Transformations of the cultural values of the Tafilalet Oasis community

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Abstract

The subject of this research paper deals with the problem of value transformations in the Tafilalet Oasis community, by identifying the specificity of the field through the changes occurring within the oasis while standing at the most prominent of these transformations, and how they can impose their own values. Is the nature of the field imposed on it? Or did the developments of capitalist societies eat away at the oasis society?

1. Introduction

Moroccan society has undergone major transformations in its various social structures and cultural patterns. These transformations have affected the institution of the tribe, the family, the economy, the form of political power, and the real estate structure. In addition to that, the spirit of social relations, the quality of religiosity, the content of social representations of each of the concepts of freedom, democracy, social justice, and the idea of causation of the future and modernity. The transformations contributed to the occurrence of a group of internal and external factors, as one of the most important characteristics of social life is the opposite of physical-material things, that they are in constant change regardless of their speed or slowness; Perhaps the most important factor in this social change is society itself. That is, the latter is not the result of certain elements outside society and history, since any attempt to understand the transformations that affected the traditional structures of Moroccan society must necessarily stem from an understanding of the existential-social depth of its various social, economic, political and cultural systems, as well as historical and psychological, and this is what must be applied to the oasis community as an integral part of the Moroccan society.

The oasis community is considered one of the most difficult societies for researchers to control the characteristics and conditions of its inhabitants because they find themselves in front of a complex field in which many historical, political, geographical, economic, as well as cultural, and social dimensions overlap. To be aware of the research community in advance, otherwise, our intervention will be more like an accidental intervention without delving into the depth of the problem.

Since ancient times, the field of oases has been a station for human settlement, due to the appropriate and encouraging conditions available to it. It contains all that a person needs of water and pasture, which are factors that may tempt, because of the aridity of the desert and the burden of the mountains, to abandon the practice of nomadism despite the presence of many other obstacles that may be a reason for leaving or vice versa, on top of which are the turbulent security conditions resulting from the aggressive animal nature that is inherited by the man from generation to generation, and essentially reduced to the desire for power and then power; And whoever controls the human being and the field, without neglecting the natural aspect whose positives may outweigh its negatives, although some of these green bands are adjacent to the mountain ranges, which are a major source of water; It provides plains characterized by its arable soil sometimes, but the prevailing semi-desert climate remains negative for humans and plants at other times. Those who follow the historical affairs related to the issue of oases in the Moroccan country will notice that there is a clear ambiguity in this aspect due to the absence of comprehensive academic studies and research. It looks at these fields, which are rich in their riches, from all aspects, whether civilized, cultural, or economic.

Therefore, the study will constitute a knowledgeable gateway to understanding the value shifts, and the societal shifts in general for the oasis community in Tafilalet, through an anthropological study that investigates and

researches deeper reasons that control this societal dynamism. That is why I will approach the subject of societal transformations in the Tafilalet oases, according to a descriptive and analytical study that intends to monitor most of the elements that make them oases of continuous movement and dynamism. In societies known for their closure and installation.

The main objective of the research is to give an overview of the nature of life and lifestyle in the Tafilalet Oases community, as well as to know the system of cultural values that exist in it, with a focus on the factors and variables controlling the creation of dynamism and movement in the Tafilalet Oasis community. The importance of the research stems from several considerations, the most prominent of which are the following:

- This research falls within the field of anthropological studies concerned with researching and interpreting the dynamics of cultural values of the oasis community in Tafilalet;

- The research presents a theoretical framework that addresses a conceptual definition of the variables of the study through understanding and interpreting the dynamism of the cultural values of the oasis community in Tafilalet.

The research adds a new study to the Moroccan library in the field of anthropological studies of the oasis community of Tafilalet, as there is a lack of previous research and studies in this field. There is also a lack of studies on the dynamics of cultural values that dealt with the particularity of the oasis community of Tafilalet. If we look at the extent of the academic research that has worked on this topic, we will find that there is an enormous shortage of studies that focused on social and cultural anthropology, especially the problem of the dynamic of social hierarchy and the system of cultural values.

The reasons for choosing the research topic are as follows:

Study motives

- Monitoring the process of societal transformations of the oasis community, their nature, and the quality of cultural values.

- Documenting an aspect of the cultural heritage of Al Wahi;

- Contribution to the development of approaches to the anthropological study of the oasis society in Morocco.

- Establishing a cultural and knowledge base that will be the basis for developing projects, and in particular the logic and method of water management for the local population, due to its vitality for any development project in the Tafilalet region, as well as a practical nature in the communication cell of the Water Basin Directorate in the Errachidia region.

2. Research Methodology:

The research belongs to the field of anthropological studies in general and socio-cultural anthropology in particular, as the study will adopt the descriptive-interpretive approach to understanding and interpreting the phenomenon, how it occurs, and the mechanisms controlling it based on the use of qualitative research tools "interviews - oral narration - observation". In addition to relying on the historical and comparative method to explain most of the social and cultural transformations of the oasis's community.

The study will work through integrative approaches to understand the causes of the dynamic social hierarchy and the system of cultural values of the oases community, especially since the latter constitutes a single phenomenon due to its multidimensional specificity. Hence, the main question that the research is trying to answer is:

What are the variables regulating the dynamics of cultural values in the oasis community of Tafilalet?

3. Transformations of Moroccan society: Al Wahi society is an integral part.

Moroccan society witnessed several changes after colonialism, which led to the shaking of some social customs and traditions and the emergence of new signs of organization. This also led to the emergence of classes and the beginning of class division, and the disintegration of traditional bonds (patriarchal authority, "the collapse of the

Abyssinian family", class fusion, the authority of honorable people and angles...). With observations of the gradual transformation of physical organic solidarity instead of coherent mechanical solidarity. This caused society to know a shift in the social structure, class, and family, between generations in values and behaviors. All of this led to the destabilization of the societal entity and the cracking of the tribal structure and tribal relations, to be replaced by production relations based on the system of private ownership of the means of production, and the sale of labor power by the peasants to obtain payment(Abdul Qadir Al-Qasir,1997).

The most prominent of these changes occurred in Moroccan society after independence. Most of the societal systems were exposed to a dynamism that affected the social structure of society. What made it witness major transformations in its various social structures and cultural patterns, transformations affecting both the institution of the tribe, the family, the economy, the form of political power, and the real estate structure, in addition to the spirit of social relations, the quality of religiosity, the content of social representations of each of the concepts of freedom, democracy, and social justice, and the idea of causation of the future and modernity. These transformations contributed to the occurrence of a group of internal and external factors, as one of the most important characteristics of social life is the opposite of physical-material things, that they are in constant change regardless of their speed or slowness; Perhaps the most important factor in this social change is society itself. That is, the latter is not the result of certain elements outside society and history, as any attempt to understand the transformations that affected the traditional structures of Moroccan society must necessarily stem from an understanding of the existential-social depth of its various social, economic, political and, historical, and psychological systems. This is what must be applied to the oasis community as an integral part of Moroccan society.

3.1 Oasis Society changes: Between Yesterday and Today

Since ancient times, the field of oases has been a station for human settlement, due to the appropriate and encouraging conditions available to it. It contains all that a person needs of water and pasture, which are factors that may tempt, due to the aridity of the desert and the burden of the mountains, to abandon the practice of nomadism despite the presence of many other obstacles, which may be a reason for departure or vice versa, on top of which are the turbulent security conditions resulting from the aggressive animal nature that is inherited by man from generation to generation, and essentially reduced the desire for power and then power itself; And whoever controls the human being and the field, without neglecting the natural side whose positivity may outweigh its negativity, although some of those green bands are adjacent to the mountain ranges, which are a major source of water; It provides plains characterized by its arable soil sometimes, but the prevailing semi-desert climate remains negative for humans, plants and animals at other times.

It is difficult to talk about culture in isolation from society and from the individual and the group, as all are interdependent among themselves, as the continuity of the lifestyle depends on the existence of a mutually supportive relationship, between a specific cultural bias, and a specific pattern of social relations, so any change in the way the individual perceives the material and human nature, for example, leads to a change in the extent of behavior in which the individual can justify his living in it, that common values and beliefs do not converge randomly, but are always linked to social relations that help legitimize them(Moaz Fnair, 2019).

The great and vast differences between human beings, in beliefs and values, in customs and norms, and in time and space alike, do not carry any significance in the process of defining human nature and are only accumulations, rather than distortions that grow, cover and obscure the true nature of man - that is, the general fixed aspects - and yet (Clifford Gertz,2009), there are no cultures apart from social relations which are always, unequal relations. Thus, then, from the beginning, there is an actual hierarchy between cultures that results in a social hierarchy.

Contemplating the totality of the transformations that the oasis experienced, especially in recent periods. This establishes for us the importance of studying social change as a basic starting point for understanding the course of this society and its deep internal dynamics and taking note of the new possibilities it presents. Since the concept of change is not a modern concept, rather the idea itself is as old as human thought, as we find the Greek philosopher Heraclitus (540-475 BC) saying that: "Change is the law of existence and stability is death and nonexistence." He represented the idea of change with the flow of water, and he said: "You cannot swim in the river twice", in the more precise sense that the river is always flowing and not steady (Ibrahim Mathkour, 1975).

This is an indication that change is a natural issue, and a general social fact witnessed by all human societies

with all their phenomena and events. There is no society that is completely stable by virtue of the interaction of a group of variables within its basic structures. Also, change is not subject to a specific will, but rather it is the result of currents and cultural, economic, and political factors, some of which overlap with each other and influences each other (Muhammad Bo al-Na'a, 2017).

Social change can be considered as every transformation that occurs in the social organization, whether in its structure or in its functions during a certain period. It focuses on every change that occurs in the population structure of society, in its class structure, in its social systems, in the patterns of social relations, or in the values and standards that affect the behavior of individuals and that determine their positions and roles in the various social organizations to which they belong (Ahmed Zaki Badawi, 1978).

 Social change means the change that occurs in the structure of society during a certain period, which indicates that there are reasons, factors, and mechanisms behind that change. This necessitates the study of the oasis society by examining the causes and factors causing that change (Ahmed Al-Khashab,1981), to understand the various transformations that occurred in the oasis itself, in its structures and systems, as well as its cultural values.

As man, in contrast to other social animals, his life is not just a life in society, but rather a productive being for the society in which he lives. Therefore, any study that looks at man as an individual is not considered from the perspective of social anthropology as a comprehensive study, as we cannot know ourselves. Irrespective of our relationship with others (Michael Karidis,1998), man is a social being par excellence, and culture is nothing but a social product. Culture is transmitted by acquisition, that is, a person acquires culture from his childhood, as it is not transmitted by inheritance, but it is formed through socialization, diffusion, acculturation, borrowing, symmetry, and assimilation.

  It does not include innate behavior and reflexive actions. However, it does not preclude that some cultural systems have been created by man to satisfy his innate needs, and thanks to language, each generation can transmit its experiences in a symbolic way to the emerging generation.

As we find that the anthropologist Edward Taylor provided the first comprehensive definition of the ethnological meaning of culture: "Culture or civilization, placed in its broadest ethnological sense, is the complex whole that includes knowledge, beliefs, art, morals, law, customs, and all other capabilities and habits acquired by man as a member of society."(Abdul Ghani Imad,2006). Thus, culture, according to this definition, expresses the totality of social life, and is distinguished by its collective dimension. It is acquired and is not related to biological inheritance, just as its acquisition is often related to an unconscious dimension (Danish Kush,2007). Therefore, culture, or civilization in the ethnic sense of the word, is all that is understood of science, belief, art. and morals, law, tradition, and all other faculties and customs, or all that man has acquired as a member of society.

Anthropology focuses on culture, but it deals with various social influences. The sociologist also focuses on this close relationship between the three components and considers the distinction between them theoretically except with the presence of culture. Accordingly, culture is a special and distinct path for the life of the group, and an integrated pattern for the life of its members. It depends on the existence of society.

3.2Cultural values: the heart of societal transformations in the oasis.

Morocco has undergone several transformations since its colonization in 1912 AD. This political-systemic turning point at which Morocco stood made it witness transitions on several levels, the most prominent of which are:

- ▪ *Demographic level:*

Considering the transformations that Moroccan society has witnessed since its colonization to its independence through the introduction of Western behaviors and lifestyles, in addition to the high rate of education and awareness and the emergence of nuclear families in place of the extended family, all of this contributed to a decline in the fertility rate, delaying the marriage age and dismantling traditional family relations.

The social-family level (the institution of the family - marriage):

The family moved from an extended family to a nuclear family, with power in the hands of the mother instead of

the father, as the male authority collapsed in front of the female authority. And not only that, but the collapse also affected the educational authority in schools, where the teacher became nothing but a prompter for the lesson instead of an educational man. Most of these transformations that affected the educational systems were accompanied by other transformations that included moral values through the introduction of new concepts and the acquisition of media and technology by the minds of young people, which made them destroy those traditional moral values and replace them with globalized values that allowed the approximation of distance and the fading of time and space through their introduction.

- *Urban level:*

Education, poverty, and the search for a living and a good standard of life contributed to thinking about emigration, either internally or externally. This geographical transition, in turn, contributed to several movements. Migration is not only a physical transfer but rather a transfer of culture, values, traditions, and foundations to a new place that also includes its foundations and values. Here the immigrant becomes standing in front of two or more cultures. This is what we call acculturation.

The most prominent thing is that the migrant person, especially from the desert to the city, also moves from a residential standard of living built with dirt to a place teeming with cement. This transition also carries with it a set of values, habits, and patterns of behavior that determine how to deal with the place.

- *Educational level:*

After colonization, the foreign colonizers introduced new educational concepts through the French school, which made the oasis community with its components merge according to this transformation, in the presence of concepts that promote women's education and emancipation. Although the women of the oasis were enclosed in a conservative robe and confined to the framework of the family and marriage, with the political-regulatory transformation that took place in the oasis, the woman left that circle and became an educated person capable of reading and writing. This made her a financially independent woman and liberated her from the conservative sense.

- *Technical-technological level:*

Considering this massive acceleration of technology across the world, new values are emerging that are in line with this globalized world. It contradicts the prevailing values in Moroccan society. The spread of mass culture (social media) invaded the conscience and souls of the traditional imagination to open the way for globalized individualistic values. This made Moroccan society flounder between a set of conflicting values. These modern values that advocate individualism and establish new values are far from those collective values that enhance their presence. We are the ones who leave the freedom to make decisions in our own hands instead of personal freedom.

Considering these major transformations, we find that Moroccan society is floundering in several implicit transformations that touch the form of solidarity values, as the concept of solidarity and synergy tends towards "civil society, cooperatives, and associations." It replaced relatives and neighbors, which changed the general form of the concept of solidarity, that is, the transition from mechanical-spontaneous solidarity to institutional-systemic solidarity. With the emergence of an individualistic culture instead of collective action: "I" rather than "we", this transition and transformation are mainly related to the mechanisms of socialization that have contributed to changing the general form of life.

- *The moral-value level:*

Collective values have become lost in contemporary societies, that is, capitalist societies have lost their collective entity as much as they have become individualistic.

Considering globalization (capitalism), the institutions that incubate values and practices have become incapable of producing and maintaining this product. Considering this globalization, man has become a commodity as much as he is a social value. By virtue of consumer values, as referred to by Adorno, the transition from production culture to A culture of excessive consumption without awareness of the seriousness of this consumption in changing the style and behavior of the individual according to new life systems shrouded in the garment of consumer culture.

Religion, beliefs, and social practices constitute the most important sources of the traditional moral system, and moral values are thus an integral part of the religious system of society. Especially Moroccan society, which is dominated by the Islamic character, as Islam is the supreme source of values, especially moral ones. Although culture, whether in its material or immaterial dimension, is subjected over time to changes of varying quality, in-depth it retains fixed features that may be unique to it from others.

What makes the Moroccan person mixes between what is traditional-modern, that is, between modern and traditional concepts and values, despite the existence of a contradiction between these two, the impact of global values on groups and individuals, due to technology and the media, which contributed to changing the patterns of behavior of individuals, their customs and traditions by injecting minds with new concepts seek to liberate the person from the constraints of traditions and customs, to fly away with what he has gained from a new, different culture that contradicts what his society is trying to adhere to. And this huge number of transformations that affected Moroccan society touched the oasis society as an integral part of the mother society, despite the existence of some aspects of difference.

3.3 Cultural values in the Tafilalet Oasis community: dynamism and movement.

Tafilalet is a true cultural and linguistic mosaic, as each tribe and village are characterized by its own identity, which is reflected in the ways of dress, architecture, and music. As there is no doubt that cultural diversity is a prominent phenomenon in the Tafilalet region, where ethnic diversity is of great importance due to the multiplicity of races and colors that coexist in harmony, and thus the honorable Alawites displaced from the Arabian Peninsula, associated with the Ait Mergad Berbers in the Guelmima region on the outskirts of the Grace Oasis. Like the honorable Idrissah in the corner of Sidi El Hawari in Najdad, White Izdak in El Rish and its surroundings, and White Atta in the oasis of Ofus. More than that, there are favas such as Ait Yafelman, which includes Ait Hadidou and Ait Mergad, as well as Sherifa Medghara, and let's not forget the Haratin class, whether they are Arabic-speaking or Amazigh, who supplied Tafilalet with the African race, especially in the era of prosperity in Sijilmasa. Finally, the cultural and economic prosperity, especially the traditional industry, was attributed to the category of Jews who were settlers in the lands of the Tafilalet oases. Thus, Tafilalet constitutes a region laden with ethnicities and dialects that coexist among themselves between harmony, conflict, harmony, and controversy.

The culture of every society, regardless of its level of development, is governed by forces and currents that attract and repel in the truer sense, forces that seek to raise and change prevailing values, and forces that enhance the presence of traditional values. This makes Morocco a country of cultural diversity par excellence, as Morocco is characterized by the plurality of its linguistic and ethnic culture. Culture, then, is an integrated set of values, standards, perceptions, symbols, customs, and traditions that people circulate collectively and inherit from generations on a regular basis within a specific human group, as they constitute a valuable symbolic capital that must be adopted. The culture of Arab society belongs to pre-modern societies, that is, the traditional culture is strongly present, as collective values dominate individuality and the individual dissolves within the group, and this is what Durkheim hints at in his book "Suicide" (Mona Zahid Suilami,2018).

Values constitute a major component of the moral system. In any society, as Max Weber argues in his book "Protestant Ethics and the Spirit of Capitalism," values are the basis of all societal transformations. The study of values is of great importance, considering the transformations and changes that the world is witnessing in the context of what is called "modernity". As values are not fixed, but rather change with changes in society, but this change does not occur at the same pace, as values are internalized in minds and mentalities, which makes it difficult to change them quickly.

Halim Barakat confirms that the social values of the Arab person are contradictory values, as they are in a state of constant conflict with themselves, although the Arab person remains present in him and with the strength of kinship solidarity: (My brother and I are against my cousin, and I, my brother, and my cousin are against the stranger). Whereas the Arab society is a patriarchal society, in which power goes to the father, considering the waves of modernity that blow on him, he tends towards "neo-patriarchal" societies, as Hisham Turabi put it (Halim Barakat, 2000). Since its independence, Moroccan society has known a set of value shifts, and social development and various changes have opened the door for the value record to include other values, in line with the global pattern within a series of values approved by the International Organization for Human Rights, which contributed in one way or another to making values the subject of debate (Rahma Bourqia,2018).

The mixture between tradition and modernity has led to the existence of several contradictory values that include exclusivity in choice, but without ignoring the family's decision. The issue of marriage, for example, has become an individualistic issue that calls for bilateral agreement without introducing the family as a third party. However, in some families, despite the progress in culture, it is still the role of the family is strongly present in the issue of consummating or rejecting marriage, especially in some narrow local societies.

On the other hand, we find a strong presence of a culture of control, ownership, and power, especially in the institution of the family, in which we find the husband imposing it on the wife. Mixing and contradiction in societal values, especially in Arab societies that mix modern values that enhance the presence of women within society through the enactment of laws and legislation that raise the status of women in society, with the presence of traditional values that force women to submit to the authority and dominance of men. Let us go to the institution of the family and how it has become today. Considering this structure and mixing in society, from an extended family to an independent nuclear family.

We see that the age of the image also contributed to building a new culture different from that formed in the era of radio, so storming a world covered by the logic of excitement, attraction, and consumption, is sufficient to play its role in building a unique culture that contains new technological values contemporary with the age of globalization and comparable to the era of printing. That is why we find it today an active partner in socialization due to the reactions it leaves behind on the behaviors of individuals.

This is what "Pierre Bourdieu" (Alan Turin,2011) talked about through the concept of the field, the latter as any reality that includes specific sites occupied by actors or institutions, subject to a hierarchy through which capital is distributed that takes various forms, and any capital represents authority and relationships that organize themselves according to rules, regularities and attractions (cooperation, struggle, fusion, ...) in order to preserve the field. With this, the technological field produces a new reality and an alternative life to the previous ones, searching for its regularities, starting from the imposition of conflicts on traditional values and practices for the transition of those values from the state (A) to state (B) according to certain conditions that enhance the presentation of the technological factor in the formation of the community system.

These changes in values and their social functions are mainly related to the social system and its parts. Values arise from basic human needs and differ according to the circumstances surrounding them. They are the result of a group of sociocultural systems.

The culture of Moroccan society today, and the oasis society, have become a complex culture, or rather, according to the expression of Rahma Bourqia, a hybrid culture in the strict sense, a culture that combines modernity and tradition at the same time, that is, the combination of the traditional components of the conservative oasis society and modernist practices that are in line with the contemporary technological world. This mixture of cultural components and daily practices made the cultural values of the Tafilalet oasis community change color according to circumstance and context, making it wear the clothes of modernity in certain situations and the clothes of tradition in a certain context.

4. Conclusion

The article constitutes a knowledge portal for understanding the social and cultural transformations, and societal transformations in general for the oasis community of Tafilalet through an anthropological study that investigates and researches deeper the reasons controlling this local societal dynamic.

That is why I approached the subject of the dynamism of cultural values as an example: "The Oasis of Tafilalet", according to a descriptive and analytical study that intends to monitor most of the elements that make them oases of continuous movement and dynamism. Tafilalet and extrapolation of the societal reality, to investigate the quality of the movement that is taking place in it, especially in societies known for their closure and structure. This is done by giving an overview of the nature of life and lifestyle in the Tafilalet Oasis community, as well as knowing the system of cultural values that exist in it, with a focus on the factors and variables controlling the creation of dynamism and movement in the Tafilalet Oasis community.

Key Concepts

Oasis: An environment consisting of an agricultural system characterized by the peculiarity of its subsistence, combining palm planting and field orchards.

The oasis is considered a cultural, historical, environmental, and social heritage of high value and significance, but it is a living heritage that still performs important functions for the livelihood of its inhabitants, and for the surroundings, despite the major challenges it is facing.

Tafilalet: A group of areas located on the banks of the stream of Wadi Ziz, Ghiris, Tadghah, and part of Wadi Kiir, as it extends to the south of the Strait of Jabal Taghia, "the Strait of Al-Khank" to Jabal Saghro, Boumeez, and so forth. The name Sijilmasa was replaced in the past by the word Tafilalet

Transformation / Change: This concept is used to refer to change, and transformation is the transition of something from one state to another, and sociology is used to denote the transformations of social construction, but every researcher refers to a specific factor for his existence according to his starting point, as we find Marx using it in analyzing the economic factor that explains its existence when Weber sees That the religious factor is the first determinant of the transition to and from (Mona Zahid Suilami,2018).

Values: They are abstract ideals that express the aspirations of the group without specifying standards of behavior and are usually carried with a charge of emotions. It also considers those general principles and normative determinations that societies define to distinguish between what is ugly and beautiful, or normal and abnormal (Guy. Rock,1970).

Each society produces a set of perceptions and knowledge about its various elements, to guide interaction with the reality of that society. Values are not only the determinants of action but they are also defined by actions that determine the status of individuals within society, as the value system is necessary for the continuity and cohesion of society (Moral Dictionary, 1983).

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