

Raising Youth Awareness to Counter Globalization: A Goal to Preserve Identity

Ouardia GALLEZE* 

University of Bejaia Abderrahmane Mira, Algeria
ouardia.galleze@univ-bejaia.dz

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ABSTRACT: *Today, we live in an era full of contradictions and surprises that do not last, nor do they settle into any permanent state. This is evident through the various developments that have produced a new economic, political, media, and cultural concept known as globalization. It is a term that has exhausted many, astonished some, and frightened weaker nations due to its magnitude and diverse manifestations. Globalization has made the world open to all and includes several concepts such as universality, globalism, and the new world order. Globalization, in its new form, originates from the United States, hence some call it "Americanization." Globalization has multiple facets, including the globalization of communication, information, media, economic exchanges, financial trade, cultures, religions, ideas, policies, systems, laws, scientific and technical standards, ecological interactions, and security and military strategies. We are in a flood of information that cannot be understood in a unilateral way.*

KEYWORDS: Globalization, Youth, Identity, Awareness.

* Corresponding author

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Introduction

Globalization is no longer just an academic concept attempting to clarify the features of new global interactions. There is no certainty about its nature or its effects, but it has become the title of a new global reality that surrounds society and enhances its manifestations and influences in all directions. The logic of acceptance or rejection, as seen in old Arab thinking, is no longer effective in addressing the necessity of dealing with globalization in some way, except when it comes to serious issues that require a strong resistance, such as the issue of identity. This especially affects the mature and conscious group, namely the youth, who are capable of transformation and change easily and play a role in social mobility. Particularly, as youth today are losing trust in national identity and showing a clear and evident decline in national spirit, they are experiencing identity crises torn between two poles: traditional values on one side and modernity or modernization on the other.

One of the most dangerous aspects of globalization is its cultural threat. While it calls for the liberation of capital and goods, it simultaneously advocates for creating a single culture for all humanity. The most dangerous aspect of cultural globalization is that it seeks to eliminate cultural pluralism, which is the lasting treasure through which different civilizations and nations develop. It attempts to strip people of their cultural and linguistic identities in favor of a culture that dominates the entire world. The importance of our research lies in its discussion of the problem of globalization and cultural identity, the stance of youth towards it, and their future vision, especially in light of new global changes, knowledge technologies, and the spread of electronic communications and the internet.

Surviving in the age of globalization is not about rushing blindly to catch up with the global train without understanding the nature of what is happening and what the age of globalization may bring. The correct approach is to move towards understanding it, learning its principles, and training our youth on the techniques and methods of dealing with it, while recognizing the threats and chaos it contains. Thus, through this discussion, we will attempt to answer the following critical question: What is the best and most effective way to raise the awareness of today's youth about the dangers of globalization in order to preserve national identity?

Cultural globalization, in particular, carries within it a form of cultural invasion, spreading consumerist and youth culture. This situation is concerning for countries that have lost control over the cultural situation, becoming a mere outcome of globalization, as is the case with Algeria. Most nations are not at ease with cultural globalization and do not even know how to deal with it. The greatest danger lies in how to affirm national identity, maintain its unique components, and preserve its essence. In the midst of the technological revolution in audiovisual media and various communication methods, these advancements are not enough, as they have impacted social interaction and shortened distances, turning the world into a small and singular village. This is what UNESCO's report titled "One World... Many Voices" aimed to illustrate, drawing a vision for a new global media system (Roubai, 1983). This phenomenon continues to have many dimensions that affect the lives of individuals and communities, involving values, directions, and ideas that nations and peoples must adopt and adapt to, with the goal of emptying the citizen of their nationalism and sense of belonging.

1. The Concept of Identity - Linguistic and Terminological Definitions:

1.1 Identity in Language: The term "identity" refers to self, origin, belonging, and reference, derived from the word "he" (هو) in Arabic, meaning the essence and truth of something (Mohammad, 2010). Thus, the identity of something signifies its constants and principles.

1.2 Identity in Terminology: It refers to the absolute truth that encompasses facts, much like the core of a tree in the unseen. It is that fixed characteristic, the self that does not change or allow other identities to replace it or oppose it. Identity remains as long as the self exists. These traits distinguish nations from one

another, expressing their character, civilization, and existence. Identity can be defined as "a being that evolves, either shrinking or expanding, and it concerns the experiences, struggles, victories, and aspirations of its people." (Al-Jabri, 2009) Identity remains as the foundation of a nation, community, or group, serving as the launch point for its ideological, moral, and ethical ascension, and forming the basis for future generations. It is essential in building a nation's civilization, and any attempt to undermine it is unacceptable.

2. The Concept of Culture: Culture refers to the human content of civilization, including sciences, arts, relationships, perceptions, and values, encompassing all aspects of life. Culture has intangible components, such as belief, morals, customs, and language, the latter being the most prominent. Language is the core and reference point of culture, and in this lies the danger of its influence. The tangible components of culture include tools, devices, means, and methods that help humans adapt to the environment and are connected to the intangible aspects.

Culture serves as a form of identity card for each country and society, carrying its heritage, language, history, and values, which distinguish societies from one another. This concept contradicts the idea of cultural globalization, which seeks to establish a unified and standardized global system that does not accept differentiation or specificities, unlike the characteristics of cultural identity, which emphasize individuality and diversity.

3. The Concept of Globalization - Linguistic and Terminological Definitions:

3.1 Globalization in Language: In Arabic, globalization comes from the word "world" (عالم), and the verb "عولم" is in the Arabic morphological form of "فوعل". The significance of this form is the existence of an actor performing an action, similar to the suffix "-ZATION" in English, unlike "-ISM" in "GLOBALISM," which means globalism (Ghalioun, 1999). Some say that globalization linguistically comes from "تعولم," derived from a linguistic root meaning to generalize something and expand its scope to encompass the entire world.

3.2 **Globalization in Terminology:** It means making something global, transferring it from the limited and controlled to the unlimited, beyond all oversight. The limited refers to the nation-state, characterized by strict geographic and democratic boundaries, which safeguard the state's distinctiveness and uniqueness. The unlimited refers to the world, meaning the entire globe (Bassam Ali Khreisat, 2001). Scholars and researchers have provided various definitions of globalization. It has been described as "the process of applying a global, comprehensive approach to all peoples and everyone living on Earth, unifying their economic, social, and intellectual activities without considering differences in religions, cultures, nationalities, and customs." (Al-Sahmarani, D. Beirut: 2000) Another definition refers to it as "a form of simplifying relationships, overcoming historical and psychological complexities, and viewing the world as a homogeneous unit." (Al-Sahmarani:p16) Globalization is not purely good or bad but represents a challenge similar to those that humanity has faced throughout its history.

Globalization seeks to remove borders and dissolve barriers between nations. It is a new term that Arabs translated from the English word "GLOBALIZATION," derived from "GLOBAL," meaning spherical, global, and comprehensive. Scholars have agreed that it refers to "a new world order based on electronic intelligence and an information revolution driven by unlimited technical creativity, without regard for existing civilizations, values, cultures, customs, geographic and political boundaries." (Nattouri) It involves expansion and domination, similar to a new form of colonialism, aimed at ensuring the survival of the strongest through its products, inventions, and language. Central to this is the promotion of a single language, making it the language of science, knowledge, commerce, and media—namely English. This agenda seeks to make English the sole language of science and invention, eradicating other languages, including Arabic, by misleading youth into believing that their language is the cause of backwardness and weakness. This globalization is a willful effort to penetrate others and strip them of their identity and cultural and religious distinctiveness. "If globalization seeks to unify the world civilizationally through new

technologies, it does not mean it will unify the world culturally, nor will it eliminate cultural particularities." (Harb, D. Beirut: 2007.) Thus, it becomes clear that preserving identity and defending particularities is more crucial than ever before.

4. Dimensions of Globalization:

4.1 Cultural Globalization: This refers to the attempt by a state to spread its cultural model to other countries and societies by influencing their civilizational concepts, cultural values, and behavioral patterns. This is achieved through various political, economic, cultural, and technological means, aiming to penetrate cultures, colonize minds, co-opt expertise, and confine intellectuals within a limited circle revolving around the culturally dominant state. This often involves buying off writers or academics, but the goal is to establish a value system through which academics receive promotions, journals' editors are bribed, and financial aid is given to scholars to publish their works, not for their intrinsic value but for political loyalty.

Cultural globalization has also been defined as "the emergence of culture as a global commodity marketed like any other commercial product, resulting in the rise of global awareness, perceptions, convictions, symbols, and cultural media." (Khreisat, p. 20) It aims to mold the people of the world into a uniform intellectual framework, stripping them of their unique cultures and civilizational heritage. "Globalization is a system that transcends the state, nation, and homeland. It seeks to remove barriers and borders and empties the collective identity of a nation of any content, pushing towards fragmentation to tie people to a world without a homeland, nation, or state." (Mohammed Abed Al-Jabri, 1998)

There is a strong connection between identity and globalization, which will be discussed later. Several tools contribute to the spread of cultural globalization, including:

- Various media: TV channels, satellites, newspapers, magazines, telephones, and the internet, leading to the establishment of a new international media system.
- Information or knowledge technologies, which drive cultural globalization.
- Artistic tools: music, movies, and cinema.
- Linguistic tools: the spread of foreign languages like French and English, which also results from the spread of multinational companies in developing countries.
- American aid and grants to these countries.
- A significant presence of foreign cultural centers and universities.
- Educational missions, particularly for university students.
- Support activities for development programs in these countries conducted by international organizations such as the United Nations (ONU) and UNESCO.

4.2 Value Globalization: One of the important aspects of globalization is its role as the foundation of civilization and its strong base. The dominant party attempts to spread its own value concepts and impose them on weaker parties. This effort extends to influencing young people by infiltrating their minds, educational curricula, and convictions, thus altering the cultural foundation that shapes a civilization (Ronald Robertson, (London, Newbury Park and Delhi, 1992)). Various tools are employed to globalize the value system of the dominant party, including:

- Various media outlets (visual, audio, and written).
- Modern technological tools (internet, computers, satellite dishes, etc.). These tools penetrate homes, minds, schools, and universities, making it difficult to shield youth from their influence, as they become quickly attached to them.

Influencing the values of societies is dangerous because displacing these values can lead to the collapse of civilization. Globalizing people into accepting foreign values, even those contradictory to their own, is a significant threat. This brings us to another type of globalization: technical globalization.

4.3 Technical Globalization: This emerged as a result of the knowledge explosion and the information revolution triggered by recent scientific discoveries. These discoveries represent the cumulative intellectual efforts, material resources, and expertise across various scientific and technical fields. The aim of each party is to globalize as many countries and peoples as possible with their technology. The countries most affected are the developing nations. This noticeable and rapid scientific-technological leap, especially in the field of information, is the most powerful and effective weapon, as it can penetrate minds, reshape them, and reprogram them to establish new, homogeneous cultural, intellectual, and ideological features. (Al-Mansour, 2009) Globalization in the field of contemporary technology disregards the memory, language, history, civilization, educational, cultural, behavioral, and ethical values of nations, entering homes and minds without permission.

4.4 Media Globalization: Today, we witness the increasing sophistication of sound and image delivery through the latest media and communication technologies, reaching every home in the world instantly. The Americanization efforts are not limited to the content of constantly flowing media messages but also extend to promoting the victory of so-called American values, lifestyle, behavior patterns, clothing, and language, ultimately celebrating the final triumph of liberal values over all others. The aim is to accelerate the capacity of media to transcend national borders and influence recipients from diverse cultures to achieve gains for other parties. The main characteristics of media globalization are its rapid change and the fact that it has not yet reached its final form, as it is still in a transitional phase due to two reasons: (Asaad, 2010)

- Media globalization is part of a broader process that includes the globalization of economics, society, politics, and culture, with its success relying on these dimensions.
- Media globalization depends significantly on the outcomes of the communication revolution and the existing interconnection between media, communication technologies, and the information society. It has become difficult to define media or communication separately from communication technology and informatics.

The new revolutionary media and communication technologies have provided immense possibilities and choices, as well as challenges for individuals and societies. These technologies have created hundreds of television channels, radio stations, local and international newspapers, and magazines, in addition to the latest communication tools related to informatics. Furthermore, they have reduced the role of governments and international organizations in regulating local and international media environments in favor of multinational monopolistic corporations.

The effects and consequences of media globalization on Arab cultural identity are significant. It presents a set of opportunities and risks that will inevitably shape the interaction between Arab culture and media globalization. Some believe that "the most intense conflict in the era of globalization will be a cultural one, described by some Western intellectuals as a 'cultural cold war'" (Al-Sinoussi, , D. Cairo: 2003, Merit for Publishing and Printing) . Therefore, it is essential to solidify socialization processes within communities to embed culture deeply in individuals' psyches, making it a firm and unquestionable foundation of values that cannot be easily changed. This can be achieved by (Asaad, *The Rising Economic Implications of Media Globalization and its Impact on Cultural Identity*,):

- Rejecting submission to the conspiracy theory in dealing with media globalization, as globalization is not a conspiracy targeting only Arabs and Muslims but a global process affecting the cultures and peoples of the world.
- Not limiting ourselves to merely exposing the negative impacts of media globalization or exhausting our thoughts in proving the dangers of Americanization in media and culture.

We cannot deny that media globalization offers Arabs, particularly the youth, a limited opportunity to benefit from and even participate in the communication, media, and informatics revolution, which supports cultural diversity within Arab culture and offers better opportunities for all groups and subcultures within the Arab nation, while remaining committed to cultural identity. However, there are also significant risks

and challenges, such as the spread of a consumerist and pleasure-driven culture and the marginalization of high-quality media and cultural products, as well as the devaluation of work ethics and production. However, the most serious threat posed by these challenges is the potential erosion of the core components of Arab culture, including religion, the Arabic language, and historical awareness of self and others. Therefore, it is essential to (Dablah):

- Adopt a media strategy at the Arab national level that prioritizes awareness of the dangers posed by media globalization to the identity and cultural specificity of the nation, and to guide visual, audio, and written media towards developing programs consistent with this strategy.

Although globalization appears to serve the common good, especially as modern media have made communication easy between individuals anywhere in the world, and borders have opened for people, goods, services, ideas, and information, it hides behind it the true goals of the global capitalist system, controlled by giant multinational corporations, as the era of the nation-state has passed in the previous century. Globalization specifically calls for the dissolution of this state and the opening of its land and air borders, which are considered the property of globalization. Any rejection or resistance will be attacked as backward and reactionary. Globalization is not meant to disappear but to continue and remain for two main reasons:

- There is no alternative developmental model that offers better outcomes than the globalization model.
- Globalization has been reinforced by the communication revolution, which has led to the widespread use of telephones, faxes, radios, televisions, and the internet across the globe.

5. Identity and Globalization:

The concept of identity is closely related to the process of globalization, as it represents the central issue that reflects the real civilizational challenge facing the world. The issue of identity has become the primary and constant concern in any discussion of globalization, particularly after some intellectuals emphasized that globalization is a deliberate plan aimed at invading the world and threatening other local cultures. Globalization has led to confrontations that the world has never faced before, due to geographical borders, as well as the limits of time and space, which were previously referred to as national sovereignty in its political, psychological, and educational sense (Salam). By "subjectivity," we mean the traits and characteristics that a society holds onto, distinguishing it from other societies.

For many young people, the concepts of globalization and cultural identity take on various meanings, some of which are illustrated in the following table:

various meanings, some of which are illustrated in the following table:

Globalization as Seen by Youth	Cultural Identity as Seen by Youth
- Globalization means openness to the world.	- Cultural identity means preserving the nation, its authenticity, and its nationalism.
- Globalization means benefiting from others.	- Cultural identity means pride in belonging to the nation and defending its heritage.
- Globalization means the world becoming a small global village.	- Cultural identity means preserving heritage while benefiting from other cultures.
- Globalization means keeping up with modern civilization.	- Cultural identity means cultural openness to the world.

- Globalization means the Americanization of the world.	- Cultural identity means the blending of global cultures into one culture, specifically Western (Americanization).
- Globalization means the domination of the strong over the weak in all fields.	
- Globalization means the world melting into one pot.	
- Globalization means cultural invasion of peoples, etc.	

Thus, globalization imposes several challenges on the youth, including:

- Western cultural dominance and the marginalization of the cultures of weaker and developing countries.
- Increased feelings of alienation.
- An attempt to weaken Islamic cultural identity.
- Weakening national belonging and citizenship.
- Encouraging consumer culture and scientific and technological backwardness in Arab societies.
- Influencing moral principles and values.

In the era of globalization, there is essentially one identity, which is the Western and specifically American cultural identity, posing a threat to the unique cultural identities of nations and peoples. However, all nations and peoples cannot do without the scientific and technological progress achieved by the West, which represents the common ground between cultures. The real challenge is how non-Western cultures can absorb this progress without losing their uniqueness or cultural identities and without succumbing to domination. It is clear today that Western American culture, with its values and behaviors, has dominated human culture, and it is the only culture allowed to survive, despite the global agreement on the importance of human culture and values.

Culture remains the foundation of a society's national identity, but in the era of globalization, there is one international society whose foundation is Western culture, primarily under the American cultural umbrella. While universality is based on cultural dialogue, globalization relies on the clash of cultures, with the aim of establishing Western, and especially American, dominance.

Today, it is evident that Americanization is not an illusion but a reality that affects both our present and our future, and we must confront its challenges, particularly regarding national identity. For example: (Kanaan, *Journal of Damascus: Capital of Arab Culture*, Faculty of Education: 2008, p. 415.)

- Establishing the principle of diversity and reviving the idea of cultural dialogue, while emphasizing the need to activate comprehensive international cultural cooperation as a way to mitigate the negative effects of aggressive globalization.
- Moving from marginalization to active participation with the rest of humanity to undermine the foundations of unilateral control and strengthen the framework of global cultural pluralism, within the context of respect, cooperation, and rich interaction.
- Defending our identity by rebuilding it within the framework of globalization and the scientific and technological revolution, i.e., constructing a universal identity within the horizon of cultural pluralism.
- Seeking a way of dealing with the other as a fixed "self."

- The need to renew our culture, enrich our identity, and defend our uniqueness by practicing modernization, entering the age of science and technology, and engaging as active contributors.

6. Globalization and the Arab Intellectual:

One of the major problems facing the Arab world is the inability of intellectuals to create and innovate, as they merely promote, consume, and call for the adoption and application of ideas. This has led some to say that "the term globalization describes what is happening on the surface without examining its true content, as discussions on globalization occur without questioning what exactly is being globalized. (Amin Jalal)" Globalization has become a reality in the lives of all the world's peoples, and it is no longer a choice for anyone. Everyone must acknowledge this undeniable fact. As the Director-General of the World Trade Organization said, "Globalization is a reality, not a choice. It starts with us and our daily lives. In the morning, we wake up to a Japanese radio made in Malaysia, drink coffee from Colombia, drive a car made in France, with 50% of its parts coming from around the world, and then head to the office where we use computers and other devices produced in most parts of the world. Globalization is a reality in our daily lives, not a choice." (Yahya Al-Yahyaoui, 1999,)

This leads to the alienation of the Arab intellectual from their nation for the following reasons:

- The influence of Western cultures on Arab intellectuals, leading them to follow these cultures unconsciously.
- The limited freedom available to contemporary youth in the Arab world and how this affects thought and creativity.

There are several roles that modern universities can play to serve young people in the context of globalization:

- Creating attractive universities that offer all services and facilities.
- Focusing on skills such as thinking, dialogue, discipline, commitment, and teamwork during academic applications and performance.
- Building students' character ideologically, intellectually, socially, and professionally.
- Addressing international events through university activities (cultural, scientific, social, etc.).
- Connecting university students to their nation's issues and ensuring they are not detached from their Arab identity.

Educational institutions also play a crucial role in confronting cultural globalization. Every nation takes pride in its language, expresses itself through it, preserves it, and promotes it. It is not surprising that every nation is proud of its cultural, literary, and civilizational heritage. The Arabic language contains treasures that no other language possesses, and the Arab nation has every right to take pride in these treasures, defend them, and uphold the authenticity of its nation in all fields. However, today's youth have been influenced by Western culture and have abandoned their nation's culture, describing it as difficult, harsh, complex, not a language of progress, and incapable of keeping up with scientific discoveries. Therefore, it is essential for educational institutions and universities to play their role in preparing universities capable of harnessing the energy of young students, igniting their enthusiasm, and providing them with the keys to knowledge.

7. The Risks of Globalization (Bakr, 2007):

7. 1. The Risks of Globalization on Language:

Language is the most important means of communication, and it is closely tied to a person's beliefs. It is impossible to study a global phenomenon like globalization without examining the impact of language on it. One undeniable fact is that English has become the world's first language, dominating all others, largely due to American economic and media dominance, as well as the spread of the internet. This has led to the use of English words and phrases that express American culture and consumer values, which may not align with the values of some nations, especially the Arabs. As a result, English has become a second language in most countries, with its learning on the rise. Americanization rejects reliance on the Arabic language,

discourages its use, and prefers that half of what we say be in their languages, which we insert when we speak, write, or teach our university students. The first victims of linguistic globalization are the youth, as it has redrawn the map of how we interact with others.

7.2. The Risks of Globalization on History:

Globalization seeks to falsify the history of nations and promote modern "Israelite" narratives, which aim to dominate world culture. These narratives are accepted without rejection or skepticism, and they are taken as unquestionable truths that cannot be debated. Any historian or researcher who opposes or questions the details of globalization is prosecuted or silenced.

7.3. The Risks of Globalization on Religion:

The proponents of globalization seek to globalize religion by spreading Christianity around the world.

7.4. The Risks of Globalization on Education:

Globalization seeks to implement a neutral, uniform global system based solely on materialism. It includes rituals and practices but leaves the individual free to observe or ignore them. Globalization presents the idea that Islam is synonymous with backwardness and reactionism and does not encourage progress or the study of modern sciences and technology. Any Muslim nation is considered extremist and terrorist. Thus, globalization primarily aims to dissolve and obliterate personal identity through the promotion and generalization of the American model in all fields. The risks of cultural globalization are summarized as follows:

- The domination of Western culture through the exploitation of the tremendous advancements in communication and information technology. The West has controlled broadcasting channels, the internet, newspapers, magazines, and news agencies, making globalization a one-way phenomenon from the United States to the rest of the world.
- The undermining of societal values through the content being pushed into Arab countries, including Algeria, via communication channels, which carry negative messages that contradict local values and beliefs.
- The threat to the Arabic language, which is experiencing a crisis as Arab citizens increasingly focus on foreign languages while neglecting their own.

Conclusion: It has become evident that globalization is a contemporary and new global condition that penetrates various aspects of life, leaving its undeniable marks on the ways of living and interaction. Current globalization has imposed its challenges at all levels and on all societies, and Algeria is no exception. In fact, the challenges of globalization on the identity of Algerian youth are profound. Consequently, globalization has sought to:

- Generalize Western morals and values among targeted peoples (such as Algeria) while obscuring their own values and ethics;
- Erase the civilizations of various peoples, presenting Western civilization, particularly American civilization, as a promising alternative for the future;
- Establish unilateral control by the United States over the media, relying on deception, obscuring truths, beautifying falsehoods, distorting statements, and justifying actions;
- Support institutions and companies dedicated to cultural warfare, erasing identities, and enhancing their means and capabilities for intensified influence;
- Promote the American identity with its values and forms, which affects Arab youth;
- Glorify the English language and impose it as a language of learning and communication, as it is considered global, while weakening the Arabic language on the world stage.

Suggestions: We need to raise awareness among youth to aspire, in this era of globalization, to challenge and resist by advocating for:

- A unified Arab nation;

- A world where nationalities dissolve;
- The dominance of the Arabic language globally;
- Liberation from American hegemony.

To achieve this, we propose the following:

- Focus on youth and provide them with updates on the contemporary era, its changes, and technologies, while preserving cultural identity, national heritage, and authentic Arab values;
- Emphasize the phenomenon of globalization in our university curricula, discussing both its advantages and disadvantages, and highlight its significant impact on cultural identity and its dangers to the diverse cultures and nationalities of different peoples;
- Organize open seminars and lectures that address all contemporary issues, discussing these phenomena and their impact on our Arab homeland, and deepen these concepts through open dialogue with university youth, providing opportunities for them to express their ideas and aspirations for diagnosis and awareness.

The complete globalization we seek is one that has not yet occurred and requires a single global culture and the establishment of a unified government.

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