



# **The Tunisian Family between Change and Continuity a Sociological Study of the Main Characteristics of the Family and Factors Contributing to its Modernization The City of La Marsa.Tunisia as An Example**

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**Abstract:** This study focuses on the ongoing process of change that families are undergoing in terms of their relationships, bonds, characteristics, roles, and values, which have been shaped by new communication technologies. These may gradually be replaced by another institution with different characteristics, behavioral references, and symbolic meanings that have been built into its structure and system. Its structure and system. This study also aimed to examine the increase in urban characteristics that have brought new cultures to individuals that were previously unfamiliar, in order to keep pace with the transformations resulting from the movement, interaction, and exchange of cultures that our society has been forced to accept, along with the evolutionary meaning that has spread throughout the world without exception. For this reason, the family, especially the Tunisian family, has attracted the attention of various researchers in the field in the Arab and Western worlds.

This research required analysing the life paths of members of Tunisian society and understanding the reality of the situation of the Tunisian family and the Marsaoui family in particular, in light of the transformations in terms of its structure, functions, and internal and external relationships (with society), and to track the process of transformation as a result of young people's acceptance of foreign cultures in order to reveal the constants that change and those that do not change in the family, to monitor the original structural, relational, behavioral, and functional characteristics that it has preserved, and to identify the areas in which change is permitted.

**Received:** 12 Sep2024

**Received:** 28 oct 202

**Accepted:** 11 Nov 2024

**Introduction:** The family is one of the basic social units of society. It is subject to constant change in its relationships, bonds, characteristics, and roles, and in the set of values that structured it as a result of new communication technologies. It may be gradually replaced by another institution that is different in its characteristics, behavioral references, and symbolic meanings that affect its structure and system, and it becomes susceptible to the social and cultural transformations that are taking place in Tunisian society as a whole, such as changes in living conditions and in the set of traditional systems and in the pattern of social ties and relationships of all kinds, and the accompanying increase in urban characteristics that have brought new cultures to individuals that were previously unfamiliar, in order to keep pace with these transformations resulting from the movement, interaction, and exchange of cultures that our society has been forced to accept, and to accept the evolutionary meaning that has spread throughout the world without exception and which was not exclusive to Tunisian society, relying on different ideologies and paths that changed the individual's thinking and inclinations, which may be due to factors such as migration or tourism.

According to experts, this communication technology has had a serious impact on the structure of the Tunisian family, reducing its size and introducing new values and behaviors. This has led to a decline in traditional family upbringing methods, which have been replaced by new methods in which the media and educational institutions play different roles. These changes in the Tunisian family have contributed to a shift in the relationships between its members, creating a kind of rift and tension between the social actors within it, as a result of these actors' search for freedom and individual interests.

This research required analyzing the life trajectories of members of Tunisian society and understanding the reality of the situation of Tunisian families, particularly in Mersaouia, in light of the changes in their structure, functions, and internal and external relationships (with society). It also required tracking the process of transformation resulting from young people's acceptance of foreign cultures in order to reveal the constants that change and those that do not change in the family, monitoring the original structural, relational, behavioral, and functional characteristics that have been preserved, and identifying the areas in which change is allowed and subject to ongoing negotiation between family members and their social environment. In this context, this paper aims to provide a preliminary reading of the paths of family modernization and its characteristics, in addition to pointing out the factors of its modernization. The paper adopts a descriptive analytical methodology, which involves describing the phenomenon theoretically and analyzing it by collecting scientific data related to the study's various aspects and dimensions, using interviews with individuals who are representative of the research community, meet the conditions for social change, and are native to the research area.

### **1. Characteristics and functions of the Tunisian family**

According to some researchers' definitions of the family as the primary social structure, it contributes to the formation and definition of children's personalities and instills moral values and standards that may be considered a legacy passed down through generations. The family cannot overdo this legacy. In addition, it is responsible for raising children and trying to socialize them in a way that helps them establish their presence in society and acquire a valuable position within it. Berg and Locke define the family in their book "The Family" as a group of people connected by marriage, blood, or adoption who live together and interact with each other within the roles of husband, wife, father, mother, brother, and sister, forming a shared culture<sup>(1).Ghaith1993</sup> Durkheim asserts in his book *La famille* that the family is the place where individuals think and maintain their personalities, and that it is a secondary member of the state that monitors relationships within families maintains them<sup>(2.De Singly 1993)</sup> and repairs them.

Auguste Comte explains that the family is the first and fundamental cell of society, the starting point for development, and the natural social environment in which individuals live and grow up. It can be considered the basic system for its existence in society, as it is characterized by a set of duties, particularly the creation of new members of society (individuals) and framing them to perform their roles within it and within and outside society. The family also aspires to establish its own foundations through the roles and duties of individuals within it, which is the basic group that receives and cares for the child from birth<sup>(3.Suhair.2009)</sup>

Claude Lévi-Strauss, on the other hand, believes that the family is a social institution with three characteristics: the source, which is marriage; the content, which is the husband, wife, and children born as a result of the marriage bond, with the possibility of other children and individuals within this cell, such as grandparents; the bonds that connect its members, and it is regulated by a set of religious and economic rights and duties based on a set of psychological factors such as love, trust, and respect<sup>(4.Lévi-Strauss1979)</sup>

According to Claude Lévi-Strauss's concept, the family is not the product of the bond of marriage, but rather a phenomenon produced by various social phenomena, such as cohabitation without any legal bond governing

the relationship between individuals. This may lie in the repercussions of social changes on society as a whole, especially the family. It is a comprehensive social event that is not isolated from the life of the individual, because the decision to transform the family, and therefore the individual, does not only concern a particular community or family, but the whole of society. This is the case for the research community, as the Marsaoui family (the research community) has its own motives and advisors when it comes to transformation and keeping up with the times. It controls its positions towards its overall directions, choices, inclinations, desires, and goals. The family itself keeps pace with various events of positive transformation appropriate to the times, while at the same time adopting authorized investment to support development in the local community.

Contemporary social thought has given great importance to the family, its intentions, and its system. Herbert Mead considers the family to be a biological and social unit controlled by conscious instinct (5 Mustafa 1981 p35p).

It is a social institution that arises from the spontaneous conditions of social systems and situations, and is an absolute necessity for the survival of the human race and the continuation of social existence. (6 Mustafa 1981p18)

Similar to the previous definitions, although they differ in appearance, they complement each other internally to give a clear idea of the family as a refuge that provides psychological stability. It also contributes to the formation of institutions and is linked to society and its economic, social, and political organizations. It is both an influential and influential factor, therefore, "it is characterized by the prevalence of family values that emphasize the subordination of individual interests to the interests of the family as a whole and its well-being. This organization is characterized by its members' strong sense of unity, family loyalty, and mutual aid. In addition, it is a social institution that adopts the essential functions of both the individual and society. It transforms human beings into sociable individuals who are accustomed to the customs of their society through indoctrination and placement based on symbolic interaction between individuals. Based on this, it establishes a network of social relationships with them and occupies multiple structural positions, performing its roles with ease rather than difficulty (7 Ma'an 1994 P14).

The features of the family appear to be a necessary social interaction in the lives of both the individual and the group. It works to reinforce the individual's existence, evaluate and frame their actions, and build their personality, starting from socialization and extending to the system of relationships within the group. On the other hand, the family works to reinforce all the social and cultural heritage of any society. It is therefore the center and primary reference point for the individual's recovery, protection, and framing, and at the same time, it is a system that seeks to advance societies. The absence of all acquired cultural heritage, development, progress, and keeping pace with the changes of the era may be considered a violation of the family structure. This is what the research suburb (La Marsa Ville) may be seeking to achieve by attempting to move away from inherited values and be influenced by a series of factors causing social change.

Anthropologists classify families into three types: the composite family (a family with more than one wife), the extended family (consisting of parents and married children), and the nuclear family (consisting only of a father, mother, and children). However, most sociologists believe that the nuclear family is a characteristic of modernity and development, and we can call it the modern family

### **1.1. The extended family:**

The family is considered the cornerstone of society, organizing its foundations and regulating its values. It has received more attention and interest from social researchers than any other social institution, as "it is a social institution that plays a mediating role between society as a whole and the individual" (8 Bouhdiba 1967 p 19).

The extended family is a symbol of the traditional family unit, headed by the grandfather, who represents unity and continuity, and whose members share intimacy and solidarity. This family is based on three generations: the father and mother, one of the married sons and his wife, and their children.

The grandfather heads the group, and this family allows for the continuity of values between generations<sup>(9)</sup> Segalene 1996 p41-46 ). We have observed the opposite in the research community, which rejects the extended family that represents the symbol of tradition and traditional life, where the grandfather divides the roles between the sexes. The man is responsible for the outside world, working outside the home in agriculture or other fields, and is entrusted with providing for all the family's needs. The role of women, on the other hand, is limited to the family <sup>(10 Segalene 1996 p 90)</sup> .

These roles are divided so that there is no need to resort to outside help. This method encourages families to have many children, "as families in the past carried out all productive and economic activities, which made them inclined to have more children in order to use them as labor in the production process <sup>(11Ma'an1994p33)</sup>. Therefore, we observe that the extended family works to serve the land, submits to the authority of the grandfather, and works to maintain cohesion and intimacy in accordance with the collective conscience system.

### **2.1. The most important functions of the traditional family:**

Sociologists agree that the family is the most important institution for social construction and the fundamental center of human societies. It has received considerable attention due to its functions, given its role in ensuring the continuity and permanence of social existence <sup>(12Hosni 2003 p45)</sup>

According to Durkheim and Malinowski, the family's functions are diverse, integrated, and multifaceted. These include internal functions that the family performs for its members in order to satisfy their needs, such as cultural, economic, and educational activities, and external functions, which are to preserve the continuity of the family through the ages and its continuity through procreation and the transmission of collective memory. Therefore, the family function is characterized by its transformative nature according to time and place. Among its most important functions are:

### **3.1. The educational function through the process of socialization:**

This is the fundamental formative period for an individual's personality, a transitional and traditional period for the cultural symbols of each family, as the family is primarily responsible for teaching its members the customs, traditions, values, standards, and behaviours practiced within society. "The equal presence of generations ensures the transmission of cultural models and the development of multiple and general exchanges that serve to confirm the existence of society <sup>(13.Ma'an1994p191)</sup> This is what the nuclear family has gained from the extended family, as it can be said that the extended family, with its exaggerated hierarchical authority, is the cell that accomplishes all tasks: education, economic and production, religious and cultural, aesthetic, political, and legal <sup>(14.Bouhdiba 1995p101)</sup>

Recently, the family has begun to share this function with a number of other institutions, such as schools, which may pose fierce competition to the family's role in this regard, followed by the contemporary trend that has swept through Tunisian society, represented by technological transformation that carries new foreign values, This has led to the marginalization of the fundamental roles of the traditional (extended) family, which has automatically affected the set of acquired symbolic patterns, as the family is a product of

a social system that reflects its degree of development and is, by extension, a changing historical phenomenon (15.Andree 1996 p 37).

#### **41. Recreational function:**

The family provides this function to its various members in order to preserve its structure. (16 Hussein 2003 p45) This preservation is manifested in providing comfort, entertainment, and satisfying their emotional and psychological needs by giving love and affection to children, which is evident in the interaction between parents and children within the family. The family is the first small unit and the main source of emotional satisfaction for all its members. Preserving the emotional aspect of the family may shape all the healthy dimensions of a child's behaviour within the family and confirms its importance in preserving the individual within society. We noticed this aspect in the Al-Marsaoui family through their responses to our questions, and we observed signs of joy, happiness, and pride in the guardian, who represents a symbol of happiness for the children through his affection and care for them, even if only superficially.

#### **5.1. Religious function:**

This function consists of providing religious guidance to children by teaching them religious values and attempting to instill them in their minds from an early age. The importance of this function is increased by the involvement of clerics and scholars, and this aspect is not isolated from the life of the individual, especially those in the research area (Marsa al-Madina), where this goal is considered fundamental in the life of the child so that he or she can understand his or her religion. The phenomenon of "scribes" has emerged and spread since ancient times in the city of Al-Marsa, where children learn about their religion and religious duties and memorize the Qur'an.

By referring to the set of family functions mentioned in this research, it is clear that the family is obliged to perform these functions, whether internally or externally. These are varied and diverse tasks that help satisfy the needs of the individual and develop their interaction within society. Consequently, they ensure the continuity and stability of the family and the interaction of its members within it; this ensures the structure, continuity, and permanence of the family and the restoration of its traditional functions, in addition to preserving its status, position, and roles and striving to improve them.

Thus, it is possible to observe the nature of the relationship between family members and the nature of their interactions. The relationship exists between the roles of husband, wife, and children, and it also refers to the nature of communication and interactions that take place between family members living in the same house, including the relationship between husband and wife and between the children themselves (17Mohamed p349).-From an interactive perspective, this occurs when family members interact with each other or when society interacts with itself through a human group, resulting in a set of social relationships and interactions that are considered the fundamental axis of human life. (18 Sana p79)

## **2. Factors of change in the Tunisian family and areas of modernization**

The family is a social organization consisting of individuals bound together by social, blood, and value ties. Consequently, there has been much research to define the concept of family, and the majority of researchers agree that the family is a social institution subject to a set of behavioral norms, customs, traditions, and rituals. These relationships and rituals play an important role in the development of individuals, groups, and society, and contribute to the achievement of the goals sought by individuals of different backgrounds and ethnic, national, and class origins.(19 Ihsan 1981 p9) Durkheim argues that the family is not a natural, instinctive gathering of relatives, but rather a social institution subject to the rules and control of society, which determines the nature of the relationships between its members and regulates the rights and duties of each party.

Tunisian families have been affected by historical, social, and economic changes. The family is considered a social organization consisting of individuals bound together by social, blood, and value ties. Therefore, there have been numerous studies to define the concept of family. The majority of researchers agree that the family is a social institution subject to a set of behavioral norms, customs, traditions, and rituals. (20 Ben fraj 1993p 26) These relationships and rituals play an important role in the development of individuals, groups, and society, and contribute to the achievement of the goals sought by individuals of different backgrounds

and ethnic, national, and class origins. (21. Bouhdiba 1967p19) Durkheim argues that the family is not a natural, instinctive gathering of relatives, but rather a social institution subject to the rules and control of society, which determines the nature of the relationships between its members and regulates the rights and duties of each part y. All societies around the world have undergone changes in their structure and functions, but the family in its narrow and specific sense, commonly referred to as the "nuclear family," has remained the center of culture and the source of primary and direct care. Despite its small size, it is a social institution that plays a mediating role between society as a whole and the individual, and it is the strongest system in society, as it represents the true cradle of human nature, contributing to the socialization of the individual, which consists of training them to live within a group and organizing their relationship with it. It should also be noted that the emergence of the modern family or nucleus dates back relatively to the Industrial Revolution, which represents the beginning of the development and advancement of society from one stage to another, in which the individual enjoys a prestigious position and authority over the rest of the group, out of respect for individual freedom and the sanctity of the principle of equality among individuals, This is what Dr. Mahdi Mabrouk defined in his book *Sociology of Modernity*, saying, "The individual always takes precedence over the group, where individual freedom and personal choice are revered, and equality is a principle that cannot be compromised in exchange for contempt for submission and values of passive acceptance" (22 Mahdi 1997p159)

We have noticed that some values have declined and people are about to replace them with others, such as solidarity and social mutual aid, which have been replaced by individual freedom and self-reliance. However, the family remains the foundation of society and the reason for its development and transformation in accordance with the social norms that govern the behaviour of its members. There is no doubt that societies differ in terms of the social values that influence the cultural behaviour of individuals and groups.

The functions of the family vary according to its form, which has gradually changed throughout history. In the past, the family performed multiple functions that almost eliminated the need for individuals to resort to other social institutions. It was a productive, economic, and social unit that required its members to cooperate and depend on each other in all areas, each according to their abilities, age, and gender, in order to secure their livelihood and improve their conditions and status in society. However, today's family has lost many of its traditional functions as a result of changes in its form and content (23 Darghouth 1993 p37 15).

Everything that Tunisian society has witnessed over the past three decades of profound and rapid change has affected the social and economic structure of the family, as well as the traditional value system in rural and urban areas. The concepts and values inherited by Tunisian society have declined but have not disappeared. They have merged with concepts and values of life in a remarkable way across all social groups and regions, and the area of research (the city of La Marsa) is no exception.

Social researchers and anthropologists agree that the family is not only the foundation of society, but also the primary source of morality and care for regulating behavior and the framework in which individuals receive their first lessons in social life (24 Darghouth 1993 p37). Various factors have interacted to change the family and its functions at the same time.

## **1.2. Economic factors:**

The Marxist school, more than any other, has given fundamental and important status to the economic question through its interpretation of the history of societies. Marxism is known for its reliance on materialist philosophy, i.e., that material requirements or the material productive activity of humans and the production of goods are the basis of consciousness, which in turn leads to social organization. Marx also defines how the relationship between the components of the material structure develops, which consists of two elements: first, the productive forces, which express the productive capacity of humans, and this force grows continuously without interruption and without barriers; and second, the relations of production, where the relations of production in the first stage are identical to the level of productive forces

and This growth is hindered by adverse and different circumstances, which cause the relations of production to obstruct the growth of the productive forces. Consequently, a contradiction arises between the productive forces and the relations of production. This contradiction is resolved by dismantling the old prevailing relations of production and by the growth and spread of new, more developed relations of production: "such as the transition from feudalism to capitalism." This transformation takes place at the level of the material structure and is reflected in the conflict between the classes representing the old relations of production and the classes representing the new relations of production. The conflict exists at the level of the material structure and takes the form of a class struggle that is primarily played out at the political level and at the level of the superstructure, because as long as the feudal lords have political powers that defend their interests, there must be a system that is appropriate to the new forces: This process, which Marx calls social revolution, changed one mode of production into another.

**Traditional society:** The first **stage**, or the starting point and beginning of growth that Aristotle refers to, is the distance that a society travels between the starting point and the point of arrival (the arrival at science and technology). This stage belongs to the pre-Newtonian period (here Aristotle refers to modern physics, modern science, and the discovery of gravity), meaning that nature changes in traditional society, an element with which we adapt because we do not know its secrets and laws, rather than acting upon it. Therefore, there is no action that controls nature, resulting in low productivity, which refers to the ability to increase in the same space, as this society is agricultural and organized around the tribal and clan family. This also results in limited social mobility, leading to the acceptance of conditions as they are, as if they were God's will.

Since its inception, the family has been affected by the prevailing situation and is therefore characterized by constant change, as are other social systems in the transition of societies from agricultural to industrial, which is a change for the better, albeit a slow one. It has resulted in technological advances that have provided societies with new ways of dealing with nature and human relations and the emergence of cities in their current form. This has been accompanied by an increase in urban characteristics that have created new principles of life (25 Darghouth 1993 p37).

The community of Marsa-Tunisia went through these stages despite its coastal location, but it lacked architecture, residential areas, and agricultural land. Following the revolutions, developments, and attempts at modernization, this land was used for residential construction and to expand the urban fabric in the research area. It was also used for projects and institutions that provide services to citizens, such as banks, educational institutions, and other economic institutions.

The social change that occurred in Western families spread through various channels to other societies that were not directly interested in industrialization, especially cities in the Third World. However, this forced interaction led to the development of traditional institutions and systems to keep pace with all methods of modernity and the requirements of the current reality. All of this has created bridges of interdependence and different strategies for modernization, which have been devised by social actors as a model for study. Tunisian society and the Tunisian family in particular have been an important subject of various studies, having historically taken several paths related to different aspects of family life (26 Ben Frah 2009p9). It should be noted that the shift towards industrialization is considered one of the most important transformations that has taken place in Tunisian society, given the key role that this transformation plays in producing social values that are contrary to those of an agricultural society.

In the eyes of modern man, the extended family has become a thing of the past, with no relevance to the present day. This creates tension within traditional families whose children are involved in the modern nuclear family model. The extended family was imposed by the agricultural lifestyle in rural areas, while the nuclear family is imposed by the urban lifestyle, where the family usually consists of a husband and a specific number of children.

The appeal of development and progress in urban areas has played a key role in attracting people from villages and rural areas to cities in search of work, making it a secondary necessity for rural families imposed by city life on individuals and families.

## **B. The Information Revolution:**

It seems that one of the goals of the industrial revolution was the emergence of a fundamental idea centered on the advancement of peoples in the field of technology. Progress in the field of technology has in turn affected consumers and replaced their role with contemporary machines and technologies. This scientific change has contributed to the discovery of the information revolution, which aims primarily to connect societies with each other, exchange cultures, information, and knowledge, and keep pace with all the requirements of the age. Looking at communication, we realize that the process of communication began with the dawn of humanity and developed as humanity developed. However, what is unique about the communication process is the presence of a new and advanced element manifested in the technology that used in the communication process, which has sometimes replaced the individual and occupied a significant space important place in the context of the development of society (27 M.Talel 1993 p42).

One of the successes of the industrial revolution is the information revolution that the world is currently experiencing. It is a product of its time and is fundamentally linked to the technology of the information age. This was necessary because it is difficult for humans to retain all the information they receive on a daily basis, even though it may be necessary and essential, beneficial to their interests, and perhaps even determine the course of their lives. After trends and information diversified from religious to economic and social, individuals were unable to store all this information in different scientific formats that are necessary for life. This led to the development of new means and technologies to store all this information (a combination of multiple sciences).

In addition to storage, there were multiple systems that required calculations and were unable to settle and prepare them randomly until the advent of the computer, which was difficult to obtain due to its high cost until became widespread and easy to purchase and use, thanks to technological and civilizational progress. They have left a very clear mark on human life.

Individuals began to advance in their work and discoveries in a way that cannot be compared to what it was like at the beginning of discoveries, and the rate of increase in the size of the scientific and technical community began to develop in a clear and continuous manner. Thus, the information revolution achieved a significant leap forward, enabling it to have a clear impact on the human mind and how it processes information through computing. It achieved successes and developments in its innovations through its amazing creation of means of communication such as the telephone, mobile phone, satellite, and television, along with the invention of the largest global communication network connecting the world within free information systems: the Internet.

This technology has enabled individuals to monitor the world from their own location and gather universal information that encompasses all previous inventions, such as space. We can now abandon space in favor of the Internet, which has become the world's largest promoter of information and its various types, from economic and social to even political. In other words, the world and all its systems have been reduced to a computer device, modern communication and media devices, and what they represent in terms of sites for producing consensus and drawing up policies aimed at reorganizing the social sphere, i.e., reformulating the relationship between civil society and political society, between producers and consumers (28 M.Talel 1993 p42).

The research community (Al-Marsa Al-Madina) adopted this modern development in most of its institutions. Although it was rare, it was available in almost all institutions, in order to keep up with the times and make use of working hours, as was the case in high-income (well-off) families.

#### **e.Results of the information revolution:**

If, according to American sociologist Walter Moore, modernization is a complete transformation of traditional (or pre-modern) society into a technological society ·

then the set of values and behaviors that may be dispensed with as a result of modernization, the information revolution represented a reduction of the future and a complete abandonment of the past until it became a historical fact, However, we use its programs out of necessity as a necessity of the age, until we find ourselves exposed to our negative margins and their tyrannical systems without hesitation by those media that insist on mental perceptions day after day until acceptance, Then we take a look at our values, educational systems, standards, and customs, only to find them under the microscope of doubt. We find



ourselves hesitant to accept our values and customs, and even the way we pass them on to our children may change because the motivation for doing so has changed due to the environmental systems in which our children live today, which are imposed by the times.

The information revolution has changed our way of life and coexistence, changed our work, defined our leisure time, distanced us from our families and friends, and made communication via social media the norm, which has affected the system of visiting and family bonding. It has captivated individuals, isolated them, and reduced their world to a computer or mobile phone. It seems from this situation that the worlds produced by mass media such as cinema and television are frozen and stored worlds that often push groups of viewers into closed spaces, employing various methods and techniques to achieve this goal, such as sailing and building a magical world inhabited by heroes (29 M.Talel 1993 p16). Thus, the information revolution has affected everything that is acquired as a reference for society.

## **2.2. Social factors:**

### **A. Post-colonial period:**

This stage is considered one of the most important stages witnessed by colonial society, due to the legacy left behind by colonialism, or what is known as colonial discourse directed at colonial society. It is a purposeful discourse that carries in its lines a series of Western cultural productions that have left their mark on the Western system. In other words, even though colonialism left this society alone and liberated it politically, it kept it in a state of continuous social and economic subordination. Thus, this type of colonial discourse must be dealt with objectively and seriously in order to achieve modernization in the first stage, as some believe that colonial discourse still exists and that the hypothesis of postcolonialism is unjustified.<sup>(30 Saad 2000)</sup>.

Societies that were liberated from colonialism deliberately adopted the same approach that the colonizer had taken in all areas, which affected the family, its structure and its nature, and disrupted its systems, as in the case of the research suburb (Al-Marsa). This phase was considered a transition in the form of the family from the traditional extended family to the modern nuclear family.

Through its systems, the colonizer deliberately dismantled the traditional economic structures represented by socialist production, dividing up agricultural land and taking over the rural market within cities. It marginalized cities and focused on developing others, which created a kind of economic imbalance between regions. The disappearance of the economic system based on independent work outside the family framework resulted in many social problems such as migration, internal migration, unemployment, and urbanization, leading to an increase in population density.

Colonialism contributed to regional imbalances. Until the 1960s, Tunisia was characterized by clear regional disparities between the northern regions and the rest of the country, which was an inevitable result of natural factors such as climate, water resources, vegetation cover, and soil quality. The colonizers took over the most fertile areas in the north and established cities and urban centers that covered a number of northern regions. In the center, however, things were relatively different, as settlement was limited to a few small, newly developed cities <sup>(31 Hafez 2015 p111)</sup>.

The internal cultures produced by colonialism and indirectly imposed on Tunisian society differed greatly from the local culture. Perhaps the most notable of these was the emphasis on individualism, which could be considered an alien social value whereby individuals adopt a style of independence and individualism in their work and even in their housing. "In this context, Støetzel says, 'A distinction can be made between traditional virtues such as etiquette, obedience, and thrift, and newly emerging virtues such as imagination, independence, and responsibility.'<sup>(32 Støetzel 1983p201)</sup>.

Colonialism changed society and its systems, and the traditional family changed with its fundamental ideas, representations, and functions. The fundamental functions of the extended family and all the educational and economic services it provided were taken over by the colonial state <sup>(33 Amal p118)</sup>. This led to the availability of various types of educational institutions and health facilities, and resulted in the independence and individuality of the family. Due to urban expansion, the consolidation of traditional practices, the spread of the market economy, relative progress in the fields of health, education, and media,

and openness to globally circulating ideas and models, Maghreb families tended to adopt and develop new ways of living, working, and consuming. Gradually, families have moved from an extended, patriarchal structure to a nuclear structure. At the same time, traditional solidarity has declined in favor of new channels of coexistence and sharing, such as parties, unions, and associations <sup>(34 Salah)</sup>.

It seems that one of the main features of the independence period was the stumbling and improvisation in the implementation of fundamental social reforms affecting the local community's culture. This is reflected in the acceptance, through foreign television and satellite channels, of a set of cultures and their application without consideration for those that had been acquired and inherited. The relationship between viewers and television and satellite channels has become one of oscillation between foreign cultures that promote behaviors, values, and ethics that are contrary to local culture, and a class that is easily influenced by this, as well as the manner in which it accepts these cultures and the extent to which they communicate and conflict with its behavioral and value heritage, as is the case with social media networks (the Internet and what it has brought together). The Internet is one of the technological tools that has imposed itself on society and individuals in a way that is influenced by the modernity that is binding on the contemporary world, causing individuals to emulate foreign behaviors and values that carry the promise of development and keeping up with the times. This puts us in the predicament of imitating the West in an invisible way under the pretext of the necessity of modernity, development, and keeping up with the times.

## **B. Migration:**

From a sociological perspective, migration manifests itself in a process of social transformation. According to this definition, individuals move from a social situation dominated by ideology to another characterized by wealth, which reduces the presence of the middle class within society. Migration has changed the roles, system, and even structure of the family. Some believe that migration has changed the family for the better, while others believe that migration has had a negative impact on the family.

The issue of migration is a social issue that has helped bring different cultures that influence individuals and society. It is a social issue in terms of content, an economic issue in terms of bringing in money and work, and a cultural issue because it provides exposure to foreign cultures and ways of life. This has made it a topic of interest to society and most international organizations, as immigrants in the diaspora achieve a certain level of social life, attain certain ranks, and enjoy a status that they did not have in the region from which they migrated <sup>(35 Abdel Karim 19975 p901)</sup>.

We also spoke to one of the interviewees who, after studying in Europe, returned to work in Tunisia. However, his goal failed, as he did not achieve what he had hoped for in his country in terms of monthly salary and working hours, which made him consider emigrating for work. He said in this regard: "Emigrating to European countries represented a bridge from one social and psychological situation to another. I wanted to be proud to work in my country after obtaining a foreign degree in medicine. but that hope faded, which made me want to travel and work in other countries to have the same standard of living I had before, or even better. That is why I am very sorry to have resorted to other countries to achieve a higher standard of living, which would have been possible in my own country."

We note that standard of living is a fundamental goal in the lives of this sample, to the extent that they preferred to emigrate in exchange for higher wages. Even scientific value was achieved in the diaspora and did not achieve its goal in their home country. However, this change has material and moral consequences that affect the social structure in general and the structure and functions of the family in particular <sup>(36 Naima 2014p30)</sup>.

It seems that migration between countries is not just a transition from one country to another, but rather an integrated system that regulates family relationships with multiple economic, social, and cultural dimensions linked to behavioral and cultural systems and values for the individual and his family. It seems to us that the identity of the immigrant may change according to the identity of the host country, so that values, standards, behaviours, customs, and traditions overlap to produce new ones that are foreign to the inherited local culture. In addition, the higher standard of living that a family enjoys through migration may change the way of life within the community and the ways of dealing with it. It may also change the structure of the family, resulting in a disruption of some of its functions and even a change in the pattern of

relationships within the family and within the community. At the same time, it may lead to an openness to foreign cultures, an understanding of the civilizations of other peoples, and an attempt to benefit from their intellectual and political achievements and ways of communicating and their intellectual and political communication methods.

We note from this that migration is a fundamental element in the stage of social transformation and the development of customs and inherited historical values.

In addition to seeking work and trying to improve their standard of living, the Tunisian state has concluded agreements with European countries concerning immigrants, resulting in a diversity of groups (workers, students, travelers), and an increase in the number of students and researchers who have interacted with the particularities of European civilization, generating in them a desire to live in these societies. trips), and the increasing number of students and researchers who have interacted with the particularities of European civilization in a way that has generated in them a desire to live in these developed societies, which have become a dream for a significant portion of Tunisians. One of the young interviewees says of this situation, "This specialization (aviation) is only taught in European countries, which is a dream for me. Even if it were available in Tunisia, it would not be encouraging due to the severe shortage of equipment during training. Added to this is the desire to learn about European cultures and ways of life that are different from our experience in Tunisia."

For most students, studying in European countries is a very important aspiration, even though all the requirements are available in our country, but their ideas about immigration dominate their thoughts.

It is clear to us that the influence of the European community in Tunisian society has made Tunisians want to coexist with them, learn from them, and emulate them in many areas. This influence has been particularly evident among the educated classes and their values, and adopting Western values and lifestyles has become necessary in order to live and interact with them. Tunisians consider Europeans to be an important reference point for the prevailing advanced culture.

One of the interviewees stated that she cannot write or read Arabic because she studied at a French school, which was for French people and Tunisian notables, knowing that she has a French mother and comes from a family with a foreign culture. She added that she does not allow her children to study according to the Tunisian (Arabic) model. Just as she was educated, she wants her children to follow the same curriculum to ensure that they live in a way that is influenced by foreign cultures, customs, and traditions. Relationships between individuals have changed, with materialism becoming a factor in the thinking of individuals and families and a cause of competition between families.

Migration has been one of the main factors in the profound changes that have taken place in Tunisian society, particularly in the area of research (Marsa). In this case, we can say that migrants in the city of Marsa (Marsaouis) act as a bridge for social change and foreign cultures to the society under study, which embraced modernity and chose to pursue a modern lifestyle different from its traditional one, thereby accepting a binding dependency as long as it accepted new cultures, customs, and values and renounced those on which it was founded and which represented its inherited civilization. We noticed this in most of the responses from the various individuals in the sample, as they were in French, to the extent that we felt we were addressing a foreigner (French) rather than individuals of our own nationality. The architecture also differs from the normal style, and in cases of restoration and reconstruction, the European method is always the primary reference.

### **C. Tourism:**

Sociologist Lilia Ben Salem considered tourism to be one of the external phenomena that contributed to explaining the behavior of society. Thus, tourism is considered one of the fundamental factors driving society to change without taking into account the structures, institutions, and social systems that constitute it and directly influence the way of thinking and the structure of the family with its family relationships, values, and customs. It attempts to change society from what it is to what is better, and even to achieve development, as pointed out by Abdelwahab Bouhdiba, who stated that the contact, clash, and transformation of cultures are the greatest test of the effectiveness of different development methods <sup>(36)</sup>

Abou 1975p22 ).

However, others view tourism as nothing more than taking advantage of achievements or leisure time to enjoy natural or cultural factors in an area that is somewhat distant from one's place of residence. Mark Boyar defined tourism as a set of phenomena resulting from the movement and temporary stay of people outside their place of residence for the purpose of recreation and the satisfaction of their cultural and civilizational needs:

Tourism is therefore considered a bridge for the transfer of different civilizations and cultures through tourists, revealing the traditions, customs, and lifestyles of other peoples and observing their various relationships. This has had an impact on the family as a highly susceptible indicator, as tourists carry a foreign identity that leaves its mark on the native identity, changing local systems, customs, and traditions and replacing them with foreign ones. In other words, tourism is a social phenomenon linked to social relations and social communication <sup>(37 Robert 1985 p4)</sup>. And a bridge of communication and interconnection between cultures. Tourism has spread throughout various regions of Tunisia, whether coastal or agricultural, and has led to cultural exchange, with cultures being imported through tourism and exported in the same way.

In this regard, George Simmel believes that society is the sum of these permanent mutual actions: especially those that are of a common interest. Interaction within society is necessary through this term, as is the interaction of societies that share interests, thereby spreading cultures and civilizations. Tourists carry the Tunisian character in their imagination when they visit, thereby strengthening the relationships and friendships between the two societies, which challenge customs and traditions through marriage to foreigners. This may be considered an elevation of collective consciousness and an attempt to develop and keep pace with the times. In this regard, Hafnaoui Amara says: "The circumstances united the ranks and raised the awareness of the population to a level rarely known to the Tunisian people" <sup>(38 Amaria 1996p73)</sup>. Compared to what this society used to be, the exploitation of the coastal strips to build hotels and the southern regions to watch the sunrise, which is a natural spectacle unique to Tunisia, have had an impact on society.

Tourism is a fundamental factor in bringing in foreign cultures and sowing the seeds of change within the research community. Due to the city of Marsa's location on the coast and its favorable climate, in addition to its luxurious hotels, cafes, and nightclubs, it is a destination that encourages tourism and the display of civilizations through the archaeological sites located near the Carthage area and its cultural and archaeological features that attract tourists.

It seems that exploratory trips have led to cultural cross-fertilization and competition, and the crystallization of tourist culture as an influential foreign culture. Frank Mannig (F. Mannig) is one of the researchers who has studied tourism, pointing out that tourism is an important social factor that influences the personality and culture of both the tourist and the host <sup>(39 Mrie Francois 1972)</sup>.

Ibn Khaldun's study on nomads and urban dwellers confirms that most societies have nomadic origins and migrate to cities in search of work to improve their standard of living. Influenced by several factors, nomads become urban dwellers, Migration may develop and become external, and the standard of living may change permanently, thus cultures overlap and they become part of the urban population. Thus, Ibn Khaldun says in his introduction, "What testifies to us that the Bedouins are the origin of the urban, and precede them, is that if we examine the people of Egypt from the provinces, we find that most of them are from the Bedouins who settled in that province and that they found it easier to live in the city and resorted to luxury and comfort in the urban areas" <sup>(40 Ibn-Khaldun 1982 p112)</sup>

This is what we noticed when we addressed what one of the interviewees said when he moved to the capital in search of work: "My search for work and a better life for myself and my family is what drove me to migrate first to Tunisian cities and then to Western countries in search of stability. I brought back with me to Tunisia a foreign culture and civilization and a group of European friends who will continue to visit me and my country. In addition to my main goal of earning money, I thought about settling in the city of La Marsa before emigrating to the West, because La Marsa is a city with many characteristics that help individuals break away from conservative, traditional ideas and embrace ideas that express urbanization,

without censorship and in complete freedom. and this is what I offer my children, even if I have not been able to achieve it completely in my own life.

## Conclusion

The suburb of La Marsa, north of the capital, has been urbanized since its inception. It is a suburb made up of aristocratic families, the Bey family, and families specializing in the field of medicine, such as the Mestiri family, since the early days of its urban character, despite the presence of agricultural land surrounding La Marsa. These crops are distinguished by their quality and suitability for growing "qanawiya," a plant that does not thrive in all types of soil, but the agricultural land in Marsa has been characterized by this quality and type of plant since ancient times. Social change varies from one suburb to another depending on factors such as place and time, and the progress of societies in this regard is not uniform or uniform. It cannot be reduced to a complete model, but rather we can speak of similarities and multiple experiences<sup>(Boutaleb2002)</sup> However, the residents of the Marsa suburb are not immune to internal migration, as it is a city of entertainment and recreation where people like to settle permanently. This can be inferred from the concept of tourism, whether for leisure or work, which is a cultural phenomenon with changing and different objectives, moving towards modernity, development, and social change. It is a fundamental and radical factor and a more appropriate image for studying the cultural transformation that has represented, in the modern period, a program for Tunisian society in general to follow, and for the research community in particular, which represented a dual system.

In addition to being a cultural factor that transfers cultures between societies, tourism is also one of the phenomena of the global capitalist system that encourages the local economy of Tunisia, especially the provision of job opportunities for the research community, and this trend helps to promote the comprehensive development of Tunisian society.

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