The Impact of Globalization on the Political Culture of the Arab Youths

Mohammad Salim Al-Rawashdeh[①]
（**Al-Balqa'a Applied University – The Princess Alia University College**）

Abstract: *Globalization is economic in its origin, based on the removal of barriers and borders to allow the movement of trade and the free movement of goods and capital. Although economy and trade are intended for themselves in globalization, globalization is not limited to the West alone, but to the cultural and social life, including the Provisions of the behavioral patterns, schools of thought, psychological attitudes, and that shaping the identity of the peoples, nations and individuals. The paper sheds some light on the jurisprudential attempting efforts to show concept and significance of the phenomenon of globalization are varied and they did not report the basic right way yet. Some of those jurisprudences were limited to describe its phenomenon as a process of Americanization of the world, and any dissemination of American culture. We have traced some negative risks of globalization, and its effects on the Arab youth at all levels, but it does not justify the prevailing view of the Arab people and considering globalization as strategy of US imperialist, and that globalization is the Americanization of the world, and its goal is getting weak States and looting and impoverishment. Despite the capture of one of the central mechanisms of globalization, its opinion*

[①] Dr. Mohammad Salim Al-Rawashdeh, associate professor in international relations, Al-Balqa'a Applied University – The Princess Alia University College, Jordan.

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is misleading in terms of dealing with globalization.

Key Words: *Americanization; Globalization; Imperialism; Cultural Globalization; Arab Youths*

I. Introduction

Today, the phenomenon of "globalization" is considered a major topic of in the area of cultural politics in the Arab world, where multi seminars and different dialogue sessions are held on various levels. Thus, we can say that globalization is just a historical phenomenon of the end of the twentieth century or the beginning of the twentieth. It refers to the free movement of goods, services, manpower, capital and information across borders, and it should be emphasized that globalization is a wave of new economic trend following the agricultural and the industrial revolution and it is the highest stage of the new capital world created by the information revolution and the accompanying development in the areas of communications and media.

Globalization has varied in its terminology and concepts of opinions among researchers and politicians, all of which presented a definition in accordance with their perceptions and vision of the regime that it works in (Sharhan, G., 2001). Perhaps the most accepted prominent definitions are those that confirm globalization as means of making the thing on a global level, any transfer of limited distance to unlimited and away from any monitoring, limited means the basis of the nation-state, which is characterized by the limits of geographic, and strict monitoring on the level of customs movement of goods to protect the inside from any external intervention or danger, it's the economy of both politics and culture (Abrash, I., 2011). The unlimited

means "the world", i.e. the globe. It means that globalization includes cancelling the borders of the nation-state in the economic field (financial and commercial) and leaving things move in its field across the world and within the space of the globe. It raises the question of the fate of the nation-state which is globalized in its sense (Al-Ghareeb, Z., 2001).

Most of the jurisprudential attempting efforts to show the concept and significance of the phenomenon of globalization are varied and they did not report the basic right way yet. Some of those jurisprudences were limited to describe its phenomenon as a process of Americanization of the world, any dissemination of American culture to overcome the cultures of community and it is seen as the face of the imperialist domination on the world under the leadership of individual States of America, it is the ugliest and most recent images of colonial domination. Those who viewed globalization in a broader perspective, said that globalization represents a process of capitalization of the world, which means that the process of globalization is intended to disseminate the principles of the capitalist economic system and superimposed on the general economic methods adopted by communities (economic globalization), While a third party is going to say that the globalization phenomenon tends to societies of all humanity toward homogeneity (similarity)of the cultural and the personalization of the global which is an opening nature on the surrounding communities and different cultures (cultural globalization) (Abrash, I., 2011) and the reliable supporters of its team regarding the interning of tremendous advances taking place in the sector of communication between different human societies which contributed significantly to dissemination of the cultures of the communities especially the developed and developing societies, which

aspires to reach a level of industrial development, economic, scientific, and in general, globalization appears to be perspective in a broader sense more than was shown previously.

Globalization is economic in its origin, based on the removal of barriers and borders to the movement of trade, to allow free movement of goods and capital. Although the economy and trade are intended for themselves in globalization, globalization is not limited to them alone, but to the cultural and social life, including the Provisions of the behavioral patterns, thought of schools, psychological attitudes, and that shapes the identity of the peoples, nations and individuals (Al-Ghareeb, Z., 2001).

In the cultural field, globalization affects culture and identity in its general sense that is simmered by the thought of human perceptions, theories, practices, and relaxes in its conscience of the enjoyment of freedom of thought and uniqueness of privacy and a sense of self, dialogue, and the language of the self and the people. The issue at hand is the direction to the formulation of a global cultural, its values and standards, and the purpose of controlling the behavior of countries and peoples (Triki, M., 2011). The question is: will the global culture lead to aggression against the cultural specificities and national identity which threatens the identities of Eastern societies, especially in considerable progress in communication technology and highlighting more than what is through television broadcasts and what is highlighted through satellite, and more deeply through the Internet, which connects people all over the globe, and many major questions are raised about the Internet, but it is certain that establishing and spreading it will lead to the biggest revolution in the history of human knowledge. Thus, instead of national borders and cultural nationalism, the ideology of

globalization raises the "invisible boundaries" that emerge from global networks to dominate the economy and states, thought human behavior (Belkezar, A., 2010).

According to this definition of the meaning of globalization, we have to highlight its position in the new world system and how it was countered in the Iraqi society as part of the eastern communities, and it is no doubt that globalization has a significant and clear impact on the national identity, and the culture of communities. Eastern researchers vary in estimating its effect and its seriousness, and multiple positions and opinions are varied regarding globalization, Supporters to globalization emphasize that it contributes to the spread of modern technology and economy from its position in the developed world to the rest of the world, and then increasing the production which was increased significantly, and see that it has a large positive impact, which confirms some of the talk about the impact of globalization on national identity and the culture of Eastern communities which is positive, and even taking benefit from, it considering that globalization is contributing clearly in the transfer and storage of the provided information to anyone who wants to use it, and so the national identity is underestimated, and those who are overestimated in adopting globalization without paying attention to the national identity considering it as a reality and a fate which can't be ignored as, and therefore it should be treated as a process and entering an open space to the global system.

The perspectives for those who reject globalization and its causes have varied; some of them see it as more than of an economic exploitation and as an example of including the foreign investment with the less developed countries. They argue that the protection of national identity and national economy is a must and as a mean to

address its exploitation, through national excitement and enthusiasm of the national culture which may hamper its trend with the spread of global capitalism, there is also a team of opponents of globalization for religious reasons, by restricting themselves in defending the specificities of traditional national fiercely and rejecting any opening to the West on the ground by considering anything from the western society or strange societies as copying and imitating blindly and as a disbelief.(3) while those who could be called (the medial group) has grasped the changes taking place in the civilized world, and tried to use it properly.

Also, numerous positions opposed globalization and the reasons for that were several, as well as the methods of working with it and meeting its challenges, especially on the national identity and nationalism, depending on the ideologies of thinkers and orientations which were like the compromised proposals between rejection, acceptance, ossification and drifting, some of whom felt that the consolidation of the principle of diversity and reviving the idea of dialogue between different cultures and to emphasize the necessity of activating the international cultural cooperation in the overall context as the sponsor that limits the negative effects of globalization from the attacking of what does not reside to the national identities and civilized peoples of the world, globalization is doomed to coexist with identity in the framework of cultural diversity in order to thrive humanitarian and world peace and thus globalization becomes a mercy but not dominance nor dark, and according to this perception. There is no contradiction at all between globalization and the identity, globalization is going in the known way to rely on the rule of science, while the right of every one to retain his identity as he wants and the way he wants, even of a number of identities within his globalization.

There are many examples of a number of states that although their language is a deserted universally, spoken and officially, but those states are keeping in pace with globalization with all sorts of coping in while maintaining the people in them their customs, traditions and religious beliefs, and we should mention in the line of these countries as an example of their flexibility, Japan, China and the two Koreas (Belkezar, A., 2010). Considering that the successful handling of globalization is not taken through some attempts of defense and making the goal opposite to each global trends, but the goal should be in getting out of the fringe and margin toward the acting and participating with the rest of humanity in order to undermine the foundations of control and strengthening the framework of the World multiculturalism and the framework of cooperation respect, rich interaction, and maintain national identity which can't be achieved by maintaining it as it is, but by rebuilding it in the context of globalization, scientific revolution, technical information and communications technology (Ahmed, I., 1993).

We should also understand globalization and recognize its principles, assumptions and its consequences correctly, and to train our children and our youth on the techniques and mechanisms to deal with it and to know the threats and chaos that it faces, globalization in the eyes of many is not evil, pure as it's not purely good, but it is like all the challenges faced by Eastern societies throughout history that combines the risks and possibilities, so the inward is a negative attitude and ineffective because it is directed against the cultural penetration represented by globalization and resort to a fortified mean which does not come to desirable results because fortified is useful When the litigants are near to a reasonable percentage of equal strength and capacity, but when it comes to the phenomenon of global

that enter all communities and tempted by seduction, infection and the need, the narrow-mindedness in its case is turning into a slow death have punctuated some successful situations (Hamdi, M., 1997).

There are accumulated perceptions and disparate attitudes surrounding the phenomenon of globalization as a concept that is civilized and comprehensive, the introduction of our relationship with the young as a globalized phenomenon which is Socio-cultural that imposes itself from the role of each element in the activation of the of the global community values now and in the future, through the shape of the relationship between young people as a Social concept and globalization as a dimension of civilization. They are the topics that were controversial in the relations of the youth with cultural phenomena, such as identity and modernity (al-Jabri, M., 1998: December 24), because it raises fundamental and basic questions that we can intensify as follows:

1. What is the concept of globalization? Is it a new or old phenomenon? What are the levels it reached today on the ground politically, economically and culturally?

2. Is globalization an inevitable case that we have to follow its rhythm as people and as nations? Or can it be ignored in order to preserve our autonomy.

3. Do our interests require avoiding globalization? Does globalization have positive aspects for our poor and backward, or is it a negative phenomenon that entirely and absolutely sweeps the purpose of these countries and the increasing impoverishment and determines the differentiated identities?

4. Is globalization synonymous with Americanization? Does it therefore mean the pursuit of mainstream of American model in life? Will its mechanisms lead human society in its way, or will it take

people towards the recognition of cultural pluralism and deepening it? (Hamdi, M., 1997).

5. Were the national particularities and nationalism ended, in light of the phenomenon of globalization? Did these demands lose their legitimacy for countries that have not yet completed their tasks of national and nationalism?

6. Did the project of socialism lose its luster and did capitalism, due to the innovative capabilities, reach its roof and date? Did the political role of the state and economic sector lose its importance and necessity? Is it possible to reproduce economic policies and achieve self-pivoting and economic development? (Sharhan, G., 2001).

7. Is it possible for our countries to face globalization and resist its negative effects and put the necessary conditions to develop a strategy to cope with the level of what was called the third world countries on the national level and at the level of political forces countries?

8. What is the desired position of the phenomenon of globalization? How can we formulate our vision approach and how to deal with it?

All of these questions are raised for discussion on all nations and countries as well as political forces in different parts of the world, especially in poor countries and underdeveloped retarded countries as our Arab world countries, and therefore the dialogue on globalization acquires its importance and necessity from this issue (Ahmad, I., 1993). We will try to approach these questions, of course, but the approach is incomplete and we need for seeking an interaction with the rest of the visions in order to develop a mature attitude, strategies for effective and influential political speech, demure and quiet for this phenomenon (Belkezar, A., 2010).

Views of those who rejected globalization and its causes were

varied, some of whom see it as more of economic exploitation and the example of that support its idea is what do foreign investment for less developed countries (LDCs), and it is an argue that the protection of national identity and national economy due as a means to address its exploitation, as the excitement of national and enthusiasm national culture may hamper its trend with global capitalism to spread. There is also a team of opponents of globalization for religious reasons, and confined with defending the specificities of national traditional fiercely rejecting any opening to the West on the grounds that anything from the West is alien to our society and thus to copy and emulate of irreligion, which could be called (the medial) which has grasped the changes taking place in the civilized world, and tried to use it properly (Michelle, G., 1997).

As numerous positions opposed to globalization and the reasons for this opposition were several .Also, the methods of working with it and meeting its challenges, especially on the national identity and nationalism, depending on the ideologies of thinkers and orientations were like the proposals of compromise between rejection and acceptance and ossification and drift. Some of them felt that the consolidation of the principle of diversity and revive the idea of dialogue between different cultures and to emphasize the necessity of activating the international cooperation in the cultural context of which is sponsor that limits the negative effects of globalization and its aggressive, that does not reside as to the identities of national and civilized peoples of the world, globalization is doomed to coexist with identity in the framework of cultural diversity in order to thrive humanitarian and world peace and thus globalization becomes a mercy and not a dominance and darkness, and according to its perception. Here, there is no contradiction at all between globalization

and the identity, globalization is going in the way known to rely on the rule of science, while the right of every one that retains its identity as he wants and the way he wants with a number of identities within its globalization, there are cruel examples of a number of countries that although their languages are deserted universally and officially regarding speaking in those countries, kept in pace with globalization, with all sorts of coping in while maintaining their people their customs, traditions and religious beliefs, and we mention in the list of these countries as an example of flexibility, Japan, China and the two Koreas (Michelle, G., 1997).

Considering that the successful handling of globalization is not taken through some attempts of defense and in making the goal opposite to global trends, the goal should be to get out of the fringe toward the work and participate with the rest of humanity in order to undermine the monounsaturated foundations of controlling and strengthening the framework of multiculturalism in the world, the framework of cooperation, respect and rich interaction, maintaining national identity which cannot be achieved by maintaining it as it is, but by rebuilding it in the context of globalization, revolution, scientific and technical information and communications technology (Kanaan, A., 2012).

We should also understand globalization and recognize its principles, assumptions, and its consequences correctly, and to train our children and our youth on its techniques and mechanisms to deal with it and to know the Provisions of threats and chaos (Sharhan, G., 2001). Globalization in the eyes of many is not evil, it is pure but not a good pure, and it is like all the challenges faced by Eastern societies throughout history that combines the risks and possibilities. So, the negative attitude inward is ineffective because it did prompt wholly

against the cultural penetration represented by globalization and resort to a fortification which does not come into desirable results because fortification is useful When the litigants are according to a reasonable proportion of equal strength and capacity, especially when it comes to the phenomenon of global intervention of all communities through temptation, the need of people, and the narrow-mindedness is turning into a slow death but may include some successful situations (Kanaan, A., 2012).

We can intensify these basic questions as follows:

1. What is the concept of globalization? Is it a new phenomenon or old? What are the levels it reached on the ground politically, economically and culturally?

2. Is globalization an inevitable case that we don't not have option as people or states, however, except tending with its rhythm? Or can it be ignored in order to preserve our- independence?

3. Does globalization require our interest to avoid? Does globalizations have positive aspects for our poor backward, or is it a negative phenomenon entirely and absolutely that sweeps the purpose of these countries and the increasing of impoverishment and determines the differentiated identities? (Teriki, M., 2011).

4. Is globalization synonymous with Americanization? Does it mean the pursuit of mainstream American model in life? Will its mechanisms lead human society actually in its way, or will it take human towards the recognition of cultural pluralism and deepening it?

5. Were the national particularities and nationalism ended in light of the globalization phenomenon? Were these demands lost their legitimacy for countries that have not yet completed their tasks of nationalism?

6. Has the socialist project lost its luster and has capitalism

become the innovative capabilities and reached the roof and the end of history? Did it end the political role of the state and did economic sector lose its importance and necessity? Is it possible to reproduce economic policies and achieve self-pivoting economic development?

7. Is it possible for our countries to face globalization and resist the negative effects and the conditions necessary to develop a strategy to cope with the level of what was called the third world countries on the national level and at the level of political forces countries?

8. What is the desired position toward the phenomenon of globalization? How can we formulate a vision of approaching and dealing with it?

All of these questions are raised for discussion on all nations, countries and political forces in different parts of the world, especially in poor and underdeveloped countries, and therefore acquires dialogue on globalization, its importance and necessity (Al Dadi, T.). We will try to approach these questions, of course, but the approach is incomplete and we need to interact with the rest of the visions in order to develop a mature attitude and strategies for effective and influential political speech that is demure and quiet for this phenomenon (al-Jabri, M., 1998).

II. Globalization: Its Levels and Mechanisms

The aspiration to unite the world and its integration is an old ambition that has appeared in various religions, philosophies and ideologies throughout history, but the difference that is happening today is the availability and ownership of the means of technologies that can achieve its integration.

The Globalization today is more than all of that, in terms of its

goals, and its ambition to a deeper integration stage of the world, any move towards the placement of all communities for economic pattern and a single unified global values and patterns of one thinking. The levels reached today are:

• A single market for capital exchange as a single global in spite of the multiplicity of activity centers.

• Media technologies and means of communication of one TV channel and multi- national channels.

• Informatics and the Internet.

Apparently, the main prominent component in globalization today is the intensity and speed of transmission of information, or as we say today that it turned the world into one village. Of course, it makes a new stage and a different quality than before, the political and the obvious geographical boundaries of the state. Globalization today is not closed, final or fixed, but like any historical phenomena process. It is possible to interfere in its progress, but today this seems a key dynamic or pivotal mechanism of the world despite not achieving and realizing the perfection and despite also the existence of objections that have constraints its mechanisms.

As long as the phenomenon of globalization is not complete, and as long as it is in the process of conformation, and despite the medial view of globalization, it contains within it the substantive aspects, inevitability and we cannot disguise it as an aspect and its influence in different communities. Globalization is a whole phenomenon; the objective is beyond the scope of acceptance and rejection. It follows what to do beyond its influence, as well as any awareness and action of individuals and groups.

The objective aspect of globalization is represented by the scientific and technological revolution which has imposed itself on the

world strongly, so the recognition of its objective and its reality in the inevitable phenomenon of globalization is necessary and regardless of the beneficiary of its revolution.

In the case of globalization, the necessity of understanding the awareness of its dialectics and the relationship between subject and object, globalization often puts itself in opposition to the subject.... No need to understand the nature of the relationship between the self and the effectiveness of social human, subject focuses on realistic and historical relationship of having multiple levels starting from the complete submission of the movement of objectivity and ending its influence, influential actor and modulator in the path of its objectivity movement in favor of the self. In short, these are prerequisites for understanding the phenomenon of globalization and its influence, the first condition: the delivery of what is an objective, freedom of self stand to recognize what is legal in nature and society, and the second condition is self-effective and self- influential, its vision and integrated project.

III. Americanization and Domination, Building the Based Attitude of Globalization

It is axiomatic to say that the stage of human history which can only be understood in a continuation and deepening to the stage of previous imperialism including its relationships with dominance, that is, what we have reached of humanity today is the result of political conflicts, international economic and competitive companies, which means that they are wills and different interests that led people to be in conjunction with the scientific and technological revolution of the globalization phenomenon (Al Dabi, T.).

Globalization, without a doubt, has the possibility of the embodiment of the regime dominance of a more comprehensive and cruelty of everything known to mankind in the past, by encouraging the system of American is ensuring and imperial relations more broadly. So, it carries with it the risk of enormous concentration of material wealth, scientific and cultural rights in the hands of a small group of the world's population available who has the capacity , the sites and the necessary mechanisms to dominate (Almaikl, A., 2003).

As it is a phenomenon of adopting on the freedom of trade and absolute absence of any impediments to the interaction between the center of the imperialist and the parties, the rejection of the political and moral considerations, that prevent freedom of markets and trade. It carries with it the risk of dissemination of poverty, misery and collective marginalization of blocks of the human world and the lack of choice. It has the lack of prospects and the explosion of renewable forms of violence and internal wars in addition to the mainstream of corruption and looting illegal capital economic within countries and vulnerable communities and untying of national fences and pan for these communities.

All of the above is true of the risks of globalization, but it does not justify the prevailing view of the Arab people and considering globalization as strategy of US imperialist, and that globalization is the Americanization of the world, and its goal is getting weak countries, looting and impoverishment. Despite the capture of one of the central mechanisms of globalization, its opinion is misleading in terms of dealing with globalization, because it hides the substantive dimension of globalization and the inevitable and pays to neglect the need to work, absorb and represent the technical aspects that are necessary for survival (Al Dabi, T. & Jaballah, M., 2003).

It is necessary to understand that Americanization is not a result of globalization, and that the process of capitalist expansion is not a product of globalization, but America is one of the cornerstones key to globalization and that's when we see the likelihood of contributing to the US in the production of material, cultural and scientific that fill the world, in favor to the ongoing information revolution.

The opinion, which does not match globalization, believes that globalization should have given an opportunity for liberation, freedom, and, any chance to get rid of tyranny, underdevelopment and to give an opportunity to raise global production and fiscal surpluses. It is the opinion of the most important people because they see its future as uncertain. It is an opportunity for liberation and freedom to exist but it is not spontaneous or automatic, any chance that will not be achieved in isolation from the role of self-conscious and active and that is geared toward developing a strategy that can convert its opportunity into reality.

The opinion, which does not believe in globalization believes it is US strategy to dominate the world builds its position of globalization on the basis of rejection, and an opinion which believes in globalization that it is an opportunity for deliberation, revolutionizing for the production of the material, builds its position on the basis of passive engaging without an integrated vision or a special project (Al Dabi, T. & Jaballah, M., 2003).We say that: The carrying of the globalization project for of global democracy does not justify its refusal, it is not the first time, where the world knows the era of domination of international Industrial revolution that was loaded with dominance project, but it did not prevent the underdeveloped countries to take its advantage and the development of national projects by benefitting from Its revolution.

The containment of the globalization project of the American ensuring does not negate the benefits of engagement and positive opportunities that it carries, and thus to stay away from globalization does not mean that we do not succumb to the laws or their effects, and it does mean to bear the consequences and its negative consequences without the benefit of its positive results .It means that the future will carry with it the possibility of the survival of some communities outside actors of globalization, which remain on the sidelines of a globalized world, but it does not mean that these communities are not subject to the impact of globalization and its negative consequences.

The position of rejection of globalization raises the possibility of leadership "ideal secularism" to get out of the process of globalization, any possibility of forming an anti secularism pole and contrary to the world of globalization and the transition towards a world free from the effects of dominance.

In fact, today we are not about free of choice between the system of dominance and system of liberally, then, in fact there are no existing possibilities to materialize and the formation of such an electrode counter and contrary to domination of the world , as well as the failure of these previous projects, at the level of the formation of secularism pole at the level of the formation of socialist pole outside the phenomenon of anti-capitalism and its contradictions doesn't grow gradually within the phenomenon and not against it, where the two social contradictions must be in the same world and are associated with some common denominators.

The logic of refusing the phenomenon of globalization, just stay imagining negative alternatives, warrior and sidled and anti absolutely globalization which is the logic and the most important, incomes in globalization and technology and their fields and are

inevitable and imposed on each community that wants to remain in the circle of its societies and does not want to withdraw from the effectiveness of international joint that is isolated and lives in its own world, it is necessary to understand the mechanisms of domination and seek with all the new possibilities to modify and change its impact on us and to highlight the possibility of resistance to domination and conditions of globalization within itself to dismantle the mechanisms of domination and reduction (*Al-bayan*).

The refusal of the Arabs to globalization, is due to their believing that its refusal will keep the fortunes of the largest to retain their positions in the international community as the belief it will be a negative to a large extent unless wider deliberate with a focus on re-drafting of dealing with their Arab culture in a modern way and be alert to the concept of education for future generations, preparing it commensurate with the aspirations of the mysterious future, and we can say that we are obliged to prepare for the future and will only turn to live in the Living situation more severe than we are now. I would like to refer to the so-called system of (chaos) that have more than one face or form in our Arab societies. In the Arab countries (Al Dabi, T. & Jaballah, M., 2003), it is probably called chaos, and possibly called creative chaos in its organization that we do not know when is a mess. As I see that the free Arab political regimes should put to their people a holistic program that widely covers all fields in order to come up with a comparable level to the rest of the people of the world, and that the contrary would happen if any of the exclusion of growing international or global economic cycle, the process of global change and increasing cultural impoverishment. Scientifically, it will account for more overall landslides. I would like to ask: Is the solution need to be in engagement of globalization and its delivery without the

foundations of self or without crystallization strategy of the State concerned?

The logic of downside engaging of globalization is based on the nature of fate or handing over that there does not seem any possible role with the improvement of the conditions, change some policies, get some positive gains and the disqualification of some of the negatives. It ignores the fact that its entry does not offer spontaneously greater opportunities for progress (Afifi, S. & Ali, A., 1999).

The reference to the risk of dropping out of globalization does not mean that the engagement in it necessarily provides positive guaranteed results, and our role should be to able to invest the positives of globalization, which means engaging   in globalization without a self- strategy of crystallization that has no value, which is the same logic of rejection. So, the only way comes: Accessing in any role of the globalization that has the logic of the conflict in order to improve and modify the balance of power by controlling and improving the chances of control on the part of its mechanism and controlling its effectiveness and reducing the American ensuring, but its delivery is not circumvented (*Al Rai*).

The decision of the global control in the light of globalization is linked to the development of technical, managerial skills and technological networks .It is related to the economy, money, political networks or network information, media and communications. Thus, the acquisition of modern technology and information is a key target for each economic power, interacting with the global system, and means to live on the global community, i.e., that the introduction of globalization techniques is a key requirement for the survival defense and ensure the ability of economic, cultural and means of neglecting of an essential part of the mechanisms, but to take advantage of its

technique which is not possible without the existence of a strategic self-crystalline, and it comes the importance for Arab people in providing the conditions that allow potential openings to influence the technical nature of globalization and the achievement of technical products and new science the development of a self strategy and privacy of seeking to develop substantive progress in the local development goals, access to local sustainable development and holding the pillars of globalization.

IV. Nationalism and Socialism in the Context of Globalization

The Arab strategy towards globalization, which sets its goal of sustainable local development and holding the pillars of globalization in the technical and scientific fields, must provide the necessary conditions to achieve its goal, which constitute "political democracy" with all accessories and elements necessary condition in each Arab country, but that is not enough. There should be an adequacy of support across the Arab common market, development and renewal of mechanisms.

The national work is gaining its legitimacy and it is necessity as the entry of a united nation in the context of globalization, or at least some degree of consistency between the corners and parts of its chances in the biggest adjustment balances and reduces the dominance in the context of globalization.

As we have said, globalization is the main dynamic in the world today even though it has not yet achieved its objectives in full, but its path is moving toward a new stage of social organization, humanitarian and different from the stage of nation-state, and that

means the abolition of the role of the nation-state, as it still exists and still plays a major role in international affairs and in the drawing process of globalization as well, and obviously it will continue to play a long key role regarding numerous obstacles in the merger and consolidation of geographical and political communities humanity, as well as the historical characteristics of these communities will continue to be a strong presence in global policy-making and determine the paths of final globalization (Al Dadi, T.).

As for the goals set by the human and society, and the socialist as alternative to capitalist society, but today they need to rework within the framework of globalization and not outside it, and what can be determined accurately today is the demands of social justice but socialism as a global alternative to the capitalist system cannot be elaborated without work under the roof of globalization itself and without the determined features of its globalization, borders and worldwide pillars.

The concept of socialism is associated with re-examining the role of the government state and the public sector, especially in third world countries that have adopted the socialist option in the past. As the dominance of the state on the overall economic activity in the community which has led to multiple economic crises, and to the failure of the development process and economic advancement, as well as corruption. So it stands out on the need to reduce its dominance and determine the role of planning and public control on the economic structure, as it highlights the need to reform the public sector t and determine the economic areas through investing in the areas that it has to move away (Tair, S., 1999).

The state will continue for a long time in reforming the pillars of economic and getting its recovery, it may jump to the final stages and

the ultimate goals aspired by globalization and considering that globalization is in full joints, as it may have the corners and foundations   to be achieved. The role of the state and the public sector still exists even in the major capital countries, especially in the fields of economy and the main area of services and social guarantees.

V. The Culture of Globalization and Local Cultures

There are concepts that traditionally have close relationship with the course of globalization, including: the pursuit of globalization to transform culture into a commodity, exporting the American model in life, the threat of national identity and cultural invasion of the Arab world. And new concepts have emerged dialogue of civilizations and their interaction or conflict.

At the beginning, we say that any threat to the collective identities are not caused by the expansion of the circle of interaction and sharing among cultures and acculturation, but is caused by the absence of effective strategies for less developed societies and cultures incurred in order to take advantage of the state of cultural interaction, which globalization began to put objectively.

Consequently, the argument that globalization is not seen only as an attempt to popularize the American model in life reflects the concerns of vulnerable groups of the future more than it helps in the detection of change of   unequal conditions   where the interaction occurs.

Second, there will not be any role for a vulnerable communities unless its holders are aware of the nature of its new type of cultural control mechanisms and crystallizing appropriate strategies that allow the culture to play an active role on the level of participation of

creative global, not just to maintain the own cultural identity without any global impact.

Third, the cultures throughout history have been found in the field of interaction and mutual influence that have been identified, including the relations relating to dominance and subordination to varying degrees depending on several factors, including economic and military power, with regard to creativity and culture, and thus may be a spoliation relationship to culture of the most powerful and dominant leading to crush of the culture of vulnerable communities, and it may be a partial dominance in the scientific and technical fields.

Fourth, the physical control (ie, economic, military and political) is a crucial factor in the cultural control that the dominant culture does not prevail because of its moral superiority, ethical cultures, but because of it is carried by human groups who are superior or dominant physically. Many factors play an additional role in the cultural control, including the ability of culture in continuous innovation.

Fifth, it is possible to develop effective strategies to reduce cultural control or bypass it in a way that allows the culture of the weaker countries to continue participation in the creations of civilization, as is the case of European cultures in the face of American culture. This means that the American cultural domination is wholly and follows the communities collaborating with it on the one hand and keeping track of the physical change in the balance of power within the framework of globalization (*Asiasah Aldoleuah Journal*). When this change is for the benefit of vulnerable communities, it allows to rebuild their culture and their own identity on the basis of the new foundations that enables it to act in the reduction of dominance.

Sixth, we can see that the emergence of a global culture which is composed of shared resources of the international elites will integrate networks and globalized sectors and publish it values, behaviors and patterns of thinking, mainly of American cultural resources and European cultural resources, and to a lesser culture that toast money and physical control communities in the rest of the world. Its means that cultural conflicts will be general in all human societies, not only conflict with the state of the American culture.

Seventh, the forms of conflict between local cultures and strongest culture take multiple forms: they take the form of identification of strong culture and alienation toward delivery without a personal program, and without positive participation, and they take the form of self-isolation and reproduce the culture of dominance, dismissive and protesting the culture of globalization. The third approach remains of any active participation in cultural interaction through a clear vision, personal programs, renewable and combined with enhanced physical locations in the context of globalization (Afifi, M., 1997).

The same questions, in essence, were raised in the era of Arab renaissance about the new objects at the time of "the Superior West", where we formed answers on the grounded to hold shortages and loss of self-confidence , monopolized us, sometimes obsession on us with self-defense , and became as we are happy with our un-enlightenment and had fallen behind our retardation, and at times the West humbled us with charmed culture and knowledge even we melted in it and we lost our identity and did not realize our shortcomings and our problems.

The defense of our identity cannot be achieved by maintaining it as it is, that is, the identity of the past, but through the rebuilding of the horizon of the future in the context of globalization and the

scientific, technological revolution, and the transition from the cases of rejection and alienation of restricting for the growth of our identity and development, and orientation towards active participation in global and work with powers to dismantle cultural of unilateral control and rebuild the global horizon of pluralism cultural in the context of respect, cooperation and enriched interaction. It is a double conflict, struggle against domination and foreign domination in the context of globalization, and the struggle against the weakness of the self, the incompetence and disadvantages, double conflict than surrender to out of mechanisms and defense that lead us toward losing conflict, just beyond the adverse reactions and the denial of the self and its role (Afifi, M., 1997).

VI. Risks of Globalization on the Arab Youths

Globalization imposes itself on contemporary life, on many levels, both politically and economically, intellectually and scientifically, culturally, educationally, and in the media. It is thus an issue that need be addressed to a great deal of understanding of its depth and essence, the perception of its distance and purpose, and stand on what is involved in controlled policy, enthusiastic about it, calling it, and paving the way to enable it in various ways and have consensus in the literature about the system of globalization which is a system of a global phenomenon today. The biggest risk on the grounds involved in globalization is the erase of the cultural identity of the people, and cultural particularities of nations (Afifi, M., 1997). Perhaps the most important of these risks include:

Economic openness: it is associated with the needs of the world of the exchange of minds and experiences and information, or in the

exchange of goods and services, even America, which is the largest and richest in the world need to trade with other countries, and the need to the labor of the Asian and African countries to manage and operate its workshops and factories, and in need of raw materials that go into various industries (Ahmad, I., 1993).

As we are studying the openness of the global market, we must also study the side effects of its market to our values, morals and our relationships with Muslim societies, the market today does not export goods neutrality, but export features of merchandise moral bearing and ethics to the same source (*Report of the Ministry of Education*, 2002). Different advertisements that promote merchandise on television, which comes attached with the goods, as it is interested in its propaganda of instigating and considering the fascination and moving instinct, in addition to moving the consumerism and consider what is not necessary, and the tendency of competitive market stall or the so-called (boasting) and (multiply) which led indulge in necessary luxuries and supplies (Tair, S., 1999). spending on purchases, which is creative innovate promoters by different forms and colors and planted it in the mind of the buyer for the requirements of modern life, or it is a characteristic of the upper class, constitute a process of attrition not only financially, but also health and psycho-social and immoral as well.

Cultural Invasion: The Arab nation is no doubt suffers in the age of communication from more than one type of cultural intrusion at homes, communities, schools, institutions and individuals, programmed and planned invasion and has a specific goals, stands media of organizations and the political, security, commercial, intellectual, and beyond that. The goal of the larger world and thus noticing that the idea that this era is the American era, and that history

will reflect the situation at the end of an era in which there is no era beyond, and perhaps the most important manifestation of this invasion and its effects (Kanuri, M., 1996):

1. widening wave of Westernization that hit the broad parts of our youth, and the demand by it as one who accepts the dining table decorated and adorned , but the extent of harm done to health is not clear .

2. Tearing a lot of tissues and social disruption, if not the dissolution of the family and social ties, and clarifier of youth and rebellion controls on family and community values.

3. The deteriorating of the parenting relationship and the departure of it for their educational historical except physical care which corresponds to dispense with the need for children to parents under the headings of independence and self-building.

To find enjoyment and pleasures, even if illegal, and ignoring or infringing on the legal obligations and values and customary, the prevalence of illegal morals and values and alternative accounted for attention with limited Culture between young men and women, who are victims of fads and fashions , and the imitators of the American model blindly (Kanuri, M., 1996). This invasion has entered from many of the doors, including (Wildermen, J., 1998):

• TV satellites.

• Web sites Internet.

• Printed media and audio-visual (press, radio, cinema, books, programs, series and pornographic images speaking and silent).

• Migration to foreign countries and continues of non-Muslim life in all its manifestations of physical, sexual and violent.

• The introduction of the Western model, and later the US model in a lot of fields of life without taking into account the caveats,

reservations and privacy.

• Mental and psychological readiness to accept everything that comes without discussion, examination and evaluation.

• The dominance of Western culture: where the dominant culture that is the leading today is the Western cultures in all of its disadvantages and negatives.

• Increasing of economic challenges: what resulted from the era of globalization are less employment opportunities for young people after the opening, and the demise of the barriers to companies and major world's institutions, no doubt that the experiences of young people, and most of the people of the Islamic world are not measured nor they are compared with the experience of those communities. It would be at a less competitive with the others, and there will be no restrictions on work and employment, nor restrictions on the movement of trade and businesses (Tair, S., 1999).

• change in the quality of education required: Education, which will promote its market that requires from those big companies that will provide jobs, and will lead to a contraction of the educational role of the school so dominated by the preparation of the individual to specialize and work in these fields of economy away from setting the social intellectual, and setting constructivist educational. Apart from the keen and the pursuit of the school to consolidate and transfer the culture of the society and culture of the country to the emerging example, will shrink demand for forensic science: in the Gulf countries, the amount of taking care of the religion science of sharia generally both in the level of public education, or at the wholly level of sharia, and to take care of an impact on the revival of forensic science and publishing it, but the next economic openness will reduce the chances of legal education; Because the demand for graduates of

these disciplines and these studies will be reduced significantly, and it is no doubt that it will lead to a lack of demand for legal education, and also will present a challenge of a different kind (Wildermen, J., 1988).

• The development of communication: in the age of communication and information. We were able to reach to the maximum point in the world in our places. The process does not require more than pressing on the buttons, in a few simple clicks., and we were able to get the information and reports, research and the results of studies, insights and opinions smoothly and easily, and we can make many dialogues across open and available channels, some separations , difficulties, differences and sediment between humans (Almaikl, A., 2003).

VII. The Role of the School in the Face of the Risks of Globalization

All of the mentioned above lead us to define the goals of the modern school in this century to achieve the level of education distinct in language, science, mathematics, environmental science, computer in a vocabulary dealing with the era of globalization and competition and will constitute a real addition to the development of society for the better, by acquiring knowledge and skills in the fields for the benefit of the country to achieve self-reliance rather than relying on others and going in the way of serious and excellence. As the superiority is fundamentally related to the means and tools so fashionable to be the construction of the modern school which helps in achieving development.

The mechanism to achieve openness to cultures through the study

of the most important world cultures and trends of the curriculum, and student, standing on the factors that make these communities path the way to the student understanding what make these cultures that assist him in dealing with its members properly. It will be in front of the educational process challenge faced by the forces of intellect, diligence, initiative, and will not be achieved without employing technology as a means of progress.

The aim of this school is to provide an opportunity for gifted students to develop their talents and abilities of scientific, literary, cultural, artistic, and enable talented of starting their abilities in the context of systems and programs to invest their potential distinct and to be cared for in order to be innovative and creative. All of the above will undoubtedly contribute to the achievement of the aims of education in community (Afifi, S. & Ali, A., 1999). The school aims to strengthen the motivation of belonging and loyalty to the homeland and the Arab commitment to the teachings of the Islamic religion in all things in life.

The school must be characterized by going in fully with the latest developments in modern technology, with the aim of modern technology to improve the mechanism of education and the creation of multiple sources and advanced close to the student to ensure the transfer of the relationship between the student and the teacher from the stage of conservation and indoctrination to the stage of participation and initiative, so that the teacher becomes interlocutor and directed, and the student as a participant, as the initiator and when the two parties work in a climate of providing with of workshops and experiments , the teacher can give and offers his best and the pupil in his turn, exceeds the state of awe of the technology, and the gaining of skills and experiences that help in analyzing

information and using it in the right direction. In this interactive climate skills grow and talents appear (Khateeb, A., 2001).

The role of merge between the user of the device (teacher or student) and between the device and the extent to which the school has developed and performed the role required, and comes the role of a common language among the participants in the educational process by listening, speaking, reading and writing (Almaikl, A., 2003).

Undoubtedly, the publication and dissemination of educational curricula on the cylinders (CD) resigned the thought of information technology in society and allows the achievement thought communication of scientific and technical development processes that lead to continued access to the high level of the educational process to keep pace with local and global evolving, and supports the Arabic language and Islamic culture among students everywhere.

VII. Curricula and Textbooks

The modern school will remain interested in academic achievement on the one hand and achieving the profit on the other hand regardless of the content related to theoretical studies in various fields such as science, mathematics, humanitarian languages and social studies as well as those related to discussing the problems of economic and important things that will help in increasing the level of academic achievement as the expected expansion in the using of visual and audio aids in leading the educational process in the classroom and outside in addition to the ideal exploitation of inventions of modern manifested in the electronic network and techniques of information needed by teaching large numbers of students, having the opportunity to receive learning at the hands of

the best teachers, and must use the culture of modern technology in different educational fields, it is important to use procedures of Scientific experiments that are supported by best modern methods of self-education, which call for directing the students into homogeneous groups or heterogeneous, and the great interest which will focus on science, mathematics and humanitarian languages, cultural sciences and focusing on electronic book that looks like a normal book, but includes a display screen instead of on paper, so that We can connect that book with computer and a collection of books by specialized sites in the internet, and e-book to compete with paper books which is still weak now, but the rapid development that enabled a competitor's to the paper book, and then lead to the development of the realistic school, releasing of its information technology, which will exceed its walls, bridges to provide effective communication over computer networks that are holistic in nature, with efficiencies for the development of the educational system and school administration.

Approaches of curricula must adopt criticism and analysis of the manifestations of globalization, events and developments, methods, their signs and their effects through the study of mental activity deeply by the individual and society and that the curriculum should play an active role in the construction of individuals to build self-proficiency for the purpose of establishing the national culture and correct it in the hearts of individuals through the presentation of the advantages of the Islamic religion and its validity for all mankind, and through persuasion and the exclusion of the perceptions and principles that are subjected to attacks and distortion.

VIII. Youth Trends towards Globalization and Its Impact on National Identity

The concept of the political culture of the world, or more correctly the political culture of the Western, because it is the leading and dominant today on all cultures of the world with all its faults and positives on the behavior of young people, and the youth are the most receptive and willing community, psychologically and mentally, to accept all of the incoming from developed countries without any discussion or evaluation, and in its turn and in the long run adversely affect the and inherited national culture and civilization of the society in general.

However, with the facilities provided by the means of communications and technological advances of TV satellite and the Internet for all means of education, entertainment and social networking on various means and ways to the youth inside the house without the need for traditional means of culture and education, which had a negative impact on the social ties with young people and the deterioration of the relationship between the parents, the children and young people to control the family and principles of the community. From this, I also see the emergence of dual Easter values (National) and Western behaviors with lots of young people, such as the quality of the music in listening or the movies or watching their relationships with their parents and their families in terms of their independence in a lot of things, and it may lead to their social isolation which may result in weakness of their loyalty to the homeland and the nation, there are many events are taking place in the country and to the changes of political events taking place around it.

It is no doubt that the emergence of the phenomenon of emu

(censurer) as one of the serious consequences of globalization on young people, which has spread in recent years among our young people and our girls very quickly, and because of their habits in wearing clothes, rituals of dance and listen to quality music, shape of their faces and how to cut their hair, in many cases for people don't accept or loathe them, but unfortunately that was too late, when we witnessed that some people are resorted to eliminate the phenomenon of violence ,power and exposure of many young people to uncivilized murder. We do not encourage dealing with them in tough images to find a failed solution, we need to rewrite the dealing with the new generation, but to get the worse things if there aren't straightforward studies to deal with our original culture by introducing the consultation of reasons about modifying things that negatively affected our culture, morals , religious, political and social events and by suggesting some social researches for the accumulated frustrations because of the wars experienced by Iraq and the current phase of the Arab Spring and the resulting disintegration in various institutions including the family, leading to the presence of internal conflicts among individuals, when the family cannot meet the psychological needs and material for their children, which pay these children to express themselves in different ways even though their communities, in addition to the social conditions, the sudden openness of the modern media have contributed to the spread of this imported phenomenon, hence the need to address the phenomenon of rampant emu among teenagers and young people in a civilized manner with the help of social workers, psychologists and providing good advice by the clergy and not to resorting to the murder that expresses underestimation of the lives of people and the inability to cope with any social problem and to solve things in a peaceful way out of

violence, intimidation and cruelty, clung to the youth of Western civilization and exaggeration in highlighting the importance of actors in human civilization with neglecting the role of the people's civilizations, also inviting some Western scholars that history has proven their correctness in Western civilization regarding the meaning, institutions and virtues of the human civilizations, but Eastern people will remain at the mercy and the dominance of Western civilization because it is sublime and the finest.

Samuel Huntington, the famous American researcher, wrote that (the people of the non-Western world cannot have entered into the fabric of Western civilization, even consumed Western goods and watched American films, and listened to the music of Western spirit of any civilization, language, religion, values, customs traditions, and Western civilization is characterized by being the heir of Greek civilization, Romanian and Western Christianity), and despite the exaggeration of the explicit words, people in the West itself are dealing with the concept of double Cultural globalization, due to nationalism and national identity, and on the claim to the fusion of identities and the abolition of national borders.

On the hand, the low level of education is as a result of the outcome of the proliferation of entertainment among the many young people from (the Internet, satellite television, mobile phone, Play station and .... etc.) In spite of the positives and benefits received by the young people to watch programs of broadcasting satellite or watching the events and developments on the Internet, there are many disadvantages and drawbacks and discomfort, and they are initially incompatible with their studies, their educational attainment and the way in which young people look for their future, rather than focusing on their studies and their education and how to invest the time in the

pursuit and diligence by attending scientific duties, preparing for quarterly and final exams and to acquire knowledge and educational university, scientific. unfortunately, young people spend most of their time watching TV Shows and visit social networking sites on the Internet, who often have completed the study and collection of scientific relevance, and prepare to obtain certificates and scientific knowledge through which they can supply the facts and information that enable them to educational attainment, gain experience preparation and workouts professions and businesses to enter the field and to get the experience (Khateeb, A., 2001).

Conclusion: Findings and Recommendations

This study has found that globalization has significant impact on the national identities and nationalism through its political, economic and social approaches related to the nationalism and patriotism barriers among the countries of the world, and the call to the globalization of behavior and culture of communities.

Attitudes of young people in the Arab society of globalization are varied and contradictory as their political system, economic and social situation, some of them rejected it and the reasons for their rejection were many, some of them exaggerated in their belief of globalization without paying attention to the national identity.

Many youth groups in Iraqi society didn't accommodate the concept of globalization and a lot of the terminology and concepts that have appeared on the track, as innovation, civil and personal liberty, and they could not reconcile it and how to preserve national identity.

As numerous positions opposed to globalization and the reasons for this were many. Also, methods of how to work with it and meeting

its challenges were varied, especially on the national identity and nationalism, depending on the ideologies, attitudes of intellectuals and their proposals as the compromise between rejection and acceptance as well as ossification and conformism.

The advent of globalization in Iraqi society was accompanied with negative phenomena and curious about values, customs and national culture. Perhaps the most duplication national values and the behavior of young people in the West, and the dangers of disintegration of family and cling to Western civilization and neglect all of what are of national values , civilization and culture.

- The need to concern with young people and providing them with the latest development and innovative tools of modernity with the need to instruct them to preserve the national identity and in heritage of the community and its original values.

- curriculum should emphasis on the phenomenon of globalization, including its positives and negatives and showing its impact on the areas of economic, political, cultural, and social life, and focusing on its impact on national identity.

- Curriculum should focus the on the principles of democracy, culture of tolerance and acceptance of others, for the sake of taking away the threat of extremism and bigotry among youth which are resulting from some of the negative attitudes of globalization.

- Supporting ways and propositions of civilization among the youth, especially those calling for the preservation of national identity with recognition and the ability to deal positively with the intellectual pluralism, cultural, political and economic relations between the societies of the world, because the preservation of national identity cannot be achieved by maintaining it as it is, but through reconstructing it in the framework of globalization and the revolution

of scientific, technical , communications and information technology.

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