and beliefs which contradict traditional society. Globalization is seen as a major threat to tradition. Where religion

¹ It is the practice of promoting and imposing a culture, usually of politically powerful nations over less potent societies. From Wikipedia Accessed April, 28, 2016.
https://en.wikipedia.org/wiki/Cultural_imperialism

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is far more traditional in its practice, the defence of religion also conflicts with the acceptance of modernization. It is also important to remember that Islam is a religion with its own set of laws and a claim to provide the proper order for society. Therefore, globalization brings oppositional elements to Islam in the region of Maghreb. A good example of tradition, in the Maghreb the family gathered around one table at home to eat, but globalization supported fast food and eating out doors this created space between the family's members. Another example, in Islam religion the *hijab*² is obligatory for woman, but under the globalization process many Muslim women started wearing just like western women.

As a result of the affection of Islam by the globalization process, Arabic identity has been partly influenced too.

3.2.2 Language

Despite the fact that language has been and is still affected by the colonizer culture, we can easily notice that it has also been affected by the globalization process, too. Firstly, as a part of Arab world, it is clearly observed that Maghrebi people lost this feature by the use of both French and English languages in all sides. A lot of instances could be given, in the Maghrebi daily conversations, people use a mixture of Arabic and foreign words, most of them are from French such as Allo, Bonjour...Etc.Also, in shops, magazines and supermarkets, almost all the advertisements are in French. Besides, in some regions whose citizens speak other dialects, we find that people are interacting whether with their mother tongue or in French, such as in Tizi Ouzou in Algeria where they rarely use Arabic.

In addition to the moral cultural aspects, the visional aspects have seen also many impacts by the means of globalization. Two of the obvious aspects which have been strongly changed in the past few decades in the Maghreb are arts and music.

² It is a veil that covers the head and chest, which is worn by Muslim women. From Wikipedia, Accessed May 09th, 2016. <https://en.wikipedia.org/wiki/Hijab>

3.2.3 Art

In the field of arts, the process of globalization has had an impact on the practice of artistic works throughout the Maghreb. First of all, thanks to the modernization of infrastructures and the access to the global technological network that has allowed to a fertile exchange of knowledge and creative practices among artists worldwide, the architecture of the cities as well as governmental buildings has been changed. As a result of that, a lot of new cities have been built with western resemblance rather than Islamic and Andalusian architecture. Also, we can find that a set of artists thanks to internet and social media have succeeded in spreading their artistic works and making advertisement and, as a result, Maghrebi art has become globally known.

Music as the arts has been affected by the cultural globalization. Thus, Maghrebi music had seen a set of changes.

3.2.4 Music

Maghrebi Music does not ride out from globalization and its impact. Undoubtedly, it is completely derailed with its characteristics. In fact, Maghrebi music knows lot of progress because of the affection by the westerns and globalization throughout satellites, TV, and means of communication, that impact is a weapon with two edges. Firstly, it contributed in the disappearance of some musical types such as *Andalusian*, *EL houzi*³, Moroccan *Tabourida*⁴, Tunisian *Malouf*⁵ and *Alaoui*⁶ in Algeria, as a result that was a main reason in the disappearance of some musical instruments like *Gombri*, *Ghayta*, *Gasba* and *Bandir*. Secondly, on the other edge of the impact, it plays an important role in the development of other musical styles after it

³ Haouzi or Hawzi is a popular musical genre of Algeria. It derives from Gharnati which is the Arab-Andalusian repertoire of the school of Tlemcen. From Wikipedia, Accessed May 9, 2016. (Translated).

<https://fr.wikipedia.org/wiki/Houzi>

⁴ Specific to the Greater Maghreb, Tbourida is a traditional and popular equestrian art. Widely practiced in rural areas to celebrate national and religious holidays, it is part of the national cultural identity. Accessed on May, 9, 2016. (Translated from French).

<http://www.frmse.ma/section/disciplines/tbourida:16.html>

⁵ It is a type of Andalusian classical music of the Maghreb. From Wikipedia, Accessed on May 9, 2016.

<https://en.wikipedia.org/wiki/Malouf>

⁶ Bedouin Algerian musical genre.

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is led to the cosmopolitan level such as *Rai* style which became one of the most popular musical types that competes other universal types like Rap and Jazz. Additionally, it gives the opportunity to the Maghrebi world to discover some new developed musical instruments such as piano and guitar. Similarly, cultural globalization creates a kind of musical pluralism diversity in Maghrebi countries that joined the race with other original types such as Rap.

In addition to music, other sides of Maghebi culture have been clearly affected by the globalization process such as cuisine and food.

3.2.5 Cuisine and Food

Cuisine is an important aspect of the Maghrebi culture that has been developing for centuries. It is universally known and considered as one of the best in the world. Like other cultures, Maghrebi cuisine has been affected by the process of globalization. First of all, the Maghrebi are witnessing rapidly increasing obesity rates across the countries as they are turning to plates like McDonald's⁷ instead of the traditional ones which are known as the phenomenon of McDonaldization⁸. Another example would be the Kebab⁹ which is traditionally a type of sandwich made of lamb meat stuffed into either Turkish bread or pita bread with onions, lettuce, tomatoes, sauce and is sometimes served with fries. This sandwich has become very popular among the Maghrebi people. Furthermore, Spaghetti¹⁰, which is an Italian dish, became as an important part of Maghrebi's daily meals. Along the same line, throughout the Maghreb it has also been appeared several items of a more traditional fare on the everyday menu. For instance, many new beverages such as Coca-Cola,

⁷ Any of a large group of US fast food restaurants in many countries of the world. The company established in 1955 by Ray Kroc, S.V. « Mc Donald's », Oxford Advanced Learner's Dictionary, 8th edition. Oxford University Press, 2010.

⁸ McDonaldization is a term used by sociologist George Ritzer in his book *The McDonaldization of Society* (1993). He explains that it becomes manifested when a culture adopts the characteristics of a fast-food restaurant.

⁹ From Arabic kabāb, partly via Urdu, Persian, and Turkish, S.V. « Kebab », Oxford Advanced Learner's Dictionary, 8th edition. Oxford University Press, 2010.

¹⁰ Pasta in the shape of long thin pieces that look like string when they are cooked, S.V « Spaghetti », Oxford Advanced Learner's Dictionary, 8th edition. Oxford University Press, 2010.

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Pepsi and other products that have long been associated with the American chain, have become as an important parts of the Maghrebi menu.

On the whole, Maghrebi cuisine and food have been strongly affected by the process of globalization with the appearance of new meals and dishes originated from other countries from around the world such as Hamburger, Hot-Dog, Sandwich, Kentucky, Fried Chicken and Pizza.

Cuisine is not the only cultural aspect that has been affected by the globalization process, the way the Maghrebi people dress has been affected too.

3.2.6 Clothing Style

Originally, the Maghrebi clothing style is composed of many traditional clothes. Many examples of those clothes include *Hayek*, *Djellaba*, *Bornoss*, and *Aamama*...etc. However, this fashion has been strongly affected by the modern global fashion styles. First of all, due to the open market the Western countries have successfully disseminated their fashion. In a connected global world, American and European fashion styles are readily observable around the world. Typically, the Maghrebi fashion style has been changed as people have been influenced by the Western style. Throughout the Maghreb, pants, T-shirts, hats, shoes, skirts and shirts with American and European standards replaced the traditional fashion. As a result, a set of fashion trends have appeared many decades ago. Many examples for those trends include, H&M, Levi's¹¹, Pierre Cardin¹²...Etc., as very popular trends that now have stores throughout the five continents and their styles are becoming widely-worn everywhere.

All in all, Maghrebi fashion style has been significantly affected by the phenomenon of globalization. These changes are clearly seen in the modern clothing styles which have influenced by the Western style on the one hand. On the other hand, many traditional clothes have disappeared.

¹¹ A US trend of jeans (= trousers/pants made of denim), S.V « Levi's » Oxford Advanced Learner's Dictionary, 8th edition, Oxford University Press, 2010.

¹² It is a trend of clothes named after its founder a French fashion designer.

Another aspect has strongly affected by the globalization process which is the higher educational system of the Maghrebi countries.

3.2.7 Higher Education

The Maghreb region has had many changes in the educational systems. First of all, in the last few decades the European model of higher education initiated by the Bologna Process¹³ (LMD) “Licence- Bachelor, Master, and Doctorate” covered the European countries; nonetheless, it did attract many other countries. The Maghrebi states are not exceptions, the implementation of LMD in Maghrebi universities was adopted at different periods with a top-down political decision. It was introduced under the umbrella of national commissions as was done in Algeria and Morocco or by a presidential decree in Tunisia. In 2003, Morocco was the first one that took the lead to embrace the system, followed by Algeria (2004) and then Tunisia (2005).¹⁴

Besides, Maghrebi countries use technology to improve education by adopting the online learning-teaching methods. Algeria, for instance, has adopted the “English language and culture Massive Open Online Course” (M.O.O.C) for online learning English Language. Also, a set of very developed programs for learning foreign languages such as the GVC “Global Virtual Classroom” program is used in Tlemcen University in order to develop the students’ foreign languages pronunciation and learning skills, exchanging ideas with students from around the world as well as enhancing their knowledge about other cultures.

In brief, the globalization process has contributed in a degree or another in changing the Maghrebi educational systems by the adoption of the LMD system and by the advancement in using the internet as a means of learning.

¹³ The Bologna Process is a series of ministerial meetings and agreements between European countries designed to ensure comparability in the standards and quality of higher education qualifications. From wikipedia, Accessed (April,28, 2016).

¹⁴ Dr. Meziane Mohammed, *Higher Education Reform in Maghreb Countries: Challenge and Difficulties* Faculty of Social Sciences, (University of Oran, 2011) p.533.

In addition to the changes that happened in the educational domain, Maghrebi cinema and TV are also subjects of effect.

3.2.8 Cinema and Television

There is no doubt that cinema and television, as the primary means of globalization, have been affected by it. Firstly, in the Maghrebi TV channels we can see a lot of programs which originate from the western TV programs. Examples for these programs include, Star Academy, The Voice, and Who Wants to be a Millionaire...Etc., which are dominating the Maghrebi TV channels. Besides, Hollywood movies are widely watched among Maghrebi people because of the creation of TV channels specialized for showing movies. Also, western animations and cartoons are translated and shown in a lot of Maghrebi TV channels.

As many Maghrebi TV channels as well as cinema have become widely-known, this resulted, though indirectly, in promoting the touristic movement.

3.2.9 Tourism

Thanks to the development of means of communication and mass media, Maghrebi touristic places become known around the world. As a result, the Maghrebi touristic movement has successively flourished. Evidently, the rate of tourists that have visited Maghrebi different touristic areas has been increased the last few years. Latest statistics have shown that the number of tourists who have travelled towards the three countries of the Maghreb has increasingly risen from 2011 to 2014 as Table 3.1 above shows:

Table 3.1: Maghrebi Tourist Arrivals in the Period of 2011 to 2014.

	2011	2012	2013	2014
Tunisia	4.785.000	5.950.000	6.269.000	6.069.000
Algeria	2.395.000	2.634.000	2.733.000	2.301.000
Morocco	9.342.000	9.375.000	10.046.000	10.283.000

Source: International Tourism, Number of Arrivals | Data | Table <http://data.worldbank.org/indicator/ST.INT.ARVL>. Accessed on May, 3, 2016.

From the table above, it is obviously seen that the number of tourists that arrived to the Maghrebi countries has increasingly risen year after year, except for Algeria and Tunisia in which the number has decreased from 2013 to 2014 because of the insecurity. This increase is due to the fact that the Maghreb has become a good choice for tourists.

From the aforementioned impacts we can distinguish between the positive and the negative sides of globalization on Maghrebi culture.

3.3 Pros and Cons of Globalization on Maghrebi Culture

Globalization is differently seen amongst academics. Thomas Friedman, for example, posits that globalization “*has changed the world permanently, for both better and worse*”¹⁵. For some, it is a positive process leading to shared social values worldwide. For others, the term has a negative meaning, and critics see it as marginalizing less dominant cultures, particularly those in the developing world. Culturally, the Maghreb has had significant changes positively and negatively.

¹⁵ Friedman, Thomas L. *The World is Flat*. (New York: Farrar, Straus and Giroux, 2005), p.49.

3.3.4 Positive Impacts

There are a lot of advantages that globalization brings to the Maghreb in terms of culture.

To begin with, globalization opens Maghrebi people's lives to other cultures and all their creativity and to the flow of ideas and values. Thus, globalization has allowed for the spread of customs, language and products.

In addition, globalization has allowed Maghrebi peoples to be able to attain goods and services not previously available. For instance, one can find Coca-Cola, McDonalds and KFC in most major cities throughout the Maghreb.

Furthermore, thanks to internet and social media, has allowed Maghrebi people to become familiar with the cultures of other countries which lead to enhance their understanding towards those cultures and, therefore, to avoid culture shocks and misunderstandings while interacting with them.

Besides, thanks to globalization Maghrebi culture became known throughout the world. For instance, many Maghrebi celebrations such as Timgad Festival in Algeria, Mawazine Festival in Morocco and Carthag Festival in Tunisia, have become international ones. Besides, Maghrebi musical styles have become known throughout the globe such as Rai music. as a result, a lot of Rai singers such as Khaled, Mami and others participate yearly in many big International celebrations.

Moreover, globalization leads to enrich the touristic movement in the Maghrebi countries by making the touristic places globally known. As a result of media and TV channels, a lot of touristic Maghrebi places, such as Taghit in Algeria, Merakkech in Morocco, have become a destination of huge waves of tourists from around the world.

Religiously, thanks to digital satellites, TV channels as well as Radios, many Maghrebi Islamic channels spread for the sake of advocacy and spreading Islamic

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thoughts abroad. Also, many Islamic websites, associations and organizations were created by Maghrebi's in order to promote and protect Maghrebi Islamic heritage.

From the aforementioned, globalization has effected positively the Maghrebi culture. This idea has been supported by Giddens as he points to globalization as “*the reason for the revival of local cultural identities in different parts of the world*”¹⁶.

However, globalization cannot just be seen as a grace for the Maghreb because of its various benefits. But, it is also a curse for the problems that it creates.

3.3.5 Negative Impacts

Sometimes globalization may not have the positive connotations that it has in liberal western scholarship. In fact, it is seen more as a re-colonization of the Third World, and, in particular, of the Islamic world. As Boutaleb Abdelhadi¹⁷ states “*even if increased trade promotes material prosperity, it comes with a high spiritual and cultural cost, running roughshod over the world's distinctive cultures and threatening to turn the globe into one big, tawdry strip mall*”¹⁸. In this respect, there are many disadvantageous effects that globalization results on Maghrebi culture.

Firstly, as a result of the cultural domination from outside that goes with globalization, Maghrebi countries are partly losing their cultural identity and therefore their ability to interact with other cultures on an equal and autonomous basis, borrowing from other cultures only those aspects that meet its requirements and needs. In other words, while globalization opens doors it also leads to blending of cultures and the deterioration of unique cultural differences. For instance, Fast food is an assault on how the Maghrebi families used to live in the past. The problem is not only about the food but also about fast which is contradicted with how they lived in the past and, thus, on their social behaviour. For example, Algerian families used to eat a three hour meal for which the family comes home – the father comes home from work; the

¹⁶ A. Giddens, *Globalization: A Runaway World*, (London: Profile, 2011), p.13.

¹⁷ He was a Moroccan statesman and politician (1923-2009).

¹⁸ Boutaleb, Abdelhadi 'Criticism of Globalization: Positive and Negative Aspects', (Journal of Islam Today 2003) p.12. Cited in <http://idochp2.irandoc.ac.ir/FulltextManager/fulltext15/se/152/152291.pdf> Accessed May, 2, 2016.

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kids come home from school—and sit together for three hours¹⁹. Thus, regular eating-out at fast food restaurants enhance individualistic tendency among people. Nowadays, as a result of speedy lifestyle, family members can seldom manage sufficient time to take their meals together in their homes.

Additionally, it leads to the disappearance of many cultural aspects. Language, for instance, as one of the key aspects of Maghrebi culture has been affected by the process of globalisation. Nowadays, the global language or “lingua franca”²⁰ is English (mostly in American form), which tries to replace Arabic language. This is due to the fact that English has become the language of global communication, information technology, print and electronic media industries, medium of education and instruction, and other major aspects by which people get to know the world affairs. In the same vein, globalization leads to disappearing of many Arabic words and expressions because many people use English and French words. French and English languages, thus, had a sweep to Maghrebi societies by giving the birth to new terms which did not exist before in Arabic language. Arguably, there are many common English words that overshadow the Arabic language for instance: hello while talking on the phone, democracy, strategy, sandwich....etc. More importantly, many Maghrebi local dialects have disappeared. Examples for these dialects include many Bedouin dialects.

Moreover, Maghrebi religion is another cultural element that is negatively affected by globalization. Islam is the widespread religion in North Africa and the Maghreb, and it has been affected by the new wave that colonized the world. To put it differently, globalization demarcates the Maghrebi citizens from their Islamic personality, after their influence by the western civilization via media, and means of communication. Furthermore, religion is marginalized due to the political interests, after ignoring its rules from the governmental laws and religion became just a way of worshipping god. In addition to that, a set of strange customs and practices, which do not belong to Islam, have become widespread among Maghrebi people. For example,

¹⁹ *Globalization and Culture*, Cato Policy Report, May/June, Policy Forum, 2003, Accessed May, 2, 2016. www.cato.org/pubs/policy_report/v25n3/globalization.pdf

²⁰ It is a language that is adopted as a common language between speakers whose native languages are different. From Wikipedia, Accessed May ,2, 2016

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Maghrebi people are celebrating the Christmas and the Valentine's Day which belong to Christianity. More importantly, Islam after the events of September 9th, 2001 in the U.S. has become as a threat for the western world, even to those who do not know anything about Islam and see Muslims as terrorists. Thus, Maghrebi citizens and even people originated from the Maghrebi countries face difficulties while travelling abroad because of their religion.

Due to the set of negative impacts that have affected the Maghrebi cultural aspect, it would be necessary to find solutions not only to overcome the globalization widespread process, but also to maintain and promote our heritage from disappearance.

3.4 Challenges and Recommendations

Under the threat of Globalization and its potentiality, the whole world and the less developed countries in particular, should not stand idly by and let Western cultures replace their own cultures, but they must face this danger and make procedures hand measures in order to confront the threat of globalization, on the one hand, and promoting and development their culture from disappearance on the other hand.

The rejection of globalization by Maghrebi authorities and peoples does not mean that its dangerous side should be completely avoided, but it means that they should deal intelligently and wisely with these ideological changes. Henceforth, there are too many ways to face the danger side of globalization in the different domains.

Religiously speaking, it is favorable to strengthen the Muslim identity by its powerful elements and protecting the Islamic principles and accustoming the community with its features that make the Muslim personality stronger. Also, by reminding the citizens of the valuable religious teachings, highlighting the pros of Islam and its universality, culture, civilization, fairness and history to the Muslims before other nations to inspire their desorption and be proud of their identity, in which in the eleventh century, the westerns panted to the Muslims areas to learn and translate

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Arabic books which were full of sciences that contributed in building the pillars of the western civilization.

Linguistically, under the shadow of globalization, the dominance of the French and English languages in the Maghrebi region especially in schools and universities threatens the existence of Arabic language which has been worn down at the social construction. Yet, we do not fight learning foreign languages but we must not give them more significance vis-à-vis Arabic. There is a big duty to protect our mother tongue and reestablish the Arabic language to the real stature by clarifying its importance throughout media by automated and customize a daily show on TV and newspapers. In the same context, it will be very helpful to promote Arabic by supervising the linguistic side of all curriculums, than controlling the translation of foreign books. Correspondingly, it seems appropriate to educate in Arabic during all the levels from primary school till university. Also, a care about the Arabic language must be taken place from Maghrebi authorities by promulgating laws to protect it. Finally, it would be better to use Arabic language in writing foreign names on the interfaces of shops in order to promote Arabic language and use it everywhere.

As for music, after the changes that Maghrebi music has undergone, Maghrebi citizens and authority are obliged to face this wave of changes by imposing a kind of emergency and suggesting appropriate solutions to save their musical heritage from the inevitable demise. In doing so, many important solutions are proposed to maintain and protect music from disappearance and negligence. First of all, a revival of festivals of traditional music should take place in order to give the opportunity to young people to recognize and discover their original music in all sides of the Maghrebi world. Secondly, it seems necessary to build up special schools which are specialized in gathering, teaching and, thus, promoting the different traditional genres of music. In addition to teaching and promoting traditional music, Maghrebi music specialists should encourage the composition of musicians and musical groups by giving them facilitations as well as providing the essential instruments and tools related to their activities. Likewise, it would be appropriate to use the modern technology and means of communication to publicize traditional music and make it globally known.

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Each community in the world is determined by its traditions and customs which give it a special character that makes it different than the others. Traditions and customs are all what is renewed from our ancestors, material or moral legacy and includes spiritual values. However, the importance of heritage is not just a part of our history, but it draws a road to our future. Maghrebi societies are suffering from globalization that threatens their traditions and customs. In the wake of these threats, Maghrebi peoples and authorities should wake up and defend their history and future. In the first place, family is the primary educator and, thus, the ablest part to protect the system of traditions and customs in society by bequeathing it from a generation to another. Similarly, schools must play a major role in heightening people's awareness about their customs and traditions from their childhood, preserving all values, and teaching them the mother culture before the foreign ones. In the same stream, media such as TV, internet and journals are responsible in the deployment of our traditions and customs because of their direct influence on people's minds.

On the whole, both Maghrebi people and authorities, in order to face the negative side of globalization, must take a place a set of measures in order to protect and promote their heritage from disappearance.

3.5 Conclusion

The current chapter discusses the degree to which globalisation has influenced Maghrebi cultural aspects. From the elements discussed through this chapter, it is clear that globalization has significantly influenced the cultural structure of Maghrebi societies. Despite the fact that globalization has several pros and it can be seen as a benefit for Maghrebi peoples since they are able to adopt new customs, in addition to its contribution in making Maghrebi culture globally widespread, it has also strongly affected the Maghrebi identity in a negative way since it contributed in destruction of many customs and tradition which is inherited from their ancestors. Under these circumstances, Maghrebi people and authorities have to be aware and face this danger by taking place a set of measures and procedures in order to save and promote their cultural heritage.

GENERAL CONCLUSION

General Conclusion

Globalization has different impacts on the entire world, not just on the developed countries which were the source of this ideological phenomenon. But, it has a deep and a great impact on the developing countries too, especially in terms of culture. Therefore, the Maghreb was chosen as a case study of this research which provides, throughout its first parts, findings about the history and tensions of globalization, on the one side, and the aspects of Maghrebi culture on the other side. In addition, the last parts shed light on the positive and negative impacts of globalization on the Maghrebi culture, on the one hand, and giving some recommendations in order to face the negative sides of globalization on the other hand.

The findings of this research are built on reviewing the existed literature about globalization, its origins, its history and its tensions. Also, they based on throwing light on the various aspects of culture in general and Maghrebi one in particular which include; religion, language, arts and crafts, music, folklore as well as customs and traditions.

All these studies contribute to the conclusion that is based on the different effects of globalization on the Maghrebi culture. In order to provide an understandable image about globalization's traces in all aspects of Maghrebi cultural life, the last findings show the different areas that have been affected by the globalization process. It has also been found that globalization has a set of positive impacts on the Maghreb in terms of culture, such as the spread of technical know-how of Maghrebi people, flourishing tourism and the contribution in making Maghrebi musical styles and music festivals globally known. Whereas, the negative effects can be seen in the changes occur in fashion, cuisine as well as customs and traditions. The last part, however, contains a set of personal recommendations which, in our opinion, can contribute in tackling the challenges and the reduction of the terrible spread of the cultural globalization. Thus, the aim of this research is realized through the findings have been found which give answers to the hypotheses.

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