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The Problem of Waste among Algerian Youth: A Reading of Its Manifestations and Mechanisms

El problema del «desperdicio» entre la juventud argelina: un análisis de sus manifestaciones y mecanismos

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Abstract:

This article examines the situation of youth in Algeria in light of the rapid contemporary socio-cultural, economic and political transformations. It aims to highlight the manifestations and mechanisms of "waste" affecting this vital segment of society, which are affecting young people despite their pivotal role in development, together with the negative challenges that globalization and technology impose on their circumstances. To achieve the aim of the study, it was divided into two axes: the first deals with the reality of Algerian youth in light of the changes affecting society, while the second deals with the mechanisms of demolition [sic: presumably "waste"] in the era of globalization.

The study concluded that limiting this phenomenon requires collective awareness and the combined efforts of the family, the school and society, through awareness-raising, psychological support and the entrenchment of values, in order to protect and guide young people.

Keywords: Algerian youth, development, contemporary transformations.

Resumen:

Este artículo examina la situación de la juventud en Argelia a la luz de las rápidas transformaciones socioculturales, económicas y políticas contemporáneas. El objetivo es destacar las manifestaciones y los mecanismos de «desperdicio» que afectan a este segmento vital de la sociedad —un fenómeno que perjudica a los jóvenes a pesar de su papel fundamental en el desarrollo—, así como los desafíos negativos que la globalización y la tecnología imponen a sus circunstancias. Para alcanzar el propósito del estudio, este se ha dividido en dos ejes: el primero aborda la realidad de la juventud argelina ante los cambios que afectan a la sociedad, mientras que el segundo analiza los mecanismos de «desperdicio» en la era de la globalización.

El estudio concluye que, para limitar este fenómeno, se requiere una conciencia colectiva y el esfuerzo conjunto de la familia, la escuela y la sociedad —mediante la sensibilización, el apoyo psicológico y el arraigo de valores—, con el fin de proteger y orientar a los jóvenes.

Palabras clave: juventud argelina, desarrollo, transformaciones contemporáneas.

Introduction:

Youth are among the most vital and dynamic groups in society, by virtue of their capacity for work, interaction, absorption and giving. This makes them the driving force of change, construction and social renewal; indeed, they

are the foundation on which society rests. Historical evidence points to the prominent role of Algerian youth in various fields of contribution and change. Yet the lived social reality may collide with the effects of socio-cultural, economic and political transformations, which are manifested in technological development and an unprecedented global openness.

These transformations take the form of an assault on society's value system, which leads to the entrenchment of mechanisms of waste affecting many traditional values and conceptions, such as knowledge, morality and culture, and to their replacement with counter-values. To this are added the negative effects of globalization on young people, which cause a range of social, psychological, economic and health problems.

This paper seeks to present a realistic picture of Algerian youth by studying the manifestations and mechanisms that society is experiencing, which reflect the crisis of Arab youth in general and Algerian youth in particular. This crisis is manifested at multiple levels, beginning with personal manifestations and passing through social, political and economic relations, together with the factors and by-products that result from them and that constitute the core of the crisis from which Algerian youth suffer. Despite the socio-cultural and economic differences, some common features appear: among them psychological manifestations such as violence and the decline of moral values; socio-cultural manifestations linked to the family and to socialization; and political and economic manifestations embodied in collective violence, demonstrations and transgressions, including theft and encroachment on state property, or illegal migration, as in the phenomenon of the "harraga."

These manifestations are aggravated by internal and external influences, represented by various mechanisms and mediators, foremost among them the negative effects of globalization on the very being of Algerian youth. The study aims to focus on the most dangerous and widespread of these manifestations, in order to present an accurate picture of the reality of Algerian youth and to understand the most important manifestations of waste from which they suffer.

On the basis of these data, the main research problem can be formulated as a fundamental question:

What are the most dangerous manifestations and mechanisms affecting the levels of waste among Algerian youth?

To answer this problem, the study relies on a descriptive, analytical and inductive method, which first surveys the reality of Algerian youth and the manifestations of waste among them, then analyses the influencing mechanisms and factors, and draws out general patterns of this phenomenon.

In order to realize the study's method and to cover all the elements related to the subject under study, we divided the study into the following axes:

- The reality of Algerian youth in light of socio-cultural, economic and political transformations.
- Mechanisms of waste in light of technological progress and global openness (globalization).

The Reality of Algerian Youth in Light of Socio-Cultural, Economic and Political Changes

1. The reality of Algerian youth in light of socio-cultural changes:

There is no doubt that we have observed, and continue to observe, a clear and worrying deterioration in the network of social relations at the level of the family and of Algerian society. Manifestations of deviance have begun to infiltrate the fabric of the family, which was once cohesive and characterized by harmony and solidarity.

After technology contributed to improving the quality of life and turning the simple into the more advanced, it now weakens the warmth of family gatherings, with the values of respect, mutual support and sincere human interaction that they carry. The virtual world, with its imbalances, has replaced intimate family sessions: moments of conversation over a cup of coffee or tea have receded, replaced by dry written messages interspersed with emoticons instead of direct communication.

Although the means of communication and transport have helped shorten distances and save time, they have often become a means of wasting it, and even a tool exploited in some deviant and immoral behaviours.

It is natural for the Algerian young person to be at the forefront of those engaging in this technological development, driven by curiosity and a psychological nature inclined toward renewal, interaction and initiative. Since young people make up a large share of Algerian society—estimated, according to some unofficial statistics, at about 75% of the total population—this confirms the youthful character of this society and calls for special attention to this broad segment, by understanding its problems and working to address them (Boumedfa', 2017, p. 2).

Statistics indicate that young people make up more than half of the population in most Arab countries, and that this proportion rises to 65% in some of them… According to a UNESCO statistical report, they numbered a total of 58 million young people in 2000 (Boumedfa', 2017, p. 4).

If we consider the demographic composition of Algerian society, we find that it does not differ much from that of other Arab societies, as the proportion of young people records a marked rise. Some official sources indicated that on 23 October 2007 the proportion of those under 20 years of age was about 39.6%, compared with 57.4% in 1966, and that it is expected to fall to about 24.1% by 2040, while the proportion of those over 60 rises to 17.6%. These demographic data are an essential element that should be the focus of all studies and policies directed at addressing the issues of youth, who face fateful challenges that affect their very existence, dignity and humanity.

As for the reality of Algerian youth today, it is characterized by several negative features. The difficult social conditions in which many of them live have pushed some of them onto deviant paths, and wide groups have expressed a state of violence toward individuals and toward public and private property. Some sociological studies reached a number of findings, among the most notable being that young people are the segment most exposed to unemployment and marginalization; that the policies adopted have not succeeded sufficiently in integrating them into the paths of development; that they are exposed to various forms of deviance and social problems; that aggressive tendencies toward official institutions are growing; and that there is an increasing feeling of injustice and of powerlessness to change a reality marked by narrow horizons and weak hope. A clear conflict between generations also appears, especially between young people under 20 and older groups over 50 (Boumedfa', 2017, pp. 10–11).

2.1. Manifestations of waste among youth

1.2.1 Biological manifestations, psychological needs of youth and early signs of the crisis:

The stage of youth, sometimes known as adolescence, begins once puberty has passed and sexual maturity is complete, that is, when the individual reaches the capacity to reproduce and awareness of instinctual needs emerges, usually at the age of fifteen or slightly before. This stage mostly extends for about ten years, ending at roughly the age of twenty-five.

At its beginning, the body approaches completion of its growth in form and vital functions, while the individual reaches an advanced level of mental maturity psychologically, and begins to perceive himself as no longer a child. Socially, he seeks to establish his standing within society, and recognition of him as an adult capable of bearing responsibility increases." (Hijazi, 1985, pp. 27–28). Without diminishing the importance of the organic and mental changes that accompany the beginning of the stage of youth, especially those linked to psychological responses, adolescence is one of the stages in which the early signs of crises take shape among young people. This leads to the emergence of complex social patterns, as social relations sometimes fail to enable the individual to understand himself and to grasp his reality in a balanced way.

In Algerian society we notice a clear difference between the adolescent of yesterday and the adolescent of today. In the past society was agrarian in character, and the young person was integrated early into agricultural activity and bore real responsibilities commensurate with his physical abilities, which allowed him to blend easily with adults without the need for special arrangements. Under the craft system that prevailed before the Industrial Revolution, work was part of daily life, arising from it and tied to it, and interaction between young and old took place naturally, without a sharp separation between the stages of childhood and adulthood.

In modern and complex societies, by contrast, the transition from childhood to adulthood has become a longer and more difficult path, beset by multiple challenges, since economic independence requires lengthy preparation and the acquisition of precise skills that are achieved only through an organized educational and training path. This may delay the young person's attainment of his social position and personal independence. It also leads, even if temporarily, to the frustration of some of his social and emotional needs, and increases the intensity of the tensions that characterize this stage.

2.2.1 Behavioural-social manifestations:

These manifestations are embodied in many behaviours, which will be addressed as follows:

- Aggressive behaviour toward oneself, the family and society:

Aggressive behaviour stands out markedly during this stage and is manifested in several forms, such as clowning, disrespect for others, stubbornness and defiance, as well as destruction of property and the use of obscene language. These behaviours are linked to a set of interrelated factors, some personal and some social.

This behaviour may be due to the weakness of the family's role in guiding and containing the adolescent, or to his feeling that he is not receiving enough love and appreciation, in addition to his sense that others do not respect his opinions and points of view, or his failure to achieve his ambitions and satisfy his various needs (Hijazi, 1985, p. 7).

- Frustration, withdrawal and despair:

Any disorder afflicting society, whether at the social, economic or cultural level, has direct repercussions on the behaviour and personalities of individuals, as well as on the nature of social relations, which may lead to the emergence of new tendencies and dangerous deviations.

The social transformations that Algerian society has witnessed have produced a reality marked by a great deal of frustration and despair, which are among the most dangerous things that can afflict individuals, since they push them to withdraw from the circle of positive action and to abandon effective participation in society. Whoever looks closely at the reality of Algerian society today clearly notices these transformations, especially if he recalls the deep changes that affected the social structure during the second half of the last century at various levels.

This course of change has been accompanied by a decline in the value of many principles that were considered fundamental, such as the value of work, professional conscience and putting the public interest first, which have become, for a considerable segment of society, a subject of apathy or even doubt and indifference (Hijazi, 1985, p. 6).

- Delinquency and violence:

Delinquency is among the most dangerous and most deviant forms of aggressive behaviour, in which the young person displays behaviour indicating poor discipline, recklessness and disorder, and the matter may develop to the point of committing crimes. The manifestations of delinquency appear in multiple forms, among them physical assault on others, sexual deviations, drug addiction and self-harm. In some extreme cases, it may reach the point of taking revenge on the self through attempted suicide.

- Addiction to alcohol, drugs and psychotropic substances:

The problem of addiction is among the most dangerous challenges threatening the present and future of young people, and many research and academic studies have confirmed the magnitude of the risks associated with it, especially with the number of addicted young people increasing day by day in Algerian society, as in other societies.

In this context, the annual report of the United Nations Office on Drugs and Crime indicated that one in every twenty adults aged between 15 and 64 had used at least one type of drug in 2014, approximately 247 million people worldwide, a figure that has remained relatively stable in recent years; drug-related deaths were also estimated at about 207,400 cases, most of them among young people.

It is no longer hidden what serious effects these substances leave on the various aspects of a person's life, whether health, psychological, economic or social. Addiction is often linked to a general behavioural deviation, since it destroys the individual's energies and drains his mental and psychological capacities, weakens his productive efficiency, and may make him a burden on himself and on his society (Hijazi, 1985, p. 7).

- Violation of social rules and norms:

The phenomenon of violating social rules and norms is widespread, especially at the beginning of youth, when some young people resort to breaking these rules as a way of expressing resentment or of trying to hurt and punish others, particularly adults such as parents. This is manifested in a set of behaviours, such as spending long periods outside the home, loitering in the streets, truancy from school, and reckless driving and failure to comply with traffic rules (Hijazi, 1985, p. 8).

- Attacks on state property and the use of expressions hostile to authority:

This phenomenon is among the most prominent behaviours that have spread markedly among young people, taking multiple forms, such as setting property on fire, vandalizing it or defacing its features. The reasons for its spread are

due to a set of factors, the most important of which is poor socialization, which may push young people to adopt such behaviours as a means of self-expression or as a reaction to the difficult conditions in which they live.

Manifestations of rejection and protest may also appear in other ways, such as producing awareness-raising videos or songs that reflect their reality, or writing on walls, in an attempt to convey their messages and express their suffering.

- Unemployment:

Unemployment is defined as the condition of individuals who are able to work, willing to work and seeking work, but who do not find it because of its scarcity or unavailability. This situation is a reality lived by a large number of young people in Algerian society, whether university graduates with advanced degrees, holders of vocational training, or even young people who left school without specialized vocational qualification.

In this context, the 2003 report of the Economic and Social Council indicated that the unemployment rate reached about 30% of the total active population in 2002, a high rate that reflects the scale of the problem. It also appears that most of the unemployed are young people, especially those under 30 years of age, despite their possessing various educational levels and competencies.

This situation contributes to the emergence of many manifestations of social maladjustment, such as deviance, especially if we know that unemployment creates a fragile and impoverished social environment, which is prone to the spread of various social problems and scourges (Hijazi, 1985, p. 8). Unemployment rates among young people (between 16 and 24 years of age) have seen a relative decline from 30% to 25%, but this improvement has not been reflected positively in the general mood of Algerians, which is still marked by pessimism.

Algerian families constantly pass on many stories about the difficulties young people face in obtaining jobs commensurate with their specializations, despite the great efforts they make. Many attribute this to the spread of corruption and favouritism (*wasta*, or connections), which have become a decisive factor in access to the labour market (Mourad, 2018, p. 161).

Under these conditions, many frustrated young people find only temporary jobs in the informal sector, often below the level of their qualifications, while some choose to stop looking for work altogether as a result of frustration and loss of hope.

- Illegal migration:

[Translator's note: in the Arabic file, the text under this heading repeats, word for word, the last three paragraphs of the unemployment section; it is translated here as it appears.]

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- The housing crisis:

There is no doubt that the housing crisis from which Algerians suffer today has clearly contributed to aggravating the manifestations of waste among young people. This is evident in several aspects, most notably the delay in the age of marriage and the spread of spinsterhood on the one hand, and the emergence of illicit relationships on the other. This crisis has also led to the emergence of dangerous behaviours, such as running away from home in search of an outlet, which can often lead to deviance, such as drug use or involvement in immoral environments (Mansouri, 2014, p. 319). Moreover, the coupling of the two crises (unemployment and housing) has produced a defeated young person, unable to confront life, dependent and despairing.

Mechanisms of Waste in Light of Technological Progress and Global Openness ("Globalization")

1.2 The concept of globalization:

Globalization is a phenomenon that seeks to unify the world in which we live, by transcending the borders of the nation-state. It is based essentially on the freedom of movement and exchange of goods, services and ideas among the various countries of the world. This openness has helped make the world appear like a small village, thanks to the great development of modern technological means and of the means of communication and information, such as satellites, computers and the Internet, which have helped greatly in shrinking distances and reducing geographical borders between peoples (Husn, 2002, p. 303).

Linguistically, globalization (*ʻawlama*) is derived from the verb *ʻawlama*, on the pattern *fawʿala*, one of the morphological patterns in the Arabic language that conveys the sense of generalizing or giving something a comprehensive character. The term corresponds in foreign languages to the word *Globalization*, which first appeared in the United States of America and was then translated into French as *Mondialisation* and into Arabic by several terms, including *al-kawniyya*, *al-kawkabiyya* and *al-ʻawlama*.

Technically, globalization means giving something a global character, that is, transferring it from a limited and supervised scope to a wider, unlimited space that transcends restrictions and controls. What is meant by the limited here is the nation-state, with the sovereignty and clear geographical and demographic borders that distinguish it, whereas globalization seeks to transcend these particularities and open the way to global interpenetration and mutual influences (Kharasan, 2011, p. 19).

Technological development is a fruit of the fourth scientific revolution, and perhaps the most important thing that distinguishes this revolution is the mass media… The latter came to be added to the traditional means of culture (books, theatre, the arts, exhibitions, lectures, etc.) and to the new means (cinema, radio, television, etc.); they compete and complement one another, and they have opened up to the masses the possibility of information, entertainment and culture (Jalabi, 2005, p. 33).

Here lies the fear of the possibility of formulating a doctrinal framework that could lead to the elimination of individual culture. "The Youth Forum held at the Intergovernmental Conference on Cultural Policies stated that globalization entails the threat of standardization and uniformity, and that it also threatens social organization and the way of life of peoples. Dr. Hussein Alwan concludes that 'globalization… means spreading the values and norms of American culture and making it a universal model'" (Kharasan, 2011, p. 16).

2.2. Manifestations of the waste of globalization:

There are those who consider "globalization a fierce Zionist assault that is bound by no principles, and at best an Americanization and Westernization unless we play an effective role in mitigating its effects and influencing it. Even for many Westerners it is not good for the world, even in the economic aspect that some herald. Hans-Peter Martin, in his famous book *The Global Trap*, which focused on economic globalization, affirms that globalization is a great trap full of lies, and that in the end it increases the number of the poor. In the fifth chapter of the book, for example, we find the title "Lies that Soothe the Conscience: The Myth of the Advantage in Attracting Investment and the Myth of Fair Globalization." Peoples, even Western ones, also come out in massive popular demonstrations opposing all the conferences of globalization because of the harm they see in them.

We find that the West does not seek merely to spread its social values, despite the lack of broad conviction in them as values; rather, it imposes them through international conferences and pressure on states that do not respond. Conferences of international organizations on this matter have followed one another, such as the Nairobi conference in 1985, the Cairo conference in 1994, the Beijing conference in 1995, the Istanbul conference in 1996, then the New York conference in 1999, then Beijing, then New York again in 2000. The focus of these conferences revolves around the family, women and the child, concentrating on sexual rights, the right to reproduction and abortion, homosexuality, the issue of equality between men and women, equality in inheritance, and so on, all from the perspective of Western secular, materialist, licentious culture. What adds to the danger of globalization is the weakness of the Muslim world and its defeat before the West, which increases the penetration of cultural globalization into identity, as Ibn [Khaldun] said: "The vanquished are fond of imitating the victor in his emblem, his dress and all his conditions and customs" (Al-Qasim, 1434 AH).

- The cultural and religious waste of globalization:

The cultural side is the most dangerous aspect of globalization. "When we speak of 'what we are'—religion, language, customs, traditions, behaviour, arts and letters—cultures throughout human history have been the product of human effort, and man has formulated his conceptions of the extent of the material and spiritual worlds." Culture is thus an expression of a particular historical stage and is formed within the framework of historical consciousness…; the focus on the cultural side and its influence is directly related to the clash of civilizations and the dialogue of cultures (Kharasan, 2011, p. 151). "Algerian society, like other Arab and Islamic societies, in turn suffers from the danger of cultural globalization. The cultural question in Algerian society seems thorny to some scholars because of the cultural plurality found in it. Whoever follows the reality of Algerian cultural identity notices, as we mentioned earlier, that it is multidimensional and has many ramifications, and we notice the predominance of the French orientation in it, by way of example and not exhaustively; hence the conflict flares up between the Arabizers and the Francophones, and we are therefore facing a linguistic and cultural crisis in Algeria. Despite its cultural diversity, it exists within a single national cultural unity: 'Kabyle, Chaoui, Mozabite, Tuareg and the like are not closed cultures that impede modernization, unity and transformation; rather they are one of the fundamental components of national identity, and no party has the right to monopolize it. The latter appears in several forms, among them the continuing identity, which is the broad outlines that are passed on from generation to generation… As for the transforming identity, it is formed by the influences it receives, but generally transforms within the same continuity'" (Sharqi, 2013). Malek Bennabi sees that true culture, in its social function, is based on the principle of exchange, represented by social constraint and the individual's personal stance; it is a moral principle at its core, inspired by the Qur'an and the Sunna, and a careful analysis of culture shows us that it is a harmonious composition of morality, beauty and art, and Malek Bennabi insists on the necessity of this harmonious composition (Sharqi, 2013).

The same applies to the religious factor, for many attacks are often doctrinal and religious, and Algerian youth must therefore be wary and strive to preserve their Arab-Islamic identity. Perhaps the following question arises here: what is constant and what is variable in identity? It can be said that identity includes constant components and others that are subject to change. Religion and language are among the firm constants within our cultural identity, without abolishing the other dialects, while the other components, such as customs, values and ways of thinking, are subject to change in the positive form determined by the dynamics of society and its external interaction. Perhaps this is what Algeria sought, making culture a significant developmental issue and regarding language as the basis of cultural identity; it began by Arabizing basic schooling and the university, and Arabizing the administration, the justice sector and the economy, etc., despite some conflicts that certain sectors witnessed between supporters and opponents of the idea. Despite the rapid transformations Algerian society has known, efforts at the internal level are united in order to achieve a development that does not do away with the historical, civilizational and cultural specificity of Algerian society but supports it, by activating the Arabic language, the language of the Qur'an, and thereby preserving our religion with all its values, our authenticity and our cultural heritage, with all that this Algerian cultural identity carries of diversity (Sharqi, 2013).

Globalization has directed culture toward overlapping and mutually conflicting destinations, and there are living nations that have found themselves part of the current of globalization. In Algerian society, foreign programmes have taken up a large space on the Algerian screen. In a field study on the effect of dubbed Turkish soap operas on university youth at the University of El Oued, these are some of the results the research reached:

- There is no supervision of the young person (the university student) by the family.
- The stories of Turkish soap operas are affecting stories dominated by the romantic side.
- There are no places of entertainment for young people.
- The aspects that interest the young person are social and emotional aspects (Al-Jazrawi, 2015, p. 115).

In addition to films and soap operas, social media constitute a great waste of the time of Algerian youth of all classes and cultural levels. A study was conducted on 100 respondents among Algerian youth on "Facebook users between the virtual and the real: a study on a sample of Algerian youth," whose results were analysed separately from the first because of the volume of questionnaires obtained, which record the phenomenon of addiction to the medium. Among the findings reached is the following:

These young people—the 100 respondents—consider themselves addicted to the medium. What is controversial here is that the addict admits to his fellow addict that he is one, whereas the situation becomes embarrassing when it concerns someone else—although it is nothing more than an addiction to the chance of meeting any of them at a

time when you almost daily meet people who speak, in the language of jest or even earnestness—and they truly are so—"I am sick with Facebook," which prompts the question: is addiction to the medium a form of deviance?

The indicators of addiction among these young people appear in the regularity with which they browse their accounts, as they constantly log in for more than six hours in a single visit. Media studies, following cultivation theory, have been accustomed to regard six hours as heavy use of the medium and to link addiction with eight hours and above.

Finally, it becomes clear how this communication shrinks into interaction with the opposite sex, so that the whole matter is suddenly reduced to emotional relationships and to the debate of the virtually permitted versus the socially forbidden, and it is evident that the addicted young person in this study creates for himself, by using Facebook, a partial reality that he prefers—and that truly suffices him—over the whole one (Kabur, 2012, p. 28).

- The economic waste of globalization:

Social change, whether slow or rapid, has been a subject of study and analysis by sociologists, because it is a phenomenon closely bound up with human society; it means the transition from one state to another. "Algerian society, like other human societies, has witnessed many economic, political, social and cultural transformations across different historical stages, in which young people occupied different positions and played prominent roles in the development of society, and these transformations had both a positive and a negative effect on the situation of young people and their standing in Algerian society" (Mansouri, 2014, p. 315). The social structure in the second half of the last century witnessed changes at all levels, and the paths of change are still prevailing at present and will continue, albeit at a slower pace than before, given that the fundamental turning point was in the colonial period, specifically the stage of the War of Liberation of 1954–1962. These changes resulted in a comprehensive transformation of all social categories, both in terms of their forms of existence and their particular functioning and in terms of the relations that link them… and they also encompassed all values, standards, and individual and collective relations (Mansouri, 2014, p. 314).

"The colonial era left the Algerian person characterized by three features:

- An exploited person, either as a mere labourer, which is the most common case, or as a mere dependent owner.
- A hungry person, because of the policy of impoverishment applied to him and the primitive accumulation of colonial capitalism.
- An ignorant person in terms of education and scientific training." (Mansouri, 2014, p. 314)

After independence, radical changes occurred that affected Algeria's developmental and economic policy, and they are linked to a set of influences and transformations, perhaps the most important of which are the fading of the Cold War and the emergence of the single pole, the transformation in the structure and mechanisms of the world order, and the development of the means of communication and informatics… These changes made Algeria, as a developing country, one of the countries most penetrated by capitalism and its systems, laws and institutions, represented in:

- The trend toward privatization, restructuring and the laying off of workers.
- Market freedom and the spread of market culture, and the multiplicity of patterns of dependency.
- Expansion of the private sector and its liberation from many economic restrictions, and the encouragement of a distorted, parasitic and dependent capitalism.
- A decline in social justice, as the transition to a dominant pattern of capitalist growth became linked to some manifestations of the maldistribution of wealth and incomes (Mansouri, 2014, p. 317).
- The emergence of multinational companies, which may pose a danger to strategic sectors.

Conclusion:

From the foregoing it becomes clear that the time has come to acknowledge, as parents, educators and officials, that life has changed in directions that may not always be satisfactory. Today's children are tomorrow's youth, and they will face increasing challenges as technology sweeps over our societies day after day. This imposes on us the necessity of finding mechanisms and controls that help overcome this crisis, especially since the danger affects the

value system of young people, who are characterized by impressionability, love of adventure and quickness to react emotionally, characteristics that may lead to undesirable behaviours if they are not properly guided.

Moreover, ignoring these phenomena or underestimating their seriousness does not mean they will disappear; rather, it increases their complexity. They should therefore be dealt with consciously before they turn into sources of fanaticism and violence or into motives for deviance. It has thus become necessary for the efforts of the family, the school and society to join together, by strengthening conscious supervision and organizing awareness campaigns that help guide young people toward the sound path.

Adolescence is one of the most sensitive stages in an individual's life, given the psychological and physiological fluctuations it brings, which calls for more understanding and care from the various parties, by providing emotional support and psychological fulfilment, so as to limit manifestations of isolation and loneliness. The spread of certain psychological and behavioural illnesses linked to drug and alcohol use also highlights the seriousness of neglect in this regard.

Hence the importance of entrenching Arab and Islamic values, beginning with the family and passing through educational and cultural institutions such as schools, universities and the media, which are today called upon, more than ever before, to develop their programmes and curricula so as to enable them to perform their role effectively in confronting the challenges of globalization in its various cultural, political and economic dimensions.

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