

NATIONAL IDENTITY AND NEW MEDIA

Tahar SAFI

University of Skikda- Algeria

ORCID iD: [0009-0005-5931-7699](https://orcid.org/0009-0005-5931-7699)

tahar.safi@gmail.com

Abstract: This study aims to deal with the philosophical problematic that is based on the destiny of our national identity in the framework of the digital revolution and the new media. Where lots of certainties are shaken and transformed the human and social relationships into liquid. The escalating forces of globalization, while fostering interconnectedness and integration, paradoxically generate fragmentation and the erosion of traditional boundaries. This contradictory process blurs the lines between territorial borders and unified national identities, leaving us grappling with the question of a cohesive "center" in an increasingly fluid and diversified world. Therefore, this is what we have been presented with an open, flowing and virtual reality. where it gradually transforms to become an actual reality, and transcends the individual privacy towards a universal identity. Hence, we conclude with the teransformation of the traditional economy to an information economy. As well as our ideas and values have become strange of ourselves. At last, that's what threatened our national and cultural identity.

Keywords: digital; revolution; new media; identity; society; information.

L'IDENTITE NATIONALE ET NOUVAUX MEDIAS

Résumé : Cette étude vise à traiter la problématique philosophique centrée sur le destin de notre identité nationale à l'ère de nouveaux médias, de la révolution numérique, qui ont beaucoup ébranlé nos certitudes, et ont transformé les relations sociales et humaines en relations liquides. Le monde devient ainsi interconnecté, fragmenté et accélère dans l'intégration, au point que nous ne distinguons plus entre l'identité des parties et l'identité du centre. Cela nous a mis face à une réalité ouverte, fluide et virtuelle, qui devient progressivement la réalité, au-delà de l'intimité unique, vers une identité universelle. Par conséquent, nous avons conclu que la technologie de l'information est entrée dans le développement sous ses diverses formes. Cela nous a fait passer d'une économie traditionnelle à une économie de l'information et nous a fait vivre une étape humanitaire sans précédent, avec des comportements qui ne s'écartent pas du monde de consommation. Nos idées, nos valeurs et nos connaissances nous sont devenues étrangères. Ce qui menace notre identité nationale et culturelle.

Mots-clés : révolution numérique ; nouveaux médias ; l'identité ; société ; les informations.

Introduction

The space that traditional media occupied in the previous decades in the news and information industry, and the vast area that it dominated in the social and political space in particular, has begun to erode gradually, opening the door to a new media revolution produced by an unprecedented technological and digital revolution, with which traditional

concepts began to disappear, and geographical borders began to shrink. And surely the one who holds the keys to this revolution is the one who owns the methods of domination and control. Because of the Knowledge is a powerful force. This means that countries that produce knowledge and technology will be able to tighten their grip on weaker countries. Consequently, they will be able to spread their culture, values, and lifestyles into the cultures of these countries, which will inevitably affect their identity. To the extent that this space has become a competitor to the real world, if it is not the real world itself in the consciousness of any human actor. This has led us to formulate a new consciousness and thinking in the face of a world that is accelerating towards globalization and integration. As a result, the electronic revolution and communication technology systems are moving towards changing the map of our relationships with things. For the first time, it introduced numbers as a new element in the equation of interaction with reality and truth. In fact, it alone has become the basis upon which facts are built. It had been expressed by the philosopher Pythagoras: "numbers govern the world" is coming true it is the following reality that shapes human society to the extent that we call it the information society or the knowledge society, which inevitably establishes a new human actor surpassing their old consciousness, influenced by national, identity, heritage, privacy and other. Therefore, this research is based on the following research question: To what degree can cultural specificities endure the consequences of this emerging digital era? And what is the destiny of national identity in the face of alternatives imposed by digital society ?

0.1 The importance of the study

The topic of the identity and new Media is getting very important nowadays. Therefore, it is actual object which directly gives contribution forming the human life, through the values and culture on one hand, and on the other hand the topic suggests several challenges over the individuals and the groups. Because they become feeling in the continuous cultural invasion that affected on the own private identity. They are all threatened in their own national and cultural identity, consequently to the power of new Mass Media.

0.2. Theoretical framework

This study tackles a pressing issue that has recently gained significant attention in both philosophy and politics. Unlike previous eras, there's a heightened sense of urgency surrounding this topic, demanding immediate exploration and solutions. This is due to the unprecedented technological revolution, which has introduced new ways of communication and knowledge, and has shaped human life in a unified manner. This inevitably leads to discussions of identity, cultural privacy, and globalization, all of which have become of interest to researchers in the human and social sciences.

0.3. Methodology of the study:

According to nature of the subject of this theoretical study, the appropriate approach for such studies is the critical analytical approach, through which we seek to analyze the ideas and positions presented. Attending to approach and criticize them in order to surpass them to what is more accurate and comprehensive, in the hope of achieving the desired objectivity in scientific research. Sometimes, historical methodology is used when some discussions require it.

0.4. Hypotheses of the study:

This study explores the multifaceted impact of the digital revolution and new media on national identity. Several hypotheses weave a complex narrative: increased exposure might weaken attachment to traditional identities, fostering fragmentation and individualism. Blurring physical borders could lead to homogenized "global citizens" or hybrid identities, challenging traditional belonging. The shift to an information economy might weaken identity tied to specific resources, and globalized ideas could challenge traditional values. Additionally, commercialization of culture might threaten national cultures' visibility. This suggests a dynamic interplay between the digital realm and national identity, with potential risks and opportunities for transformation.

1. From the industrial society to the society of information:

We will not involve ourselves in this discussion of a historical narrative that feeds on the accumulations and divisions produced by the development of scientific knowledge over decades. Rather, we want to shed light on what the French philosopher, Lyonnard, called "the post-modern " condition. Its main feature is tremendous flow of scientific knowledge and the immense technological and digital revolution that resulted from it. This establishes a new historical turning point, surpassing the stage of the industrial society brought about by the philosopher and sciences of the modern era. Before that, the transition from an agricultural society to an industrial society was the greatest transformation in human history. This is because the industrial society opened the door for the first time to millions of people to satisfy their basic needs and moved them from a simple natural state to a new stage characterized by a lot of complexity. This contributed to the creation of a new living models, behavioural patterns, and an unprecedented social structure. While the proletariat, as a broad class, formed against the owning class of the means of production. In addition, it also produced a space with new characteristics, which is the market, which provides fields for commercial transactions and economic interaction. The increasing market freedom thereafter produced the major global companies that control the world economy. The transition from this industrial society to the society of information or knowledge, or the new media society was preceded by numerous intellectual manifestations that revealed major transformations in the structure of science, technology, communication and growth of capitalism. However, she was unable to accurately describe the characteristics of this new society. As initially articulated by American sociologist Daniel Bell in his " The post-Industrial Society". Before its features became clearer and revealed that it is an information society. Since the beginning of the information Age at the end of twentieth century, human life in general has been heading towards a great acceleration in everything to the point where it is impossible to keep up with anything; a vast flow of information, accompanied by the decline of traditional values.

The suffering of classical media with political power is very great, especially in developing countries, such as Arab countries. If it is not the power that oppresses and subjugates its people, it is its tongue that is responsible for spreading and promoting its lies that keep it always dominant and in control. Perhaps even in the major countries, and at the top of them United States of America, the media is often in the service of political and financial interests. This keeps it imprisoned in the prison of dependence or fear of angering the authorities. Therefore, when a wealthy person turns to owning a media outlet, he often seeks to avoid colliding with this authority. However, today with our entry into this virtual world, and the emergence of a new media, it will inevitably tend to go beyond all these old

practices, because it is a world that escapes the grip of all authorities, and is liberated from the constraints of reality, and the usual mechanisms of censorship. because it transcends the physical space governed by the laws of mechanical physics. And it also transcends the mental space into the physical space. So we live the conceptual mental world in the real world in a simulation-like way. This is the new virtual world that we are entering little by little until it became a substitute for our sensory reality. Which has become seeking to expel us from its kingdom. The term "new media" encompasses several interconnected phenomena within the digital communication landscape. Firstly, it fosters the emergence and interaction of niche communities online, facilitating the exchange of knowledge and valuable information among members. This virtual environment empowers individuals and groups to transcend geographical boundaries and share their communities with a global audience, potentially reaching an unprecedented scale. (Sadki, 2022, p. 46)

2. New Media within the Digital Landscape

New media operates within the broader digital communication environment, often dominated by large global institutions. These institutions tend towards homogenizing the world, erasing East-West distinctions, particularly through their control over time and space. Through instantaneous, geographically unrestricted communication and visual access to any point on the globe, new media not only opens up the vastness of the world but also compresses distances and time differences. This transformative capacity has propelled new media beyond its origins as a "small electronic village" and towards a global informational sphere. (Abdaldjabbar, 2009, p. 213) The distinct features of new media have led to its involvement in a wide range of humanitarian issues, encompassing cultural, political, and economic spheres. However, its immense technological capabilities also pose challenges. In weaker countries, the national media system can become subjugated to the dominant influence of new media, leading to concerns about cultural assimilation and loss of local autonomy. Furthermore, the rapid flow of images, information, and advertisements can subtly influence human behavior towards consumerism, raising questions about individual agency and freedom in the digital age. (Abdaldjabbar, 2009, p. 215). The pervasive infiltration of new media advertising, laden with information about diverse commodities and services, has ignited a remarkable surge in demand for these goods across various societies, even those facing financial constraints. This phenomenon is particularly noticeable in Arab and Islamic societies, where traditional cultural fabrics coexist with an increasing saturation of Western advertisements. American and European companies bombard streets, homes, and even institutions with their messaging, potentially influencing local thought patterns and behaviors. This pervasive influence raises concerns about cultural assimilation and poses a threat to the national sovereignty of media, cultural, and economic institutions within these societies. The advancement of technology and media is demonstrably interwoven with the growing control and influence exerted by certain developed nations over media trends within individual countries. This dynamic of interconnectedness can exacerbate existing narratives of inherent weakness and backwardness within less technologically developed nations, further marginalizing their populations. Such narratives are often perpetuated by the very same globalized media landscape that benefits from technological dominance. This is because ownership of advanced technology signifies control over global media flows, creating a cycle of dependence for nations lacking robust domestic technological infrastructure. (Kan'aan, 2014, p. 114)

3. The Concept Of The National Identity

The new media, represented in its various forms such as social networks, Wikis, and blogs, has turned into a mechanism of control and domination in the hands of major powers that have taken hold of major technological communication institutions. Furthermore, it has become a globalized media that disseminates the values and content of western culture primarily, portraying it as the ideal model. This constantly generates feelings of frustration and loss of trust in anything local or national among weaker nations, and perpetually threatens cultural identity. The term "national identity" is divided from "he" to express a pronoun and refers to the compound self. Among the meanings of identity, we mention: identity is used to describe the intellectual relationship that elevate the multitude of meanings in a subject, and unify them in reference. For example, In the identity of "A" with "B", it means that despite the difference in expression between "A" and "B", they both refer to the same thing. It can be also defined as what makes something identical to something else, as Emil Mayerson saw in the response of all our knowledge about the universe to the highest ideal of science. In the theory of knowledge, the principle of identity is alongside the principle of non-contradiction, and the third is excluded middle, which are necessary law of logic and are related to the soundness of thought. In metaphysics, schelling considered identity to be the essence and nature of the mind. In addition, philosophy cannot solve its problems except by turning to the principle of identity. Therefore, this is because the deepset essence of things is the unity, to the extent that the mind and identity become one thing. (Badaoui, 1984, p. 570) Therefore, Andre Lalande defines it as a sign or characteristic of an individual or entity that can be likened to an individual who is said to be self-identity, which means that the recognition of an individual's identity is subject to the court's judgement. (Laland, p. 607)

Culture represents the values, beliefs, patterns of thinking, in addition to the behavior that an individual learns throughout their life, according to the well-known definition by Taylor. As a result, since the identity in general represents the characteristics that distinguish an individual or group, it is at the same time cultural elements. (Eagleton, p. 12). The concept of identity assumes the existence if the self in time and place, and awareness that is only achieved by relying on the perception of its characteristics of the other's identity. so if a human group or a specific nation fails to be aware of what another group or nation has, the sense of identity of identity can only be achieved by considering the identity of the other. (said, 2011, p. 184) The other is necessary for self-awareness. The more we understand the cultural characteristics that distinguish the other or different human communities, the deeper our awareness of our own cultural characteristics. thus, our identity becomes. In this way, identity is not a ready-made structure or achievement, but rather something we build and renew constantly. As the Moroccan thinker Mohamed Abid Al-Habiri sees it; identity is the constantly renewed self-awareness. (al-jabiri, 2012, p. 10) Identity is an expression of heritage and a cultural genealogy for society. Each people have their own unique culture, formed over a continuous timeline. This constant formation of identity is a blending of ancestral experience, shared geography, religious, linguistic, and social factors. The Palestinian thinker Edward Said succinctly and accurately expressed the concept of identity when he stated that it is rooted in two fundamental questions: who are we? And where do we come from? The question of who we are is an affirmation of our cultural roots, meaning that identity is closely linked to geography. It is

also closely linked to civilizational and cultural heritage, and the failure or disruption of either of these conditions represents a failure and disturbance to identity. (walia, p. 37)

The focus identity has grown more with the emergence of nation states based on national identity, as humans in this historical stage began to begin to realize that conflicts between peoples are rooted in differences in identities. The best evidence of this identity variation is the features occurring between different civilizations. It's as if identity is nothing but a social phenomenon that determines what the society is made up, including its fixed and changing components. Each of it is in constant interaction to form the identity of an individual or nation identity. It is true, as some people see it, that it is not possible for us to weave out identity in a static or stagnant concept. Because it is the result of a historical process at the same time. However, it should be acknowledged that it has the ability to renew itself within its authentic constants, which keep it unique at all times. Otherwise, hobbies would become similar and intertwined. Thus, dissolve into each other to form a single identity. From this perspective, identity represents what we possess in terms of self-characteristics, what we seek, and what we negotiate for, it does not have fixed and absolute nature, but it evolves and adapts according to the interests of its owner. Whether they are individual or groups, often its development is the result of encounters and clashes with human groups carrying different values through various communication channels, and the transfer of behavioral patterns and consumption of cultural symbols. (kouaish, 2014, p. 111).

3.1. Identity Levels

Identity is a complex concept that can be viewed from various aspects. According to Tizini's book "Exploring Current Questions of Arab Thought", at three levels identity can be analyzed.

Individual Identity: This refers to an individual's sense of belonging to a group or to a large core group in which they share a system of values, sentiments, and attitudes. It is a subjective psychological reality connected to the dominant culture and the socialization of the individual.

Collective Identity: It refers to the sentiment of certain group or a group of particular people that share certain historical, social, cultural, and other values that joins every person and makes them have a sense of distinction from others.

National Identity: It refers to the sentiment that joins a human group to one's homeland, sharing with each other its values, cultures, and several economic and political conditions. (Tizini: Exploring Current Questions of Arab Thought, p. 68.69.70). National identity is one of the identities that emerged in the modern age due to religious and political aspects, in particular colonialism, which paved the way to the promotion of racial and identity purity. Moreover, religious affiliation has played a crucial part in shaping national identity, which is every so often presented as a collective identity that is independent of individual belief, wherein, it is not a personal choice that is related to the individual. (Ruy, 2012, p. 117)

The decisive role played by the Church over the decades may be recalled here, in making discrimination between people and provoking issues in the name of the Christian religion. Furthermore, in the modern era even, the European identity remains controlled by the aspect of religion more than any other factor. Firstly, the national identity appeared in the European society in order to strengthen their unification and make them wrapped in their history and language. Then the term transformed to other societies, including Arab

societies, along the emergence of liberation movements from nations that suffer from colonial domination. Additionally, the crucial role played by numerous Arab thinkers should be mentioned, in arranging the foundations of national identity for the purpose of building and resurrecting the Arab nation headed by *Michael Aflaq*, and Sati ‘Al-Husri’, who made the common language and history on the basis of the Arab identity. This national identity, despite the several troubles it had faced, it remained tough at least through the League of Arab States and through the sense of belonging to the Arab nation among all members of Arab society. Still today, in the face of the invasions of globalization, there is still hope for this feeling to survive.

3.2 Components of National Identity:

While national identity is observed, a set of values that individuals share in one homeland, that is actually being evoked. In which it makes them all sense like they fit in to each other, namely:

One Geographical Area: The sentiment of individuals that they belong to the exact geography pushes them to cross boundaries and solidarity more, and it also strengthens the bond of belonging to one.

Shared History: For the reason that the more a person shares on past and one heritage, the more it strengthens the bond of a shared destiny and a united life for their future.

Common Language: The factor of the language is also a crucial element in strengthening the bonds between individuals since mutual language makes them feel as if they from one nation.

Common Economic Factors: Economic material elements as well more likely to play a prominent role in reuniting the people of one country, that makes them share the same economic values, such as the currency, the free market system, trade laws, and the taxes. Wherein, all of these makes an individual feel that they belong to the same system, the state, and the same banner; this is progressively paving to strengthen the relations and ties more between them. In addition, the suitable example of this is the members of the American society, who are more united by economic factors than moral and spiritual factors.

Shares Rights and Duties: Individuals’ sense of their national identity is strengthened massively in the states where people share the same rights and duties. Perhaps there are numerous examples that approve this.

4. National Identity and the Shock of New Media:

The alteration that is occurring nowadays in human life after transforming to the digital or information space is an essential break with the past. Moreover, for the first time, men have transformed from a traditional space that physicists (Newton) looked at, and formulated his own norms for it. Or the subjective mental space that philosophers observed for decades in order to attempt to comprehend what it is, to a new space that “seeks to attract mental space to the physical space through a digital space, so that it borders extend throughout the physical world, by deriving the meaning of its traditional concepts in building the exceptional concepts of information space”. (Suleyman, 2011, p. 61) Nowadays, this new space signifies a special location in our lives for the reason that it has become a parallel reality. If it is not the real reality, as it has formed a new discourse that employs the images in extending bridges of communication between the user and the

digital world through the visual surface. In order for the discourse of the image to replace the linguistic discourse, which is increasingly dwindling, making the vocabulary of culture and knowledge in general subject to the authority of the image. Therefore, even turning the image scene as a standard to decide the content of the cognitive discourse. (Suleyman, 2011, p. 62) This makes the use of language weak, which is a crucial part in building national identity. The threat of national identity by this new space and its globalized media has become obvious. As it drives us increasingly to transcend national culture to a cosmic culture that does not have an identity smell by its constant and quiet infiltration into our home, without being able to end the volcano or respond to the torrential flow. Consequently, there are new value establishments that are conducted daily in our reality, and as a response, national values that are old to be traditional are excluded from it. Moreover, this led to convention, and satisfaction by this series of cultural penetration campaigns organized by this new media, that is controlled by influential western cultural and political institutions that differ from our system. The national and national awareness of individuals is excluded, in particular in our Arab and Islamic world, which is special in its cultural system and that cannot be coordinated with the Western system, with the testimony of Samuel Huntington himself. (Huntington, 1999) Besides, it is the suitable way to subjugate the souls residing within the boundaries of the virtual digital environment and make it a prelude to the subjugation of the bodies exist in the real world, to transform to the machine of the global economy, "that wants to devour all the vocabulary of traditional digital aliens and turn it into one of its elements". (Suleyman, 2011, p. 63) In addition, unsettling the efficiency of the mind, guiding the core of imagination, molding behavior and stereotyping taste is a way to obscure national awareness and hijacking national identity from its owners progressively, so discussing about neutrality and privacy becomes a mere illusion. Furthermore, this media machine would precede to unite individualism more among people, to exclude them more than any national or collective affiliation. In order to naturalize them from their social, cultural, and political conflict to facilitate the process of their absorption and disconnection from themselves. In the face of this, it has become important to review several of our concepts and ideas if we really want to live in the future. Therefore, it is needed to avoid this global culture, which makes us question, torn beings who live in tense relationships with their realities. Conceivably, the way to do this is to try to be directed by a solemn, distinct, and open educational philosophy which can bring us into a sustainable development that will accomplish the determination to encounter and impose oneself.

Conclusion

It can be asserted that the thriving new media system, continually attaining triumphs, mirrors certain consequences of postmodernist philosophy. These encompass the dissolution of ideology, the culmination of history, the end of utopia, and the termination of national boundaries. The impact of postmodernism on the digital world and its influence on cultural aspects, digital identity, and digital culture are significant topics of discussion in contemporary society. The emergence of digital technologies has fundamentally altered global communication, interaction, and the identities, presenting new challenges and opportunities in the 21st century. That is basically a new reality that we are living in, as information technology contributes to the development in its different forms, so it has transformed us from traditional economy to an information economy. On one hand, it has made us live in an unprecedented human stage. However, on the other hand, it has made

us just oblivious beings. Further, our behavior does not deviate from the consumption pattern, and our ideas, knowledge, and values have become strange to ourselves, that looms our national and cultural identity. There is no option to remove this except by trying to cope this sweeping stream, with privacy and neutrality. Alternatively, we should work to hold the tool of knowledge ourselves, so that we have a role in this new system. It is true that the original revolution and the new communication technology has produced a new discourse, which is gradually diminishing and revealing a terrifying decline in linguistic vocabulary. This could result in illiteracy or fluctuation in language proficiency among individuals, causing language education to lose its value at the early stage of learning. Because the fact is that language is a fundamental element in the formation of national identity. Furthermore, visual discourse lacks a linguistic alphabet, which attracts certain Segments of society, especially the educated class, and thus the links of language are lost in the intensity of the image scenes, gradually eroding for this society. On the other hand, the dominance of new media and the digital revolution is creating a globalized, identity-less cultural solution. This is seeing new concepts that are foreign and strange to local culture. This is what we call cultural penetration. Since the mid-20th century, many cultural groups have been experiencing the infiltration of foreign cultural elements, and in most cases, these groups do not have the power to repel them. This gradually contributes to the disappearance of nation's civilizational consciousness. This eventually leads to the systematic destruction of national identities. Perhaps this is a picture of what we are living in developing societies. However, I believe that this is a realistic picture that may allow those who possess knowledge, experience, and control of the media landscape to acquire the mechanisms necessary to confront the negative effects of this media landscape and alternative culture. There is foe, even if the local or national identity is affected by the globalized culture that new media offers, the individuals must have an awareness to preserve their identity and culture.

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