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# The dialectic of gender identity in Algerian society, in the representations of the novel "disintegration" by the novelist Rachid Boudjedra

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**Abstract**---As a study, we will deal with the novel disintegration by the novelist Rachid boudjedra, where he deals with the topic: gender and gender exciting issues of religion and the prevailing custom in society, as a result of cultural appropriation and the currents of cultural globalization and modernity within traditional society in order to clarify the representations of the transformation in identity and gender and the resulting side effects in society. What are the gender representations in the thought of the novelist Rachid boudjedra and what changes affect the resulting cultural and social structure?

**Keywords**---cultural globalization, representations, gender, gender identity, gender violence.

## 1. Introduction

The researcher proceeds from the premise that the principles of cultural globalization take the current that calls for the cultural and behavioral urbanization of societies as a slogan to keep pace with the modern world order, which would affect the identity of the individual and the group, through the clash of ideas and civilizations, which is due to the fact that identity itself is objectively linked to several areas of cultural and historical thinking of man. (Tarabishi, 2000)

For some individuals, this constitutes a critical philosophy of society by adopting a social identity for modern Western society as a social type of choice for them, which serves to meet their sexual orientation needs within the gender identity, which expresses various forms of homosexuality at the level of social identity, and is definitely rejected in the triad of ideological taboos (religious, cultural and Political) of Arab and Islamic societies. (Rahman, 2006)

We note that the writer Rashid boudjedra raised several issues related to socio-anthropological thought of a number of prohibitions related to transformations in the cultural identity of society, resulting from the currents of cultural globalization, such as the libertarian movements of feminism, gender and several issues resulting from cultural appropriation and transformations in social identity. Especially in the novel *Disintegration*, where it included a rebellion against the stereotypes of society in general by giving an image of breaking social taboos regarding issues related to personality type, identity, gender and issues related to the Forbidden Trinity (sex, religion and Politics).

While the representation of gender and gender by the novelist Rachid boudjedra in the novel of *Disintegration* are representations of ideological data of behavioral and cultural rebellion against the prevailing custom, and therefore it can be said that it establishes the basis for spreading an image of cultural awareness of gender and directing it by influencing individual personalities and social identity.

For example, the author gives a stereotypical image of libertarian feminist movements in the main character Salima within the novel, by giving an ideal image of the educated female model within the male society and the ideological transformations of Salima's personality by highlighting several changes in individual and social identity within the society. (Boudjedra, 1983)

As it is characterized by rebellion against the foundations and traditions of society, and the deviation of individual identity represented in the freedom of sexuality and sexual practice, rebellion against the dominant cultural pattern and masculinity in society by breaking taboos, as this personality relies on challenging the customary systems and the social pattern to break free from them, and Rashid Boudjedra proves that she seeks to break away from male domination by escaping from the manipulations and social control of the pattern of society in order to overturn the prevailing thought of a liberated woman who assumes her responsibilities like a man according to masculinity (Hassan, 2017)

While there is a vision about the deviation resulting from the appearance of virility characterized by this liberated woman in forms of rebellion against the culture of traditional society in general within the scope of the sacred and profane at the level of the Arab and Islamic moral mind in particular.

Through this study, we will try to clarify the need to control the effects of cultural globalization, by measuring the pattern of identity in our traditional societies, through a standard study of the frameworks and systems of the micro-community to reach an understanding of the path of gender violence in its ideological aspect, to make a choice and decision contrary to the stability of social stereotypes.

The measurement of the possibility of gender becoming a source of violence against the rest of society is measured by the reaction of society against this trend, to remedy its dangerous dimensions in Western societies, which aims to export it to the rest of the world's societies with the aim of the growth of libertarian movements and the struggle of ideologies rejecting it, and to reach the sowing of crises with the aim of destabilizing traditional societies to serve the interests of the colonizer and the colonial dependence on him.

## **2. Socialization and gender socialization**

From Durkheim and Parsons to the present day, the definition of the concept of socialization has undergone a remarkable disciplinary variation (Durkheim and Dubar). A quick overview of the sociological, psychological and educational documentation allows us to note that the notion of socialization is rich. This wealth given to this concept in terms of approaches allows us to visualize and put into perspective this important, relevant and unavoidable notion.

First of all, the concept of socialization is often used in the sense of "a process" or "an operation" of transformation, but beyond that, it is "a way in which society forms and transforms individuals". The actors of society, within this transformation, learn to integrate into social reality but even more, to adapt and act.

In sociology, this concept is defined in four dimensions: the transmission and internalization of culture, the integration of individuals into the group, the construction of identities and the group's ability to integrate and create links. These four dimensions are linked to each other in a way that is both reciprocal and integrative.

A society is obviously composed of groups of social agents, each pursuing his own interests. Socialization mechanisms are not random issues; on the contrary, they constitute a way of integrating individuals into their society; more than that, they even make it possible to better master the springs of human action.

Several authors, including literary authors, have worked to explain the differentiated orientation between the sexes. They consider socialization as a continuous action exerted by society on its members and often see it as an explanatory factor of the differences observed between the sexes. They also believe that it constitutes a factor at the origin of the distinct perception that we have with regard to the sexes.

Moreover, sex, as a notion, refers to the biological, anatomical, external differences of the body, while gender, as a concept, refers to cultural, affective, social and moral elements. Therefore, it is very important to point out appearance very early of gendered identity in the family environment.

The process of socialization reproduces the "gendered identity" from our childhood. In this perspective, it is essentially two visions of sexual identity that stand out: child must behave either like a boy or like a girl. It is their sexual affiliation that then determines the trajectory of their life. As a result, a boy or a

girl is confined to a role devolved to his gender; influenced by a social reality, child treats himself, distinguishes himself and judges himself according to the assumed identity of individuals.

The construction of gender identity in an individual occurs gradually. Between the ages of two or three, the child acquires the awareness of his body image and the ability to distinguish it: "being a boy or a girl". The understanding of the permanent character of her sex is made between the ages of 6 and 7: it is essentially a situational operation without regard to appearances. As a result, they assign social roles to each individual according to their genders.

This division and hierarchy imposed on parents and families seems logical and natural. "The social representations of the masculine and the feminine have the consequence of constituting for the individual a guide of thought and action which orients and justifies his actions according to his sexual identity" (Rezekallah, 2014).

This differentiated socialization or socialization of gem, as a process and operation, revolves around the gem and the gemed identity; these are essential elements for understanding and analysis. This type of socialization consists mainly of the transmission of roles, values, social behaviors to children, and this according to their biological sex.

What is very important to understand is that through gender stereotypes, male and female social roles, their situations and their functions are unevenly distributed and make the boy/girl aptitudes and attributes appear natural. These attributes are transmitted socially through the daily individual behaviors inherited from family circles. They format the gem of individuals and establish a continuous social status to norms, social codes, traditions and roles of individuals in society

As part of this research, it is important to understand how the socialization processes intervene in the construction of a differentiated and gender-based socialized education. In other words, gender socialization among families in the city in Algeria designates any process that allows parents - in our study, they are mothers - to internalize roles, behaviors, values and daily tasks according to the sex of the child and their gender identity.

### **3. Representations of gender identity in Algeria**

In 1949, the book "the other sex" was published by the French writer Simone de Beauvoir. The book is the founding constitution of the feminist movement in the world. The writer considered that a man exerts emotional power over a woman, which creates deep oppression for her. The author adds that the woman in this case is responsible because she was satisfied with the transformation of a man from a human being to a god-like entity. The book explains that the transformation of a woman into an independent woman within an authoritarian masculine reality, saying:

"A person is not born a woman, but becomes a woman," briefly about the representation of the opposite sex in this author.

The author's approach to an intellectual trend and raises the question in search for the identity of a woman. It highlights that woman's identity is created by a man and her liberation is only possible due to her courage to break free from the stereotype of society. In this way she paved the way for theorizing the concept of gender. (Rifai, 2017)

While there are those who associate gender with homosexuality, which is a kind of gender trend that means the love of sexual contact with a person of the same sex or sexual desire towards individuals of the same sex. That is to say, a sexual response to individuals of the same sex. (Bramley, 2009)

It should also be studied from a macro-sociological point of view as a unit of social behavior that shapes the identity of the group because it determines a pattern of collective behavior that distinguishes it from other groups, in our society, for example, we are talking about the extent to which cultural globalization controls the production of individual identity and the search for belonging to the modern world community. To keep pace with cultural globalization. In other words, to keep up with the development of the cognitive and ideological representations of some individuals within traditional societies, which forms the basis of conflicts in self-identity. The inevitability of building a new identity is a basic requirement for this category of society, by trying to adopt an ideologically ideal lifestyle of their preconceived beliefs about other cultures. (Ibn-Khaldun, 2004)

Variable performance values, which are mainly represented by the actual identity of individuals, objectively related to economic growth and increasing wealth: It is clearly reflected in the increasing number of individuals within cities and the transition from traditional society to the city style (Lawrence, 2009)

Instinctual values: historical values that remain with the individual and the group, which are formed from a set of subjective criteria that would modify the original identity of the individual and give him a new identity that is unique to individuals with sociocultural convictions about sex, the ideology of liberation, anti-social environment and rejected in the thinking of socialization institutions, which it is accompanied by gender-based violence on both sides. From this we can say that gender identity in our society must be proven by two indicators (actual and Behavioral).

We can say that the overall social perceptions about these trends varies with different opinions and trends because it is a kind of colloquial knowledge of society. This knowledge is derived from several cultural and ideological criteria that depend on the production of a perception about it nevertheless, this perception is not fixed and varies from one environment to another and from one era to another depending on the conditions of the society in which it is lived.

#### **4. Gender-based violence and its forms**

We can say that gender-based violence in Arab and Muslim societies is highly

interrelated with gender-based violence which we define as any threat or harm that would leave negative physical or psychological effects. This can include forms of physical, sexual, psychological and emotional violence against an individual or a group of the following categories:

Categories of people with desires are biological sex, gender identity, gender libertarian identity and sexual orientation. All of them are currents that flow in the context of divergence from social norms related to masculinity and femininity. Faisal Mohammed Khair al-zard defines it as sexual behaviors that are frowned upon by society or punished for them, such as masturbation or sodomy, assaults and sexual crimes.

In addition, sexual identity has several forms associated with sexual attraction to the same sex, that is, a person is attracted to people similar to him in his gender, and may be attracted to little or no to the other sex. The latter constitute forms of sexual and moral deviations in our societies, which are also considered taboos that society refuses to recognize and acknowledge their existence, despite the increasing trend in our Arab and Islamic societies.

We point out here that violence can come from individuals (family, family, society), as well as socialization institutions from government officials, organizations of clergy ...While the methods of violence vary, down to abuse, torture, sexual violence and forced marriage as a method of persecution during societal instability.

Therefore, we can say that this violence is the needed result to produce behavioral and intellectual patterns to combat this difference, which is based on changing social identities that contradicts with the values and traditions of traditional society. Some individuals and groups resort to the use of violence of all kinds (symbolic, verbal and physical) to confront this trend, which explicitly generates gender violence or gender-based violence. Moreover, the search for imposing that is characterized by perfectionism and idealism in order to adopt and adopt it as a lifestyle of their choice that is determined by their social type.

This is due to the fact that the infrastructure of society and the standards of socialization institutions contradict the logic of gender and social type, and therefore will result in the strengthening of aggressive patterns and gender violence in various forms based on philosophical and social imperative that establishes the rejection of this trend and this category of society.

Some individuals who reject this trend resort to the use of violence by force to impose the intellectual control of traditional society in order to protect and defend socialization institutions using, we are talking here about the misdirection of individuals using force, in order to impose an identity contrary to a certain ideology by force. This may lead to serious social deviations and the risk of threatening minorities in society.

### **5. Mechanisms of framing gender identity: (social stereotype or social ladder)**

On the one hand, we note that we are in the process of an ideological dialectical study within the same society we can point at the aggressive behaviors in our daily lives due to gender identity within the same family, which may turn into social violence due to the overlap of ideologies supporting gender-leaning and libertarian movements within society and their collision with the social front. The latter, adopts the standards of socialization institutions to preserve social systems and organize society. On the other hand, we should not forget that the gender trend in itself poses a threat to society, because it exercises the premise of changing the stereotype of society, and in turn it represents a kind of social violence towards the family and society.

The student of the changes of social stereotypes and human behavior, notes gender transformations that have recently spread in western society and seriously have transferred to our societies. The phenomenon has become a landmark that influences on the individual and society in its habits, values, morality and its biological pattern, which requires finding a formula to deal with this dilemma. In Algerian law, for example, according to: The legislator recognizes that: "the family is protected by the state" in Article 71 of the Algerian constitution, which obliges the legislator to confront all kinds of threats surrounding the family entity, as homosexual activity is considered a crime in Algeria and is punishable by law according to Article 338 of the Penal Code," adding that Article 333 of the Penal Code states: "anyone who commits a public act against modesty shall be punished by imprisonment from two months to two years and a fine from 500 to 2000DA. If a public indecent act of homosexuality is committed against a person of the same sex, the penalty shall be imprisonment from six months to three years and a fine from 1,000 to 10,000 DA". (Berima, 2022)

It is noted that these are penalties related to sexual practices and the commitment of indecent acts in public. In fact, the Penal Code should be adapted regarding the attempt to spread gender awareness in Algeria or the establishment of associations, and the resulting protection and strengthening of this trend. It can be said that cultural globalization attempts to spread the western sexual experience in Muslim societies and changes the social environment in order to eliminate the religious motive and the values derived from the teachings of Islam, which has been stable for centuries thanks to this.

Finally, as members in society, we must not only criticize cultural globalization, but we must commit to building the infrastructure of society by involving civil society and activating the role of active associations in it. In addition, we must work to confirm the cultural identity of society and consolidate it by the need to preserve our historical cultural and ideological identity. In contrast, the role of socialization institutions should not be excluded in to ensure that there are no trends that use religion and religious discourse as an excuse for the use of violence to radically eliminate this part of society. Prominently, we should make sure to discipline and accompany this group to try to contain the situation in society by:

- \* Formulating a national strategy to deal with cultural globalization and the resulting cultural invasion. In addition to highlighting the positive aspect and urging the involvement of civil society in this process.
- \* Activating the role of social media and the role of religious institutions to fight taboos in these topics and sensitizing society to the need to open up to cultures within the limits of exchange and cultural balance without denying the original cultural identity and ideology.
- \* Mobilizing the need to frame social violence within the limits of drafting laws for state institutions through which they are working on the need to respect personal freedoms within the limits of the intervention of state institutions to resolve the conflict and apply strict laws to regulate social life.
- \* The need to impose mutual respect while ensuring optimal guidance to frame these identities of individuals by consolidating belief and belief in civilization and social and historical identity and sanctifying it within society and its development.
- \* Raising awareness of the danger of gender identity concepts, breaking taboos and sensitizing families to the need to accompany their children within social boundaries and the importance of sex education within the boundaries of religion and society.
- \* Invite decision-makers to work on consolidating the importance of the role played by socialization institutions in instilling and supporting cultural specificity through the development of the social environment to meet the expectations of all groups within society.
- \* The need to develop clear and integrated laws that prevent spreading of gender identity through social networking sites in particular, and not to succumb to international pressure seeking to establish a public international recognition to this trend.

## **6. Conclusion**

Cultural globalization plays a crucial role in attacking the social traditional identity, by imposing new data that contradict the previously recognized pattern (family and society), which results in a conflict between individual and collective identity within the traditional environment. This results in the rejection of these data that are insidious to the conservative society. Moreover, it alters individual and collective reactions and behaviors, leading to what we call symbolic violence, or especially gender-based violence based on criticism of everything that contradicts the data of the social environment. As the concept moves from a gender practice related to the subjectivity of the individual to an ideology within an intellectual trend, the focus of violence in its previously defined forms increases, because the result of this transformation leads to violence against the ideological trinity of society, which is symbolic violence at the core of social frameworks. Hence, it requires us to commit to protecting our social environment in order to preserve the continuity of humanity and the stability of social diversity.

What we can confirm is that these ideological movements came as a reaction to the lack of self-affirmation within the social order and the attempt to search for an identity in line with modern ideologies, on the one hand, and on the other hand, it cannot be denied that the socialization institutions in our societies

neglected the framing aspect of infrastructure, which precipitated in the aggravation of this trend as a Western ideological pattern within the information society in the context of cultural globalization.

Among the influences of cultural globalization within the trend of changing the stereotype of individual and collective identity are the following:

- \* Weakening the national affiliation and the historical social sense by neglecting human values, feelings and religious principles.
- \* Cultural and ideological-historical dissociation and the strengthening of belonging to modern society and the need to keep up with it by threatening cultural identity and national identity through holding to intellectual values of the modern world and the rejection of traditional affinities of the mother's identity.
- \* The dominance of the secular current and the ideological and sexual liberation movements, which negatively affected the cultural, religious, social and historical identity,
- \* Access to the clash of civilizations and the conflict of cultures within a single society, which generates a sense of estrangement, leading to the polarization in the systems of thinking and living, which threatens the social and historical identity.

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