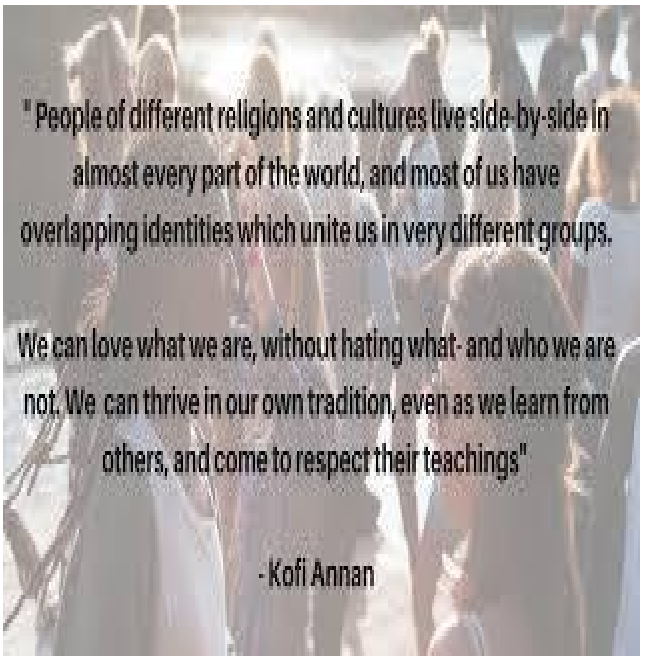


INTERNATIONAL COMMUNICATIONS

Ethical issues in International Communication

ABSTRACT

International Communication is an important key feature in our world nowadays. It shapes our true identity, as well as enabling us to know more about diverse cultures, and apply the worldwide effects needed for effective and respectful communication. However, there are some countries that do not enable ethics towards other nations and enforce violence, hijacking of identity and theft of landscape for Political, Social and Economic benefits and aims. This research tackles Ethical errors and issues found in International relations and adopts Colonial methods that France embedded and used on the Algerian community in terms of cultural, social, physical and Psychological aspects. In addition to, the struggles of Identity crisis that French-Algerian citizens face and their efforts to reclaim national, authentic Algerian Identity. The main question of the research is: What were France's methods in colonizing Algerians?

Maha175643

Name: Maha Tawfik

Module Title: International Communication

Module Leaders: Dr. Adel Saleh and Dr. Anthony. Killick.

Module Code: 20RAT27H

Assignment Title: Ethical issues in International Communication.

Topic: Colonization of Algerians under the French ruling.



Introduction:

According to (McMillin, 2007) , International Communication is defined as "Communication that occurs across international borders, that is over the borders of nation states". And is also is defined by McPhail as "The cultural, economic, political, social, and technical analysis of communication patterns and effects across and between nation states". Finally, it can also be defined as "Communication Interaction and scope of cross-country and takes place between people of different nationalities and has a range of delivery of messages across the boundaries of the territory of a country". Its main aim is to focus its attention on the entire process through which data and Information flows through the state borders and adopts Diplomatic, Journalistic, as well as, propagandistic perspectives.

However, there are issues that can be detected when two countries come into the means of communication. For not all intensions are the same. Some communicate in order to achieve political, economic growth. Which is by all means understandable, because countries need to interact to achieve mutual goals. On the other hand, sometimes this is not the case. For some countries do not seek communication in the means mentioned. It has been proven that western countries seek interaction and communication with third world countries to enforce direct colonization and Identity hijacking and reshaping. The main aim was to rub these countries off their economy, borders and the country's overall landscape and vast lands, which is four times the size of France. Colonists use means of manipulation, propaganda in order to achieve their aims. They continue to argue that they did this because a certain nation is

uncontrollable, accusation of terrorism or other untruthful statements to support their claims. Other than that, colonization of the country can include severe mental and physical abuse of its people. However, authorities tend to keep this side of the story hidden and restricted. They vow to wipe out the history of the torture or unethical, violent deeds that has taken place on several nations across the globe.

This research argues the ethical issues and methods that France has enforced on Algeria, that has created the Identity crisis we have today in Algerian-France citizens. The argument shall involve historical content, as well as torturous methods that France enforced on Algerian citizens.

In addition to defining aspects of ethics, communication and ethical issues in International Communication. As well as a methodology that will be added in the very end to highlight difficulties and truthful sources, as most of them have been hindered and restricted from readers.

Literature Review:

Understanding Ethics Definition and Meaning:

According to (J.Hall, 2013), Nilsen(1966) stated that ethics is the systematic attempt to answer " Questions about the good, right and wrong and moral obligation". The ethical aspects, which are the standards of right and wrong, good and bad of any cultural system take the role of quality control for the community. Ethics is viewed in terms of systematic constraints on those actions that are acceptable, appropriate and worthy of approbation.

In addition, Ethical systems should be recognized as both constraining and empowering. For culture applies ethics and these ethics are not made only for these two features, but also to empower individuals in their social lives and serve as an important foundation in dealing with the question of Culture and Ethics. It changes it from somehow weighing down Intercultural Interactions to a series of Intercultural harmony and balance.

Understanding Culture and Ethics:

Moreover, According to (Ethics and International Communication , 2013), It is not necessary that all Intercultural Communication include International dimensions. However, all International Communications include vital Intercultural aspects, that is due to the different backgrounds of the people involved among their interactions. These different backgrounds leading to differences in cultures, ethnicity and gender are very important to be considered in order to further understand more the ethical and mutually beneficial communication and Interpersonal interactions between countries and humans in the near future. In other words, Identifying the nationality and original Identity of individuals is important. Because if it comes to terms of understanding of every person and nation's background, then would there be a higher chance of beneficial and mutual communications to both ends in the most ethical and appropriate way possible. Therefore, Intercultural Communication Scholars tend to focus their efforts on the interaction between individuals of culturally diverse backgrounds, whom are not necessarily assumed to be official representatives of their home culture because of effects of globalization on the National Identity. On the other hand, most international interactions and individuals

may not specifically come from culturally diverse backgrounds, but are seen as having representative status, or seen as representatives of their country's culture, due to modernization and colonization.

Furthermore, schoolers also find it extensively important to shed the light on the conflicts, issues that occur in intercultural and international communications, not just for academic purposes, but also as a call for action. So that, when individuals from varied backgrounds are called upon to develop ways of interacting with one-another, they can communicate in a non-threatening way. Stressing on the emotional issues and dealing with personal conflicts or identity reshaping shall help more in un-ravelling ethical morals and rules in International Communications, as well as minimizing tension and conflict between both parties.

For this distinct purpose, Casmir offers a specific model for achieving mutual benefits through a communitive, interactive building process. He also offers an ethical alternative to traditional persuasive, dominance, enhancing approaches which have been common in much western communication. And, strongly stresses on International dialogue in order to create the standards and goals for mutual effort that further enhance human interactions.

Understanding Ethics in Communication (Intercultural Communication Model):

Furthermore, according to (Culture, ethics and communication), the world has evolved into a global village. George Elliot argues that neighbours are different from

each other and also from the people surrounding them. He quoted “Some people did what their neighbours did, so that if any lunatics were at large, one might know and avoid them”. He also argues that one must address these differences so that they could be dealt with, which will result in one treating the neighbours in the most humane and friendly way possible to avoid conflicts.

The question here might be: What are the rules or ethical values that one must implement to reach effective Intercultural communication?

Well, According to (Chapter Five , Ethical issues in Intercultural Communication Competence: A Dialectical Approach , 2014), the Intercultural communication competence highlighted a model which aimed for promoting Interactants. In other words, the ability to acknowledge, tolerate, respect, and integrate cultural differences, for the purpose of qualifying Enlighted global citizenship. This model previews three processes. (Affective, Cognitive, and Behavioural processes).

First, the affective process stands for intercultural sensitivity, open-mindedness and non-judgmental attitudes towards different cultures to further create social relaxation. Secondly, the cognitive process stands for Intercultural awareness, which is the ability to control and modify one self’s presentation. In addition to social appropriateness and self-awareness of mentioning social comparison information, and also modification of personal behaviour according to a particular situation.

Third and finally, the Behavioural Process stands for Intercultural Adroitness. Meaning message skills, behavioural flexibility interaction management and social skills.

Case Study (International and Intercultural ethical issues between Algeria and France):

After defining what Ethics is, Ethics and Culture, and Ethics in Intercultural Communication, it leads to this research's case study which is about the ethical issues that were a result of the French colonization in Algeria. For it had created an Identity crisis and changed many cultural aspects, including religious beliefs, language reinforcement, changes of laws and traditional morals and values. However, Authorities are trying to ban, hinder and wipe out the history of colonization in Algeria, so the following resources shall further explain the process of colonization Algeria went through under the ruling of the French republic.

According to (McFadden, 2009), A transitional and transcultural framework is key to understanding the social, cultural and economic tension between France and Algeria relations in the meantime. For there are geographic and political conflicts that resulted from what may be called a stolen, hijacked identity. This conflict has been going on from the very beginning of the Colonial Algeria in 1830 and lasted till Algeria gained its independence from France in 1962. However, Algerians are still suffering from cultural diversity due to being under the colonial occupation for one hundred and thirty-two years. As a result, generations of French citizens of Algerian backgrounds have emerged from the children, grandchildren and great grandchildren of Algerian Immigrants who had immigrated to France to work in the period of 1960s to 1970s. This is of course, after the Algerian revolution and gaining its Independence

from France. They had a choice either to stay in Algeria or immigrate to France, after social and cultural reshaping.

The following historical background shall reveal some ethical cultural, social and Physical abuse the French republic implemented upon beginning its colonization.

Background/History:

-Cultural Hijacking:

According to (Bekkai, 2015), the ideologies in which France impacted on Algeria were that of which associated with colonization and Pan-Arabism. Its main aim was to marginalize key components of the Algerian Identity. The reinforcement of the French language has enabled Algerian Citizens to conduct it as their first language. The French republic succeeded in doing so by maintaining power and by constructing the Algerian education system based on the French language. The Arabic language was rarely taught until 1980s. They started by sending tens of thousands of French citizens to Algeria with many benefits over the national community, such as having free swaths of fertile land, without having to pay any taxes. This marks the beginning of (L'Algérie Française) and enabled change in Algeria. They also legally replaced both the languages of Arabic and Tamazight. In addition to subjecting Algerians to the same exact practices in which were endured by (the Métropole). Moreover, convincing the Algerians that they come from French ancestors.

Similarly, they un-ethically humiliated them by name calling. For they called them 'Arab' which to them, stood for uncultivated, barbaric and terrorist. And in which still

in embedded and used, even after the Algerian's independence creating long-term untruthfulness. The process of local cultural, language and costumed replacement translated into an effort to francize the country. The Algerian now suffer from identity misrecognition, as they now have a culture consisting of French, European, Algerian Arabic, Amazigh and Tamazight mixed together. The change was visible and Algerian President Abdelaziz Bouteflika stated that colonization resulted in the "genocide of identity, history, language and traditions." He added: "We no longer know whether we are Amazigh, Arabs, Europeans or French." And by "genocide," he meant that France deliberately and systematically intended to exterminate local Algerian culture in order to replace it with a foreign one.

-Mental and Physical abuse:

-TW, Physical violence:

Furthermore, According to (Algeria: France's Undeclared War, 2012), the French government invaded Algeria and announced it to be an integral part of France under the Third republic's 1875 constitution on Friday, August (1881). Therefore, the country was a sovereign territory. Thus, Algeria was declared to be French, such as Normandy, Brittany or the savoy, violating border relationships between the two countries. France also abused religious beliefs, because key legislation was not applied to Algeria upon the occurrence of the separation of the Church and State in 1905. The reason for this incident was to control Muslim preachers in Algeria, as well as priests in both the Spanish and Italian communities. The people of Algeria also faced discrimination under the ruling of the French military, for women and Muslims

were not allowed to vote. This previews racial discrimination and gender inequality. This distinct law remained throughout the third republic, till its fall in 1940. In addition to the third republic enforcing citizenship on non-French settlers. They also oppressed Algerian-French people later on in history in terms of banning the ENA on 26th of January 1937. Not only that, but enforcing the French language as well, which had led to shaping individuals as French-Algerians who barely know their origins or first language anymore. However, there are still hidden tensions between them. For the Algerian Citizens had not forgotten the years of oppression, torture and Identity reshaping which highlights the ethical issue that is found today.

The raging citizens starting mobbing, creating internal railing and protests against the French republic. Some leading figures were tortured into this process. The following human source is a live victim of these procedures.

According to (Torture: Henri Alleg and the Algerian War, 2013) , The French military used means of torture to gain information and supress the Algerian nationalist movement during the Algerian War. And in turn, had a traumatizing effect on the individuals of the native population. Henri Alleg was an important member of the Algerian nationalist movement in Algeria and France during that time. He had been tortured by the French military. He quoted ‘“What I learnt from them about the humiliations, insults and racial discrimination to which they had been subjected in their short lifetimes taught me more about the real situation of the Algerians under colonial rule and their aspirations than I could ever have learnt from the most scholarly university courses’. He further adds in his book (The question) how the French military had tortured him in ways of electrocutions, beatings, water boarding,

burning, and water deprivation, along with being drugged all day by the French paratroopers in the Centre de Tri (El Biar) or El Biar detention centre. He not only experienced torture, but also witnessed the same inhumane treatment of the native Algerian population. He continued to describe the place in which he was held as a three- floor underground centre which was unfinished, abandoned because the location was important to the French paratroopers in the victim's psychological torture, and also to be inaudible towards high pitched screams. The location's aim was to arouse fear and isolation of the victim. As if being buried alive, while still being under the French military's control. He continued to explain the mental abuse he went through, such as being called 'Pig', 'Rat', 'Customer' and 'Arab' He added that both males and females were sexually assaulted, as well as raped inside the centre, In addition to having attached electrodes along different parts of the body. As well as usage of water to drown their victims and cause panic. Another method was burning and injuring the body. He confessed to have been burned throughout his whole body. In addition to sleeping on concrete, harsh floors, or beds embedded with wire.

What Alleg saw and witnessed inside that centre was unethical and severely inhumane.

Conclusion:

What the French did, and that of other European countries that had enabled the same strategies in colonisation has led to the issue of trans-culturalism, which has

enabled the struggle of individuals with cultural and national identity. However, a transcultural consideration of communities in Europe is urging for recognition of Europe's North African Neighbours and the internal hidden conflicts such as (for example, Algerians in France and Moroccans in Belgium)

Finally, when the Algerians claimed their independence in 1961, certain actions were immediately followed in terms of Algerians regaining, re-learning, and retrieving back their stolen identity.

For, the new, youthful leaders of the country started to remedy the challenges left behind by the colonizers with a sort of shock therapy to achieve the re-Algerianization of the country. The first Algerian president that ruled, post-independence, Ahmed Ben Bella, intended to recover the Arabic dimension of Algerian language and culture. Also, previous Egyptian President Abd El-Nasser sent troupes of Arabic instructors to Algeria, an effort that ultimately also contributed to the rise of religious aspects of Islamism in Algeria, because instructors mixed the teaching of Arabic with the teaching of Islam.

During the period between 1960s and 1970s, efforts were made to detach Algeria of its French component and replace it with completely authentic Algerian culture and elements.

In conclusion, the methods, and procedures of the French republic against the Algerians, even decades later is merely unethical and un-forgettable. Indeed, the youth of Algeria nowadays are struggling to reclaim their lost identity , however, the years of torture, cultural diversity enforcement and humiliation presents this case as

an ethical issue, and not just under the terms of globalization or the change of national identity. For it was war with no consent.



Methodology:

The approach tackled across this research is a qualitative approach, due to the usage of several professional, well-established and well-written research papers in order to construct this essay. The areas that were examined were the International communication process, as well as intercultural relations. The research mainly focused on Ethics. Specifically, the definition of ethics, intercultural communication model, ethical values that should be implemented and adopted while interacting with others. As well as, featuring the history of Colonised Algeria and both its hijacking in terms of reshaping its cultural norms, language, and tradition. Also, adopting a case study from a political national activist who was tortured in the French centres for Information and other political aims. Unethical issues were previewed on a psychological, physical, mental, and social scale, as well as theft of landscape.

-Difficulties:

The difficulties that were faced when conducting this research mainly were the limitations of sources. As sources are either hindered, restricted or omitted from reviewing, which signifies secrecy and media censorship. Also, there were researches that spread lies and untruthful allegations in order to justify France's actions towards Algeria. These include personifying Algerians as Jihadists and in my opinion, the widespread of Islamophobia in research papers for justification.

Bibliography

International Communication definitions:

https://learn.bue.edu.eg/pluginfile.php/527536/mod_resource/content/1/Divya%20McMillin-International%20Media%20Studies%20-%20for%20academic%20use%20only%20Main%20text.pdf

Understanding Culture and Ethics:

https://books.google.co.uk/books?hl=en&lr=&id=JRmPAQAAQBAJ&oi=fnd&pg=PP1&dq=international+communication+intercultural&ots=1ixe6VtELm&sig=XwnmX0OqyXTMYtlSXA1BJPKdgis#v=onepage&q=international%20communication%20intercultural&f=true

Understanding Ethics in Communication:

https://books.google.com.eg/books?hl=en&lr=&id=SZ0xBwAAQBAJ&oi=fnd&pg=PA97&dq=info:lWYGJOfvkzsJ:scholar.google.com/&ots=xm_QOgiWJ1&sig=GjY0ROKlqIGPwa9eIpXIjfAbEXQ&redir_esc=y#v=onepage&q&f=false

Understanding Ethics:

https://books.google.com.eg/books?hl=en&lr=&id=JRmPAQAAQBAJ&oi=fnd&pg=PA11&dq=ethics+is+the+systematic+attempt+to+answer+%E2%80%9C+Questions+about+the+good,+right+and+wrong+and+moral+obligation%E2%80%9D.+The+ethical+aspects,+which+are+the+standards+of+right+and+wrong,+good+and+bad+of+any+cultural+system+take+the+role+of+quality+control+for+the+&ots=1ixe7VCEGk&sig=gjbr4EwQlcVibCTVFjautHB4Tfk&redir_esc=y#v=onepage&q=ethics%20is%20the%20systematic%20attempt%20to%20answer%20%E2%80%9C%20Questions%20about%20the%20good%2C%20right%20and%20wrong%20and%20

moral%20obligation%E2%80%9D.%20The%20ethical%20aspects%2C%20which%20are%20the%20standards%20of%20right%20and%20wrong%2C%20good%20and%20bad%20of%20any%20cultural%20system%20take%20the%20role%20of%20quality%20control%20for%20the&f=false

Literature Review: France and Algeria Case study:

https://ezproxy.bue.edu.eg:2067/stable/25681371?seq=1#metadata_info_tab_contents

https://ir.uiowa.edu/cgi/viewcontent.cgi?article=1023&context=iowa-historical-review

https://books.google.com.eg/books?id=f4-UHiZTlpMC&printsec=frontcover&dq=war+on+Algeria&hl=en&sa=X&ved=2ahUKEwi60uGCsb7wAhVaTxUIHUrxBBwQ6AEwAHoECAMQAg#v=onepage&q=war%20on%20Algeria&f=false

Identity Hijack in Algeria:

https://jmepp.hkspublications.org/2015/10/25/hijacking-algerian-identity/