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SOCIAL MEDIA AND CULTURAL PRIVACY CHALLENGES IN THE FACE OF GLOBAL TRENDS

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Abstract

Social media platforms have provided extensive communication channels, granting every individual in the information society the right to freedom of thought and opinion, as well as the right to express their identity, culture, and personality. Users now have the ability to define their culture not only for those close to them but for the entire world. However, simultaneously, users have become susceptible to various threats that compromise their cultural privacy. This privacy plays a crucial role in distinguishing between different community identities. If it erodes or is violated, the boundaries between communities blur, making them vulnerable to assimilation into other cultures. Preserving this privacy has become a formidable challenge, particularly in the virtual realm, which has significantly exacerbated and complicated this issue. Accordingly, it can be argued that the profound transformations reshaping the global communication landscape—particularly with the growing penetration of social media networks into the lives of individuals and communities—have strongly contributed to raising the issue of cultural specificity as one of the most pressing and contentious matters of our time. While the digital sphere offers vast opportunities for cultural expression and diversity, it simultaneously imposes new forms of dominance and homogenization that threaten to erode cultural differences between societies and to dissolve distinctive cultural identities into a dominant global culture. From this perspective, the present study seeks to explore these challenges by providing a theoretical description and examining their external interrelations, framed within the following research question: What are the challenges facing cultural specificity on social media networks in light of the global transformations shaping today's world?

Keywords: Social Media, Cultural Specificity, Cultural Privacy, Cultural Homogenization, Cultural Diversity, Global Communication, Cultural Assimilation

1. Introduction

In the era of the digital revolution, human societies have undergone a radical transformation in patterns of communication and interaction, driven by the rapid spread of social media networks—one of the most prominent manifestations of the digital age. These platforms have reshaped traditional communication structures, shifting human interaction from a narrow local context to an open, borderless virtual space. This transition has redefined key concepts such as identity, self, privacy, and the boundaries between public and private spheres.

Within this context, cultural specificity—with all its symbols, values, practices, and social norms—has become subject to profound influences that oscillate between empowerment and threat. On one hand, social media networks have provided individuals and communities with unprecedented opportunities to express their cultural selves, showcase their identities, and engage with other cultures through reciprocal and shared interaction. On the other hand, these digital spaces have facilitated the penetration of traditional cultural boundaries and the destabilization of local specificities, fueled by the accelerated flow of global content and the ease of access to dominant transnational cultural patterns.

Consequently, cultural specificity has emerged as a sensitive and contested issue amid these accelerating global transformations. The digital sphere represents a new symbolic social environment that reshapes the components of identity and reproduces meanings and norms, in an attempt to navigate or avoid collisions

between the local and the global. Today, cultural specificity faces unconventional challenges, including cultural penetration, hybridization, the erosion of reference frameworks, and the commodification of local symbols within a global media marketplace. These dynamics place the question of cultural specificity at the heart of sociological debate and prompt the central research problem of this study: What are the main stakes and challenges facing cultural specificity on social media networks in light of current global transformations, and how do these networks influence the ability to preserve cultural identity and its symbolic distinctiveness in the digital age?

2. Research Questions

- A. What is the concept of cultural specificity, and why is it important to society?
- B. To what extent does young people's use of technology pose a threat to their community's cultural specificity?
- C. In what ways can cultural communication become a threat to cultural specificity rather than a means of fostering mutual understanding and harmony?
- D. How has globalization contributed to the erosion of cultural specificities?
- E. How can cultural specificity be reconciled with the inevitability of cultural difference?
- F. What is the relationship between calls for convergence in human values and the necessity of preserving cultural specificity?

3. Cultural Privacy: Concept and Real Representations:

Cultural privacy refers to the notion that each culture carries within itself and reflects a set of differences that distinguish it from others, without implying the absence of common characteristics and specifications between these cultures (Asaid, page 09). This means that despite the differences, commonalities remain present in many aspects.

Additionally, cultural privacy represents specific characteristics of a particular social group and often refers to particular skills, practices, and cognitive images (Al-Rahman, 2013, page 165). It serves as a separator in distinguishing the identities of societies from each other, and if absent or neglected, the boundaries between societies dissolve, becoming susceptible to dissolution into another culture.

It is also referred to as "cultural uniqueness," indicating a set of unique characteristics, values, practices, and standards specific to a particular culture or cultural group (Chomsky, 2006, pages 86-87). It highlights distinctive elements and aspects that differentiate one culture from another. Cultural uniqueness implies that each culture has its own set of traditions, customs, language, symbols, and beliefs that shape people's thinking, behavior, and interaction within the cultural context (Hofstede, 2010).

The dynamic and unique nature of culture emphasizes its historical value as a collection of acquisitions added to original human nature, as a product of life on Earth within a social environment where material and temporal aspects intertwine with the marks of the creative human maker. This makes culture a construction and a process, never a ready-made and complete entity (Asaid, page 09). Thus, it becomes a basis of principles created, embodied, and transmitted by society from generation to generation, becoming a title for its identity and an expression of its existence.

Cultural anthropology views culture as something changing and relative, as human cultures differ from one region to another and from one era to another. Each society has its own distinct culture, and within each society, there are subcultures that do not perfectly align with the overall culture of the society. While there is cultural divergence among human societies, there are many similarities between the cultures of peoples living far apart, especially concerning writing fields, methods of measurement, architecture, etc. (et al., 2005, page 113). Islamic Arab culture is an example of this, representing geographically distant human societies that share fundamental cultural elements such as religion, language, values, and common fate, yet cannot intersect with Western culture in any way.

Accordingly, each culture has its own local, historical, and social environment, since every culture is linked to a specific society that is historically and geographically determined. A culture cannot exist without a society, just as no society can exist without its own particular culture. All societies necessarily live within a specific cultural framework (Qana, 2017, p. 19).

It is easy for a culturally oriented researcher to notice, when traveling from one country to another, that the individuals encountered perceive their culture as superior to any other culture. For example, the French take pride in their beautiful language, the Italians in their music, the Americans in their material and technological achievements, and the Easterners in their ancient wisdom, etc. Therefore, it is not surprising that others may be less inclined to agree with their ideas or opinions about the growth of their culture. This phenomenon is known

as ethnocentrism, a concept that refers to an individual's tendency to evaluate other cultures in terms of their own cultural norms and values. A deep understanding of cultural relativity greatly helps in distinguishing between the ideal culture of society, which is expressed within general and abstract boundaries, and the realistic culture, which is patterns of behavior and forms of organization expressed in a practical and realistic manner during the daily activities of individuals (et al., 2005, page 177). Reality does not reflect the true essence of culture as much as it represents behaviors that may or may not improve the representation of culture, but it serves as a criterion for judgment.

4. Cultural Privacy and the Challenge of Using Modern Technology in Youth Environment:

Contemporary society today witnesses a cultural and social crisis manifested in the ongoing conflict between significant technological changes and the existing social system and cultural framework. Technological change has created new social roles, introduced new class structures, and established values, motivations, rights, and duties that were previously nonexistent. The youth have been the most affected and sensitive group to this crisis due to their forward-looking mentality and drive towards the future. They aim, through their counter-culture, which they perceive as bringing something new, to create a modern lifestyle that encompasses everything suitable for individuals in their lives, along with many standards that can serve the interests of all members of society (Ali, 1985, pages 85-86). However, the reality tells a different story, as their culture today serves their self-interests and fosters individualism at the expense of community interests and security.

This virtual presence and communication through social networking sites increase the likelihood of individuals changing their ideas and attitudes as a result of adopting the culture of those with whom they interact. This, in turn, is reflected in the behavioral patterns they exhibit (Kadri, 2016, p. 195).

Unfortunately, the culture of today's youth reflects a kind of cultural collapse in contemporary society, encouraged by contemporary technology and the resulting breakdown in traditional systems that appeared inadequate for new expectations, activities, and demands. Consequently, all of this posed a clear threat to the stability of the cultural framework that used to provide youth with a sense of purpose, representation of meaning, and confidence in the future (Ali, 1985, page 84). Here, society must deal rationally with this new trend and develop a plan to guide youth culture in line with modernization while simultaneously preserving its cultural identity and uniqueness, which face numerous challenges.

5. Cultural Privacy and the Challenge of Utilizing Social Media Networks for Inter-Cultural Communication:

The rapid information networks have eradicated traditional boundaries, compressed timeframes, and contributed to the emergence of a global culture and cultural diversity reflecting the economic globalization and beyond. Initially, there is theoretically no fear of relying on these means and fostering cultural interaction and bringing people closer together. However, the balance between traditional values and modern values introduced in developing societies will change as fast media and information networks open up new horizons. Therefore, the necessity arises to create a balance between cultural privacy and the inevitability of openness to others in the virtual space, which poses important challenges that must be explored. Thus, this new reality necessitates a great deal of scientific attention to culture and its influential role, while not neglecting the negative repercussions and backgrounds of the issue, especially since its manifestations are numerous and diverse, related to beliefs, religion, language, identity, history, and heritage (Al-Jamoussi, page 57).

Social networking sites are among the most significant virtual channels that embody the ongoing tension between preserving privacy and the necessity of openness and communication. Carr and Hayes (2015) defined social media as "(...) Internet-based channels that allow users to exploit interaction and selective self-presentation, either synchronously or asynchronously, with broad and narrow audiences, thereby generating user value and perceiving interaction with others" (Delio, 2020, p. 84).

Communication using social media networks contributes - according to many researchers - to achieving openness to other cultures, bringing peoples closer together, facilitating interaction and dialogue between cultures, and recording signs of tolerance between contradictions, thus reducing the intensity of tension, conflicts, and accumulated wars throughout history. Today, more than ever, "the information society must be based on respect for cultural identity, cultural and linguistic diversity, traditions, and religions, promoting respect for these concepts, encouraging dialogue between cultures and civilizations" (Al-Jamoussi, page 56), through its practical communication practices in a manner that ensures the realization of this.

Social media networks, in all their various platforms, have surpassed cultural differences and the geographical locations of users to create a bridge of communication and interaction that humanity has not witnessed before. This bridge allows for the building of relationships and the formation of groups based on common interests and concerns, regardless of nationality and identity differences. It views cultural diversity

positively, allowing its members to broaden their horizons and open up to the outside world while preserving privacy and identity.

Cairncross, in her book *The Death of Distance*, affirms that the new dimensions of online communication differ fundamentally in their systems, structures, and characteristics from traditional, self-contained forms of communication. The true achievement of this electronic medium, she argues, is not merely the removal of geographical boundaries between people, the end of “place phobia,” or the deepening of interpersonal communication. Rather, its greatest accomplishment lies in the cultural, social, and political domains. In her view, the Internet has eliminated cultural, social, racial, class-based, and political differences among societies, uniting them within a culture characterized by fundamentally new features unlike those that preceded it (Sari, 2016, p. 85)

However, despite the importance of modern means of communication in general and social media networks in particular, they have become a major challenge for nations and peoples to maintain their cultural roots, preserve their civilizational components, protect them from globalization trends, and guard against the risks of dissolving into a torrent of monolithic patterns and ready-made molds. In this context, it is sufficient to point out that more than 90% of digital content on the Internet uses the English language (Al-Jamoussi, page 43). We should not overlook the fact that language, as a fundamental element of culture, has the ability to change the balances of cultural power, as it is the template through which countries transmit their cultural components from generation to generation and from one geographical area to another.

The current situation makes some nations feel that their security is threatened, as their people are more responsive to global cultures and issues than they are to local specificities and concerns. The cultural landscape today, in light of emerging transformations, the dominance of communication, and the emergence of the information society, has led to the emergence of what is known as the knowledge culture. This culture relies on the ability of the human element to produce cultural discourse, thus maintaining its cultural and civilizational peculiarities, and positioning itself well in the virtual cultural space, especially with the cultural openness witnessed by the world today, which requires communities to withstand the currents of the culture of others, the flood of images, and the unprecedented flow of information (Al-Jamoussi, pages 48-49). This positioning requires special mechanisms that enable it to remain steadfast and resilient in a world where the strong overpower the weak.

6. Cultural Privacy and the Challenge of Globalization Domination:

Discussing culture today cannot be the same as it was a few decades ago, before the revolution of communication technology, the triumph of market economy, and the world's direction towards globalization with its characteristics, including the stereotyping of consumption and cultural industry. Consequently, the cultures of nations belonging to the developing world find themselves under pressure from globalized and universal Western culture. They try to react defensively in the name of identity because globalization marginalizes societies and cultures, working to fragment them. Thus, there is globalization of advanced societies controlling their centers, interests, and networks on one hand, and on the other hand, there is sectarian and ethnic cultural fragmentation of other cultures (Ali A., 2005, p. 101).

The reality of the global universal culture that globalization seeks to formulate and promote ideologically does not mean that everyone participates in its production. Instead, it means that it is the most widespread worldwide due to the control of globalized companies over its production and marketing. This makes the other side of commodity globalization the rise of multiple cultural identities that seek to affirm collective religious, sectarian, and ethnic identities. They compete among themselves while the world struggles asymmetrically, with economic strength trying to convince itself and others that it is also culturally dominant, even if it is not. The victory, of course, will be for the economically strongest, which deludes itself and others into believing it is also culturally dominant, whether or not this is true (Ali A., 2005, p. 88).

Cultural privacy faces many obstacles amid the repercussions of globalization in the virtual space, especially obstacles that hinder its preservation and protection from cultures that have decision-making authority. These cultures attempt to penetrate its privacy, intervene in its affairs, and change its principles to align with the contemporary world that seeks to make all cultures uniform and eliminate the privacy that distinguishes each culture from the others, especially within the boundaries of social media networks.

The concept of privacy on social networking sites can be summarized as an individual's right to decide when, how, and to what extent their personal information may be shared with other users or with the entities managing these platforms. However, users of social networking sites are not immune to breaches of their stored data or of the information they share with a limited circle of people, mistakenly believing that they have full

control over the security and confidentiality of their information on these platforms (Barghouth, January 2022, p. 597)

The conflict in fierce economic competition, in aspirations for dominance, centrality, polarization, and assimilation, and in the imposition of economic and political influence, leads to a military conflict manifested in confrontation or destructive sudden aggression, akin to Star Wars and science fiction movies. This results in violating the sanctity of societies and their specificities, smashing their intellectual, spiritual, mythical, and historical symbols, and undermining their stability, livelihood, and thought (Osman, 1999, p. 61).

Globalization threatens cultural identities and their specificities. If this danger is not taken seriously, it will lead to cultural unification, starting with the unification of behavior and lifestyles. Despite the importance of establishing common values, it must be done without forgetting local specificities acquired over time, and without neglecting to respect identities and preserving the richness and diversity of cultural and linguistic identities that humans relate to (Bouftas, 2007, p. 57).

Furthermore, globalization considers culture in this field a product of the dominance of a specific cultural model. This dominance, by jumping over different cultural identities, has produced the emergence of "tribes", self-closure, ethnic feelings instead of coexistence and dialogue. This reality contradicts communication absolutely, as communication cannot be separated from a general context built around the values of dialogue and discussion to some extent, as Jurgen Habermas argued (Boujemaa, 2008, p. 18).

Nevertheless, the current situation can be exploited positively and invested in serving culture rather than disrupting it. Globalization can be a means to understand others, increasing our openness rather than alienating us, and promoting communication rather than discord. This is especially true with the significant benefits offered by social networks in this regard. However, this can only be achieved by generally fortifying individuals and particularly young people, by raising awareness of the reality of the situation, its dangers, and the mechanisms necessary to confront the imposition of dominance by others.

7. Cultural Privacy and the Challenge of Cultural Diversity within a Multicultural Framework:

The concept of difference here does not imply advocating for a rupture with the other or with the past, nor belittling them and reducing them to marginal components. This is because such a rupture will only lead to isolation, closure, clinging to the self, and narcissistic conformity that can never allow for healthy, interactive, and evolving formation. It necessitates the development of essential, conscious, and new differentiating factors that work to enrich the cultural self with its concerns and issues related to its historical dimension, without reducing these facts to mere concepts that conform to the historical conditions of other cultural perspectives. By difference, we mean the kind that seeks solutions to its own unique challenges while engaging in an equitable dialogue with the other, regardless of its references and sources, and critically questioning it for the purpose of benefiting from it rather than conforming to it. This turns cultures into active components rather than dominant ones, and thus, there is no difference without genuine awareness of the importance of difference itself (Ibrahim, 2004, p. 08).

The reality requires awareness of the importance of cultural diversity as one of the fundamental characteristics of human societies, as well as recognizing that differences exist not only within cultural groups linked by kinship or proximity but also within a single cultural entity assumed to be homogeneous and cohesive. There is no single human culture free from the impurities of diversity, forming a harmonious unity. Within each culture, no matter how esteemed, there are many differences and variations that often give the impression of being fundamental and insurmountable. History itself reminds us that many major wars erupted in countries belonging to the same cultural sphere. Today, we witness glaring contradictions and worsening economic crises resulting from the repercussions of globalization within a group of countries belonging to the same Western cultural entity (Adawi, 2013, p. 106).

There may be cultural specificity within a society expressing a pattern or cultural framework unique to a specific group within the society. Despite the unity of basic cultural features and patterns, known as "cultural inclusiveness", a group may adhere to some behavioral rules that differ from another group's. Here, cultural privacy represents a distinct social relationship that allows individuals to be divided into several groups, leading to some differences and variations between them. This reflects some noticeable disparities without conflicting with the general cultural coherence. Thus, there is coexistence among these specificities within a general cultural framework (Ibrahim F., 2007, p. 62). This is evident in most, if not all, Western and Arab societies. For example, in Algeria, there are subcultures intersecting with Algerian culture in some aspects and differing from it in others, such as the Ibadi culture and the Chaoui culture (tribes), where we can observe linguistic, religious, and value differences, as well as many customs and traditions, while their general character remains Algerian.

Difference between cultures within the same country or among multiple countries challenges us to consider how to preserve and protect privacy from the interference and blending that deprives it of the distinctiveness and uniqueness that distinguishes it from others, especially with modern technology that allows openness to the other without restrictions.

Therefore, maintaining integrity, objectivity, and respect in issues of cultural difference, multiculturalism, civilizational differentiation, and fair treatment of all cultures, giving each its due rights, will enhance the future of humanity with peace and possible coexistence, rather than destructive conflict between peoples fueled by hatred. This provides a broad scope for dialogue between peoples and gives legitimate opinions the appropriate opportunity to convince others and benefit from them without the need for coercion to accept them (Al-Halibi, 2006, p. 27). If values of communication and principles of privacy preservation are absent, the stronger culture will dominate over others because it possesses the knowledge, rights, and persuasiveness to not fear its own downfall or defeat. However, if balanced values are employed in dealing with differences, balancing between the uniqueness of the self and the possessions of the other, it will ensure and achieve a beneficial communicative process for both parties.

Furthermore, guaranteeing the right to freely exchange ideas through speech and imagery is a benefit and guarantee for cultural diversity itself. Therefore, it is imperative, from the core of human rights and fundamental freedoms, that every individual has the ability to express themselves and create their universal works and disseminate them in the language of their choice, especially their native language (Al-Saadi, p. 17).

Understanding cultural privacy and uniqueness is essential for intercultural communication, especially within the boundaries of social networks, which have provided the easiest and fastest means of communication. It helps to avoid generalizations and stereotypical models about different cultures. Cultural uniqueness generally emphasizes the importance of appreciating and respecting the diversity and complexity of different cultural traditions and perspectives. By recognizing it, individuals can enhance cultural awareness, empathy, and inclusivity while interacting with people from diverse cultural backgrounds (Holsti, 2013, p. 69).

In general, the diversity among cultures, vividly evident in social networks, through its portrayal of the vibrant mosaic of multiple identities, becomes in itself a principle that enriches creativity, extending its horizons endlessly. Each form of creativity represents a meeting place, opening new horizons and expanding the realms of freedom and choices available to us by establishing strong connections between regions, individuals, and generations. Consequently, it becomes a call for dialogue and a crucible for new encounters and innovative creations. As culture is an evolving process, it constantly renews the heritage of skills, knowledge, and wisdom passed down through generations, creating new forms of expression across time and space, thus expressing an endless diversity (Al-Ubri, 2007, p. 18). This diversity and creativity are further enriched by interaction based on humility, taking and giving, built on respecting the opinions of others and benefiting from them. Moreover, this understanding should become a deeply rooted conviction in every culture, regardless of its development in other fields.

Despite the importance and necessity of preserving and nourishing these differences, there is another stance at the international level. The desire for centralized national identity and the need to form a force built on unity and sovereignty have led states to seek to assimilate specificities to solidify their power and dominance over society to propagate their ideological system. Thus, any attempt to reconsider diversity is considered a threat to state authority and a dismantling of its dominant ideology. Centralized states need cultural and linguistic consensus to solidify their control, making cultural diversity an unnatural reality for the state and a threat to national unity. Consequently, they vigorously strive to obscure this diversity, whether through direct or indirect means, attempting to minimize its effects, which create thorny issues regarding the self, the other, the position of the other, and their rights concerning the self.

Therefore, under this policy that seeks to dissolve the elements of difference, individuals in society feel the danger of being marginalized on one hand, while on the other hand, there is a growing awareness of cultural privacy and the necessity to search for self-identity. This generates fear of the danger of intrusion from the other and the desire to fortify and resist against divergent cultures that lose their human character from the perspective of the mentioned awareness and appear as mechanisms of dominance in the hands of authority.

In many instances, culture turns into a mechanism subject to the choices and needs of authority, resulting in selection, transformation, and interpretation of cultural structures and contents that may completely alter cultural existence, creating new hierarchies and artificial relationships and links between cultural elements that may make one culture the most dominant and widespread. This may push others to the forgotten margins.

Understanding privacy and cultural uniqueness is essential for communication between cultures, especially within the confines of social networks, which have provided the easiest and fastest means of communication. It helps in avoiding generalizations and stereotypical models about different cultures. Cultural uniqueness

generally emphasizes the importance of appreciating and respecting the diversity and complexity of different cultural traditions and perspectives. Through recognition of this uniqueness, individuals can enhance cultural awareness, empathy, and inclusivity while interacting with people from diverse cultural backgrounds (Holsti, 2013, p. 69).

Overall, the diversity among cultures, vividly evident in social networks by showcasing a mosaic of vibrant and diverse identities, becomes a principle that enriches creativity, extending its horizons infinitely. Each form of creativity represents a meeting place, opening new perspectives and expanding the realms of freedom and available choices by establishing strong connections between regions, individuals, and generations. Consequently, it calls for dialogue, becoming a crucible for new encounters and creative innovations. Because culture is an evolving process, continuously renewing the heritage of competencies, knowledge, and wisdom passed down through generations, and inventing new forms of expression across time and space, it reflects an endless diversity (Al-Obeidi, 2007, p. 18). This diversity and creativity are further enriched by the interaction based on humility, built on respecting the opinions of others and benefiting from them. Moreover, this understanding should become a firmly rooted conviction for every culture, regardless of its development in other fields.

Despite the importance and necessity of preserving these differences and nourishing them, there is another stance at the international level. The desire of the centralized nation-state and its need to build power based on unity and sovereignty has led it to seek to dissolve individual identities to solidify its authority, power, and control over society in order to promote its ideological system. This makes any attempt to restore the value of diversity a threat to state authority and a dismantling of its dominant ideology. Thus, the centralized state needs a consensus on cultural and linguistic identities to solidify its control, making cultural diversity seem unnatural and a threat to national unity. Therefore, it vigorously seeks to blur that diversity, whether through direct or indirect methods, attempting to minimize its effects, which create contentious issues about the self, the other, the other's position, and rights in relation to the self.

Consequently, in the face of this policy that seeks to dissolve differences, individuals in society develop a sense of the danger of extinction, on one hand, while on the other hand, there is a growing awareness of cultural privacy and the necessity of searching for individual identity. This generates fear of intrusion by others and a desire to immunize and resist against contrasting cultures that, from the perspective of the mentioned awareness, lose their human character and appear as mechanisms of dominance in the hands of authority.

Furthermore, in many instances, culture becomes a mechanism subject to the choices and needs of authority, resulting in processes of selection, transformation, and interpretation of cultural structures and meanings that may entirely alter cultural existence. This creates new hierarchies and artificial relationships between cultural elements, making one culture the dominant and pervasive culture while relegating others to forgotten margins.

Accordingly, preserving the cultural and civilizational identity and the distinctiveness of any nation or society has become one of the most pressing challenges in the era of open skies—an era saturated with satellites and their byproducts, such as social networking sites (e.g., Facebook), which exert various influences shaping both thought and emotion. The individual is no longer able to safeguard their intellectual and cultural heritage amid multifaceted forms of intrusion that affect every element of cultural identity. This is especially true for young people who find themselves immersed in a world of uncertain origins and values (Dalila, 2022, p. 270).

8. Cultural privacy and the necessity of embracing human values in the space of cultural encounter are inevitable challenges :

Every society has its distinct culture compared to other societies, meaning each society has a set of values that preserve its identity and support its existence. These values grow and evolve in a manner agreed upon by the society (Aqeel Hussain Aqeel, 2001, p. 416). The difference in values is among the most important factors causing variations between societies and behavioral patterns. The degree of this difference is attributed to the variance in the hierarchy of values within the prevailing value system in social structure and the status of values according to their functional relationships with individual and group actions. This means that value components have mental and emotional connections and are not superficial elements (Aqeel Hussain Aqeel, 2001, p. 66).

Human values, in general, are a set of values that emphasize tolerance, security, peace, and other humanitarian values, advocating for a world that is more humane, prosperous, and peaceful for everyone. Accepting these values does not mean bypassing the cultural springs of each society but rather entails benefiting from them and emphasizing what they entail and express, enriching the world with ethical and valuable diversity. No individual should be detached from their cultural roots to be placed under the umbrella of universal cultures or another culture, as this sweeping detachment from the other's identity may fuel rejection and

extremism in many cases, as seen in many parts of the world (Jamal Al-Din, p. 365). It may also lead to assimilation and merging into the identity features of the other, which is feared particularly in Arab societies.

The convergence of values, which is a result of positive human aspects, can lead to the desired levels of material, spiritual, and cultural advancement according to the needs of the time and participation in global cultural creativity (Aqeel Hussain Aqeel, 2001, p. 392), leading to the integration and distinctiveness of communities. The acquirability of values means that a society can acquire or borrow any value from another society if it sees its effectiveness in advancing its civilization and social welfare (Aqeel Hussain Aqeel, 2001, p. 408).

If we say that each society has its own cultural specificity, then this specificity cannot reject the value interaction with other human societies because humans in any society belong to the human race, thus entering the circle of human unity. This fact was addressed by the thinker Mark Twain when he said: "The unity of human nature must leave very similar traces among different human beings" (Aqeel Hussain Aqeel, 2001, p. 408). Since interaction and communication have become inevitable in the age of technology, it has become imperative to keep up with this reality and work on suitable mechanisms to activate it while preserving the privacy and identity of each culture from the erosion that causes it to lose its essential components, which are the basis of its existence and continuity.

Moreover, privacy is not a hindrance to value interaction, nor is it a barrier to changing values to align with the course of time and its requirements. Such change does not distort identity or eliminate privacy; rather, it gives it a new essence and an innovative spirit capable of confronting the rapid technological advancements that humanity is witnessing, unprecedented in history.

Conclusion:

The discussion of cultural privacy is among the complex issues that spark numerous debates, especially in the virtual space, which contributes to various changes on different levels regarding privacy. Social media networks, in particular, stand out as prominent tools in this space, reiterating the issue of privacy due to the numerous challenges facing the global arena, hindering its preservation and protection from erosion in the culture of the other party. Globalization poses one of its main challenges, especially in the youth environment, which has become the forefront in addressing this issue due to its strong connection with social media networks. However, we cannot ignore other challenges that have influenced it, primarily cultural diversity, which raises much debate when discussing interaction between different cultures in the virtual space, in addition to humanitarian values that have their impact when talking about cultural privacy. Therefore, it is possible to present a set of proposals on how to exploit and employ these universal variables in the service of cultural privacy, as follows:

Social media networks are double-edged swords, and it is the way they are used that determines their results. Therefore, they should be employed to introduce privacy that expresses the identity of a culture, pride in it, and adherence to its principles. • Globalization seeks to present a unified global culture that works to standardize other cultures and put them on its path. This calls for the necessity of confronting these destructive attempts and not succumbing to the claims of progress and development they present, by being aware of the various mechanisms and technologies they exploit to achieve their goals and searching for the most appropriate ways to thwart their schemes. • Youth remains the most effective group in the path of influence, so preserving cultural privacy is contingent on convincing young people of the importance and sensitivity of this issue in forming a culture with its principles and components that are not shaken by another culture, while also instilling in them flexibility in dealing with adjustable issues that align with the changing realities without compromising the fundamentals. • The difference between cultures and communication between them deepen the sensitivity of the issue of cultural privacy. Since self-isolation in the age of technology has become impossible, the optimal solution is to acquire the necessary immunity that protects privacy through self-awareness on one hand, and awareness of the other on the other hand, achieving distinction between the components of each while keeping the door open for exchange that can enrich both parties without erasing the unique features of each culture individually. • Each culture has its values that distinguish it from others and give it its uniqueness. However, there are common humanitarian values shared by all cultures that contribute to their progress and advancement, especially when interacting with each other. Therefore, they must be embraced and represented in their various dealings, while keeping their specific values as part of their privacy, identity, and authenticity.

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