

The Youth and the Culture of Globalization

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A-The Methodology of the Study :

1-The Problem of the Study :

The word "Globalization" has been widely used in the last ten years of the last century especially after the collapse of the Soviet Union .Globalization as a phenomena, however, is not new for it dates back to five centuries ago .Globalization appeared clearly in a period a little more than ten years and was based in the USA after the collapse of the socialist bloc .It was the globalization of Post-Modernism Neo-Liberalism and the emergence of the industrial society .Thus globalization moved in rapid leaps skipping time phases especially after the Information and communication revolution, the arm race, the unipolar hegemony over third-world countries and countries of the previous socialist bloc .

Globalization was introduced at the beginning as a modernizing aspect that brings about changes in the scientific, cultural and political fields that aims at linking economic and technological advancement and associating things to to establish a new global civilization that is in the interests of the global centre that produces technology and leads the phenomena of the flow of commodities, services, construction and other things prevailing in western countries, especially America , to other countries and third world countries in particular. And we believe that globalization especially cultural globalization has different impacts .Because at first glance, the concept of globalization calls for the unification of ideas, values and ways of thinking among different peoples of the world as a means providing a broad area of mutual understanding and bringing people closer and securing world peace and these are all goals worth respect and appreciation .This triggered more inquiries about globalization; its nature, facts, illusions, advantages, disadvantages and how to deal with it. Thus, we see that globalization, especially cultural one, has different echoes. Because on the one hand, some people considered globalization a natural phenomena in the context of human advancement and confronting it is of no use. Moreover, they consider it necessary to provide appropriate environment for globalization to accelerate adapting and dealing with it. On the other hand, there are some people who opposed globalization and considered it a capitalist phenomena seeking to control the world under humanitarian slogans and concepts .The glory of these slogans and concepts ,however, conceals other dangerous tendencies aiming at usurping those

peoples of their peculiar cultural constituents and subjecting them to the one sole culture of the unipolar. This is due to the fact that this unipolar owns advanced media and communication technology which has the strongest impact on other cultures of the world. This globalization will eliminate cultural and historical traditions of different peoples and will eventually destroy civilization for the sake of the unipolar. Consequently, it will create clash and contradiction and produce social, cultural and political crisis in the name of freedom, justice, equality, dialogue ...etc.

The greatest danger of globalization was clear in its impact on the cultural arena paving the way to Americanizing the world and monopolizing it through spreading American culture and marginalizing national cultures of peoples and substituting them by consumptive cultures and spreading carelessness, passiveness, non-commitment to any cause whatsoever and distracting attention from core issues and involving the youth in useless marginal issues and depending on a foreign and hybrid culture such as lying, tattling, hypocrisy...etc.

In our country, some people believe that globalization, especially cultural one, has different reactions. For some people, globalization is a healthy phenomena that we can't distance ourselves from or stand against and we must focus on reviving native and peculiar cultures that are deeply rooted in our society to confront globalization. However, there are others who fight globalization, stand against it and consider it an evil that we should take a negative stance against because it will constitute a cultural and social crisis.

2-The importance of the study:

Our world today is subject to the effects of globalization that faced humanity in general and youth in particular and affected culture in general. For culture from the perspective of Taylor is "that composite whole encompassing knowledge, beliefs, arts, morals, traditions, habits, and other capacities that a human being acquires as a member of a society".

The culture of the youth is not a minimization or simplification of the culture of the society rather it is like any other sub-culture that is connected to the general culture and has its main features maintaining, however, its own peculiarity and uniqueness.

Most of the youth are keen on asserting their distinctiveness and showing their identity through symbols they have acquired either via their sub-cultures or via exposure to a foreign culture. This is clear in the western changes that occurred to the conduct and behaviour of many of our youth. Today, we have reached to a point where we see youth (males and females) depend in their acts on imitating what they watch on TV which prevents them in many cases from distinguishing between good and bad.

The importance of the study is clear in recognizing the impacts of globalization on the culture of the youth and the level of awareness among the youth in of the connotations brought to them by globalization. Hence, there is a necessity to confront the invading cultural especially consumptive ones which aim at distracting and destroying our youth. Then it is necessary to work on rationalizing the youth and upbringing them properly without letting them fall into the abyss of western culture which is not harmonious with ours .It is also necessary to clarify to the youth the real orientation of globalization and its impacts and the necessity of dealing with it carefully with stress on our identity and culture .

3-The objectives of the study:

1. Identifying the essence of globalization and its roots .
2. Revealing the impacts of globalization on the culture of the youth.
3. What is the impact of globalization on the culture of the youth .
4. What is the impact of globalization on patterning the culture.
5. The impact of globalization in terms of obscuring national and pan-Arab identity and distorting habits, traditions and norms.
6. Reaching at some recommendations to confront globalization.

4-The questions the study answers :

1. Does globalization have side-effects ?
2. Is globalization something realistic and inevitable ?
3. What is the impact of globalization on the culture of the youth and to what extent are they influenced by cultural invasion?
4. How can globalization be confronted ?

5-Previous studies:

There are many studies and articles that tackled globalization in its different forms .few studies, however, were written about the cultural impacts of globalization in an experimental field method besides most of those studies were descriptive and rhetorical .

1. Arab Unity Study Centre, "Arabs and Globalization " ,a collection of researches and studies conducted by the center ,pp. 252-297 2nd ed., Beirut 1998.This book consists of lectures on the phenomena of globalization and its impacts on Arab culture and identity .
2. A study by Abdul-Kader Alfadni titled "Education and Security and the Challenges of Globalization".
3. Abdul-Nabi Altukhy 1999 "The relation between Education, National Security and Globalization ,the revolution of Knowledge " .A case study of the Arab world .

4. Hider Ibrahim "Globalization: the Controversy of Cultural Identity " ,Kuwait,1999.
5. Galiun,B.,Ameen,S." Culture of Globalization and Globalization of Culture " ,p53,Al-Fikr Publishing House, Beirut, 1999.

Most previous studies tackled globalization in a descriptive method and were from theoretical perspective .Those studies, however, provided us with an informative framework about the importance of globalization and its history and drew our attention to the dangers of globalization and the necessity to confront them.

6-The Methodology of the study:

We will depend in the study on the descriptive-analytical approach to recognize the opinion of students at Damascus University towards globalization and the degree of its influence on the culture of those students .To achieve the objectives of the study, we will use the questionnaire as a tool of data collection.

7-The Sample of the Study:

The sample will be taken from the students of Damascus University ,faculty of letters ,year 2006-2007 and it will consist of 100 students from the different study years and we will depend on the random cluster sample in this study.

Procedural Concepts :

-The youth are a social category that exists at university (Damascus University-Faculty of Arts and Humanities) and basically refers to a stage ranging from 18-30 years old .At this stage, preparatory features and giving and biological, psychological and social behaviour can be seen clearly.

-Globalization :it is westernizing or Americanizing the world and it is a complicated phenomena that has several forms; economic, political and cultural one which is an expansionist and colonial phenomena in its current reality that hasn` t taken its final shape yet .Globalization holds a set of values and human principles such as democracy, human rights, protecting environment, combating drugs...etc. as pretexts to impose its control over weak and helpless countries that have deep historical roots .Globalization aims at giving a global feature to the patterns of relations and interactions in their different forms in the international community for the sake of more connectedness and interaction accompanied by more hegemony on the part of the superpowers , headed by the united states the leader of the new global system, over poor developing countries. These superpowers have strategies and weapons to achieve its hegemony by means of :

1. Weapons of mass destruction.

2. Multi-national companies.
3. Informatics and advanced communication tools

These strategies and weapons vary according to stages and circumstances.

A-Culture:

Every society has its own cultural framework that distinguishes it from other societies. This culture represents the heritage of these peoples in terms of equipments, tools, fashions, habits, traditions, social laws, norms, systems and all patterns of behaviour that distinguish a given society from other societies " hence, human beings become social beings when they acquire the culture of the society and learn its values, beliefs and dominant patterns of behaviour ".Taylor`s definition of culture in his book "Primary Culture" 1874 is considered one of the most common and widely-used definitions in the literatures of contemporary culture. He defines culture as " that composite whole encompassing knowledge, beliefs, arts, morals, traditions, habits, and other capacities that a human being acquires as a member of a society ".This simple and clear definition of culture is descriptive and objective but not standard. Taylor believes that culture expresses the comprehensiveness of human social life and it is characterized by its social dimension. He also believes that culture in the end is acquired. Hence, culture doesn`t stem from biological heredity .

B-Sociological Features of Globalization:

-The impacts of cultural globalization

Globalization is a new global system based on the computer and the informatics revolution based on information and unlimited technological creativity regardless of the systems, civilizations, cultures, values and geographical and political borders existing in the world today. We mean by (culture) here that harmonious composition of memories, developments, values, symbols, expressions, innovations and aspirations that a group of people maintain forming a nation . A nation in the sense of its cultural identity within the framework of the developments it witnesses by means of its internal dynamics and its ability to communicate, take and give .In other words, globalization is the authentic expression of the historical peculiarity of a given nation and its perspective of the universe, life, death and human beings; their missions, capabilities, limitations, what they should do and what they shouldn`t hope for. Here, western theoreticians of globalization fall into the trap of imagination and symbolism because culture is not merely a projection system. Each experience has at its center a symbolic system like language or science.

It is noted, however, that the symbolism of science uses technology for evil destruction or for charity works. It is something relative and perspective for each society that has its own disadvantage and way of achieving the goal without any bloodshed in the sense of forcing the abandonment of the heritage. So, the culture of

globalization, as presented to us not as we view it, requires a psychological adaptation clear or hidden to the new data posed by the west about the possibility of coexistence between conflicting cultures.

This requires first the elimination of conflict in a just legal way, because adaptation should be a source comfort and assurance hiding no disorder. In other words, it should be a proper adaptation that eliminates all forms of internal struggle resulting from mutual hatred between members of conflicting sects and not an adaptation based upon disorder i.e. compulsory adaptation where feelings are suppressed and ready to explode at any time in the future and any spark may start a full scale war. This is so because adaptation is a personal issue where a person`s expertise and the situation surrounding them play a role in addition to other factors .

In brief, this means that globalization surrounds us all by its meaning and standards that are based on the concepts of our main enemies and its moral, educational, economic and cultural criteria and there is no way out of the many hands of this octopus. It also means that the culture of the youth of our Arab nation –the culture of Arab sentiment (patterned) or (globalized) no difference is the most influenced one. And hegemony over us has become easier and is becoming easier day after day that we will become more dependent and weaker if we remain consumers not producers of culture. The real danger surrounding us is that imperial globalization has moved from polarizing governments and leaders to containing and polarizing peoples.

(After all this globalization has practically become a danger threatening countries, peoples, cultures, societies and the interests of huge social categories throughout the world and other severely trodden categories that are becoming more trodden and miserable).

We will try in this humble study to recognize the dangers of globalization and refer to ways of confronting it .Globalization is a new system or phenomena that reality imposed at the end of the 20th century .So, the problem is not in defining globalization rather it is in studying the objectives of globalization; its alternatives, challenges, emergence , does it abolish national identity and does it affect national affairs. So we must try to diagnose these things, though briefly, in hope of recognizing some important aspects related to the impacts of globalization on the culture of the youth.

C- Globalization and forms of culture:

As we referred that there in no accurate and clear-cut definition of globalization because I believe that globalization is a new socio-economic system that started after the collapse of the Soviet Union and having America alone to lead the world. Dual polarism is over and the world became unipolar. Because united states is the greatest economic, military, technological power in the world, it has become the central culture and other cultures are orbiting it. The leadership of globalization exploited these new circumstances and started to utilize educational, cultural and

communication tools to enhance its control over the world through creating a consumptive psychology that is influenced by advertisements that catch the eye and address the desires .Consequently, this will engulf the world by American culture and impose it on everybody. Mechanical and random reception on the part of the youth and what they has been influenced by the daily trap of information and corrupt ads that planted, generalized and created an intellectual response and a pattern of behaviour stemming from following its cultural, national and human enterprise. It is represented in the culture of entertainment ,loss and enjoyment. It is in the empty talk that freezes the Arab person and freezes his/her civilized role in the midst of global events .It is the culture of crosswords ,art stars, rallies, beauty queen`s contests and spending long hours online on websites that are not only useless but harmful to psychologies as well as minds. With the development of communication equipments ,the revolution and informatics, an American culture began to spread that changes the national heritage and culture contains the margins within the culture of the center or promotes myths of global culture, global awareness and globalization .Thus the myth of plurality that was based on the civilization of the center for a long time ends .A culture innovates ,a culture exports others transmit.

He who examines the orientations of the youth (males and females) in most Arab countries, feels that most of them are obsessed by how to emulate the west and imitate it in its behavior , fashion, housing and new styles of life. The danger of this phenomena increases when it spreads even among people concerned with combating it such as; physicians, engineers, university professors, knowledge preachers and people in power who embody social backwardness at worst in their daily practices and behaviors.

Cultural and civilizational challenges that influenced the formation of Arab youth have become more dangerous than economic, political and military challenges and most dangerous of all is cultural invasion..Cultural invasion leads the youth by its devious and vicious ways to embrace harmful, foreign and strange values such as lying , talebearing, hypocrisy, fanaticism, sectarianism and regionalism .These values cracks their personalities and kills their ambitions and harms their adaptation and stability in the society and makes them subject to a set of social and civilizational problems.

Cultural invasion pushes the youth to condemned deeds which contributes to the destruction of the social structure of the society and undermines its basic constituents and spoils the behaviour of the youth and undermines its structural factors.

The study shows that 70% of the youth believe that cultural invasion has a negative effect on the values and beliefs of the youth.

Chart (1) shows youth`s belief about the impact of globalization on the culture of the youth:

Belief		Percentage
Yes	70	70%
No	24	24%
No answer	6	6%
total	100	100%

Chart(2) shows negative values and beliefs brought by informatics to the youth in Syria :

negative values and beliefs brought by globalization	Number	Percentage
Appearance, submission and civilizational imitation	60	60%
Asserting carelessness	54	54%
Moral corruption	54	54%
Clash of cultures	55	55%
Family disintegration	57	57%
Lying and showing off	38	38%

Chart (3) do you think that globalization helps promote consumptive culture:

globalization helps promote consumptive culture	Yes	No	Sometimes
	55%	15%	35%

We notice from chart (3) that the percentage of the sample who agreed was 55% and those who disagreed was 15% and those who answered sometimes was 35%. This means that the majority believe globalization has an impact on consumptive culture. This is natural because we now live in the age of globalization and satellite race where there are commercial ads channels and channels concerned with fashions, models and consumptive commodities. These channels are encouraged by old and young people whose consumptive desires and needs are boosted.

Chart (4) the impacts of globalization on the behaviour of the Syrian youth:

Negative impacts of globalization on the behaviour of the youth:	Number	Percentage
Lack of culture and good manners	72	72%

Lack of proper behaviour	69	69%
Disrespect of old people	68	68%
Weak human relations	60	60%
Laziness	40	40%
profligacy	68	68%
Triviality	55	55%

The high percentages in the study does not mean that this aspect cannot be generalized to on the Syrian youth because students at the faculty of letters differ from other faculties in that they take care of appearance and look and they are influenced by every new thing .The huge capacities that globalization directs towards our youth have made them gradually willing to juxtapose habits and traditions. What draws attention most among the phenomenon of globalization is the level of popularity American popular culture has reached and the domination over the taste of children and youth (music, cinema, Michel Jackson to Rambo) that has become widely-spread .In addition to that, English ,especially American accent, started to spread among children.

Charter (5) Is globalization an inevitable reality?:

Yes	Percentage	No	Percentage	Sometimes	Percentage
60	60%	30	30%	10	10%

Some people say that globalization is not but a new term that has the same connotation aiming at eliminating other cultures in return of disseminating the colonial culture .On the contrary, some people view globalization as a historical value imposed by modern technology especially communication technology. Therefore, 60% considered globalization an actual fact and we must deal with it on this basis and build our social personality according to this rule, forgetting our native culture and cultural heritage and involve ourselves in the process melting of the cultures for the sake of one global culture.

Globalization, whether in the positive sense or in the negative sense, undoubtedly represents for defeated peoples a cultural change .The stronger culture attempts to impose its patterns of thought, values and behaviors .Here, an inevitable conflict erupts between the culture of globalization and local cultures.

This is because the process of global change that globalization seeks is a culture of integration that often represents the culture of the dominant center which aims at making all the population of the globe have one a unified pattern. And changing old manners and introducing new unified ones .In the sense that it is a totalitarian global culture in which all religions, denominations, sects melt in the pot of the new unified global culture.

Chart (6) Does globalization have positive impacts on the youth?

Yes	Percentage	No	Percentage	Sometimes	Percentage
40	40%	45	45%	15	15%

Globalization has become more clear now where 45% don't believe that globalization has positive impacts while 40% believe so. This percentage was recorded despite common wide-spread exaggerations facts about globalization has become clear after the flow of intellectual and scientific changes and advancements in life that the world is currently witnessing.

One of the first facts is that globalization represents a new stage in civilization which emerged in the nineties of the 20th century. It emerged in a period where the world was getting smaller and smaller and individuals were increasingly aware of it .For globalization exceeded modernism in bringing the world closer, integrating individuals, overlapping of economies, linking its cultures by means of current technological and scientific revolution which represents the generating power of the unified world. This unified world have no economic, cultural or political borders. It is scientific and information revolution that made the world more open and shortened distances because globalization has made changes amazingly rapid.

Some youth believe that globalization will open for them endless horizons of knowledge where all peoples can benefit from this flow of knowledge and increase in prosperity and growth opportunities all over the world. All cultures of the world can also benefit from getting closer to each other and utilize the free flow of data, information, ideas and concepts to enhance world cultural diversity .By having globalization address poverty, overpopulation of the world, finding solutions for denominational, sectarian and social disorders, eliminating nuclear tension between superpowers .This human face of globalization will be warmly welcomed by all societies .The other attitude, however, warns against the dangers of globalization and believes that what developing peoples get is the garbage of globalization. This includes; the control of multi-national companies and exploitation of resources, marginalization of other cultures and clash of civilizations, wars and hegemony by the united states over world affairs. If globalization triggers all these worrying thoughts, then this is a savage globalization and carries many dangers on the culture of the youth .

If you look at the youth nowadays, you will find them suffering from crises that threaten their personalities, beings and future. The most important crisis is the psychological defeat that has several forms on more than one level. This defeat can be seen in situations such as the bitter reality of the Arab youth on political, economic, social and cultural levels which introduces frustration, depression, lack of confidence, introversion, rejection to their psychology. It can also be seen in the duality of personality represented by fluctuation between prevailing traditions and imported

trends of different orientations and principles. Most youth today imitate. This appears in wearing flagrant clothes, listening to loud music, revolting against established system within establishments and universities, seeking erotic desires, drugs and alcohol addiction.

Other forms of defeat can also be seen when the youth suffer illnesses such as intellectual and belief loss, imbalance and lack of clear vision towards many spiritual and worldly aspects of life .This was reflected negatively on the youth and made them experience internal conflicts and crises such as seeking to fulfill material desires and body needs and going to entertainment and luxury places .

This phenomena did not come from nothing rather was the outcome of globalization factors which contributed to making the youth suffer hesitation and loss where social and economic problems grow bigger , emptiness crises increase ,the deterrent of religion and faith weakens despite the many mosques and religious scholars .Add to that the intellectual and cultural invasion from the western civilization manifested in intellectual trends that encourage absurdity, carelessness, passiveness, revolt against religion and morals .In addition to that, the cultural challenges of globalization affects identity and its main constituents; language, religion, historical features, living styles, behaviour, habits, traditions and others. These represent the concept of cultural interaction but hide cultural penetration in their implication and background practiced by globalization in this ideological conflict .A conflict over interpreting the present and explaining the past .As to the cultural penetration, it targets mind and psychology and their tool to deal with the world that is recognition by controlling it ,then it will be possible to subject psychologies i.e. to disable reasoning, adaptation of logic , distracting the values system, directing imagination, patterning taste and behaviour. The goal is to consolidate a certain type of consumption of a specific type of knowledge, commodities and goods. Propaganda peaces of knowledge which put together form what we may call (the culture of penetration).

Also among the impacts of globalization is the proliferation of the phenomena of individualism (individuality illusion) which means that everything other than the individual is foreign and doesn't concern him/her.This illusion spoils and undermines the social bond that constitutes both the individual and his/her nation. Hence, this illusion of individuality aims at eliminating collective, class, national and pan-Arab identity and any other framework to be left with the global framework as the limits of existence.

In the name of freedom, selfish tendency is consolidated working on obscuring collective spirit through (neutrality illusion).It also works on renouncing every commitment or connection with any cause creating that widespread slogans: (what does it have to do with me),(it is non of my business) and (all is well when I am well)

Thus, we can summarize the impacts of globalization on the culture of the youth in:

- ❖ Weakening the sense of individual and social responsibility.
- ❖ Weakening individual motives and eliminates ambition.
- ❖ Shakes self-confidence.
- ❖ Gives a fatal blow to creative imagination.
- ❖ Puts money first when dealing with others.
- ❖ Gives the green light to immoral tendencies and takes away important values for the continuity of human interaction such as pity, chivalry, magnanimity and others.
- ❖ Gives momentum to all pragmatic ideas ,self-seeking and opportunist tendencies such as "the end justifies the means".

And here we mention some aspects of globalization which affect children and youth most:

Apeice of information that is classified under visual effect computer,internet...etc.All these fields have something incommon which is the scientific accomplishment manifested in theabstract information on the one hand and the drama of scientific fiction on the other.

There is no doubt that media has the greatest impact on the psychology of the audience .With the development of technology ,communication tools and media, many has become able of selecting topics they are interested in via digital satellite equipments and the internet .The west by way of promoting globalization seeks to broadcast programs , cultural news and other things which the ordinary citizen in any country of the third world can't practise freely .So these remain with him as suppressed desires and impulses and tendencies that develop and grow by watching these programs .A person seeking adaptation and preserving the balance of his personality ,starts to chase such programs wherever they are found .The first thing these programs do is arousing an internal impulse (sex for instance) triggered by an external stimulus (such as porno programs). This is followed by the feeling of an existing barrier preventing the individual from fulfilling their needs.This barrier is often related to the values and traditions of the society .

After repeating the stimulation and watching the stimulus ,the person starts searching for something to fulfill their latent desires .If they fulfill the impulse ,they feel a temporary comfort followed by compunctions because of breaching their traditions and beliefs.With the repetition of the behaviour, this compunctions disappear and transform into enjoyment unless something happens suddenly and brings them back to the first situation.If they don't accept their desires, they will stay in a situation of anxiety and disorder and feel frustrated. This may lead to an increase in their attempts or to submission and despair.Not reaching to a fruitful response is in fact a good soil for feeling depressed and anxious and might develop into a psychological disorder where the individual becomes subject to tension in case of unfulfillment.Thus,media products can penetrate regional borders, geographical elevations and political entities

seeking to generalize a global human pattern with unified awareness and taste regardless of the right of human beings in democracy, awareness and discretion.

As to the final outcome of the hegemony of globalization system, it means the destruction of youth completely and violating their internal world to invade them culturally and politically and shaping their human and political passions and their ideas about ; the self, the home, the nation, the national feeling, and the future in a way that suits the globalization system which might be named "the new world order" where we refer to David star (six-headed) decorating Uncle Sam`s hat .

Through media,we reach to satellite channels, cinemas, directed radio stations , websites which spread poisons and corruption among the youth which makes them willing to deviate in terms of morals and behaviour and stand against their beliefs and moral values .

Among the dangers of globalization is the spreading of consumption , hedonism values , exploitation which results in expanding the gap between the rich and the poor,the spreading of organized crime and the phenomena of "gangsters" getting rights back or usurping them by hand,violent and compulsory implementation of religious law since violence has become a means for getting demands, corruption, speculation,ways of quick profit, money laundering.

The case is this, such spreading of communication tools helps generalize dominant consumption patterns at western countries and promotes their cultural patterns and robs the identity of the youth who find themselves forced to immigrate to these countries which enslave them socially and economically .

But despite risks threatening children and youth as a result of globalization , what is required is not to run away from globalization or the world .Globalization is not an absolute evil that must be avoided and seek rescue from rather it is a double-edged sword which could be (a grace bringing profit and prosperity to countries or could be an indignation)."globalization requires us first of all to understand profoundly the laws of contemporary world; its forces,sciences, tools and ways of successful performance in its fields and meeting its challenges".

Therefore, call for globalization -despite all possible good news of a better future for humanity-must be dealt with much care,precautions of the possible negative impacts inappropriate tonational cultures. Because it controls people`s ideas and creative capacities and directs them in certain ways in terms of their heritage .These ways may not conform to their identities, morals and holys.

4-How do we meet the challenges of globalization:

Globalization can't be faced by locking our self and rejecting the other .This can be done, however, by asserting the national culture that has developed in the past through consecutive historical phases. As well as by asserting the Arab peculiarity with its values and principles that has evolved through long social upbringing "peculiarity in literature means to start with roots before fruits, stem before leaves, mud before water and earth before sky". Heritage is living in our blood-whether we like it or not-for it is our identity ,mentality, patterns of behaviour, reactions and the system of values and standards we refer to and depend on when dealing with our environment(material,spiritual and social).It is what Altayeb Al-Tisiny called self-interaction parallel to historical interaction.For the united national aspect is those living national practices ,it is the remaining heritage consciously or subconsciously that can be studied scientifically.

Defending cultural identity requires that we don't stop astonished by the west ,resist its attraction and terminate the myth of global culture. Because every culture, no matter how much it claims to be global influenced by media, developed in a specific environment ,then spread outside its borders via hegemony and media.

Muhammed Abed Aljaberi calls to define culture from inside, enrich our identity, defend our peculiarity, resist the swapping invasion practiced by western media on us and considers us in need of modernization ,that is to enter the age of science and culture as active participants .We need also, however, to resist penetration and protect our national identity and cultural peculiarity from dissolving and disappearance as a result of the waves of invasion practiced on us by the world.

So, what is required is to respect all different cultures connected with ethnic, religious or linguistic groups living within the framework of the national society and constituting part of it . It is also required to look at these diverse, distinctive cultures in the same way without discrimination based on preference, different status and level or to give them general evaluation judgments that lack accuracy and specificity .Each culture has its elements and constituents that it takes pride in, defend and is keen on proving its existence. These distinctive cultural groups has the right to stick to their habits, traditions, patterns of thought, beliefs, peculiar values drawn from their individual cultures which these cultures express at the same time as long as it doesn't mean to deny the general national culture. Each culture has its dignity and value that must be respected. It is the right and duty of each people to cultivate its culture. All cultures with their diversity, richness, differences and mutual influence constitute a part of the heritage which is property of all human beings.

Doctor Hassan Hanafi stresses the importance of the ego and its role in creativity and interaction with its past and present and with other cultures but not before restoring

the confidence of the ego in its self ,nor before liberation from the astonishment by the other as a point of attraction and a reference for its culture. Interaction with the rich reality, retrieving past and future is the prescription for an organic combination between peculiarity and globalization and melting them in the pot of new reality and age requirements. Through civilized dialogue, we try to benefit from the accumulation of knowledge and technology achieved by others.

Considering globalization an inevitable phenomena can be ,in fact, a confession that a person has no more power to resist that is gave up .Defeat and submission might really be inevitable for our generation but not necessarily so for our children and grandchildren. They have the right to ask our generation not to sell something they can repair and rebuild."Kamal Ataturk in Turkey, for instance, made this mistake by hastening submission and declaring defeat in front of western civilization .His grandchildren are still today trying to fix the mistake he made " .

Let us look at western civilization and its new "global" order with the eyes of the one who tries to assimilate, understand, learn, criticize but not with the eyes of the customer. Let us order things that help in fulfilling the needs and laying the basis not things that fulfill desires and instincts. He who looks at western civilization with the eyes of a customer, blame none but himself if it robbed him his money, morals, history..and gave him the dirtiest at has. .

To face globalization, it is also necessary to believe in intellectual diversity and the right to disagree in a transparent and democratic atmosphere which doesn't allow anybody to doubt others only because they have different opinion. It is crucial that the interaction of ideas produces a more thorough thinking.

- Preserving values ,cultural peculiarity ,protecting and enhancing national culture.
- Strengthening the sense of citizenship, belonging, the will to participate in building the home country and working to create awareness in the masses of the importance of self-sufficiency and self-reliance .
- Adherence to a clear concept of freedom that observes human rights and freedom of expression .

Naif Aubaid refers to a set of recommendations to face globalization:

1. We must identify our abilities and problems ,diagnose and address them objectively.
2. Unifying Arab capacities and potentials and directing them to serve the nation.
3. Self-confidence, adherence to regulations, discipline, faithfulness, competence, sense of responsibility at work , leaving no room for depression and frustration.
4. Enhancing trust between the the ruler and the ruled since there is no power without people and no people without power.

5. Freedom and democracy that reject tribal, denominational and sectarian conflicts.
6. Sense of responsibility, accountability, participation and realization of justice .

In this regard we must stress the Importance of educational institutions and popular organizations and their role in preparing, upbringing the generation and directing the youth properly through introducing the youth to their land and home country as a part of the Arab homeland (the Arab world) and interrelated with the world.

If we can have control over foreign children programs and films in our Arab TV stations, we can make use of it by directing ,educating and building components of awareness that are necessary for children, the future generation. We should direct the family not to leave imported programs and films at the hands of our children without scientific scrutiny and blocking the most harmful and dangerous ones .

Here the role of family becomes prominent by respecting childhood and realizing the value of the child and his need to participation not domination ,trust , love and respect not fear and doubt. we constantly call for realizing constructive and meaningful dialogue with children and youth and answering their questions .We are still limiting the educational mission of the family mainly and probably only to pushing the child to succeed in his \her school in addition to dictating him\her the criteria of right and wrong as inherited over generations...everybody knows that this has produced so far generations of semi-illiterate people that is knowledge and culture illiterates

Here we must refer to the importance of other civil and popular organizations in preparing the child and youth to be a good citizen who believe in his\her human Arab nationalism .The ministry of information has also a prominent role in this regard through selecting programs and films that implants values such as;land love,courageand faithfulness and excludes imported and translated films which doesn` t serve our great causes and exchanging them with what protects our children and youth from the dangers of globalization .Daily newspapers can also have an important part in directing the family away from this danger.

We live in the age of globalization with all its advantages and disadvantages .We don` t need advice to hurry in jumping into the train og globalization before it leaves us in at stops of backwardness.Because we are ready to take the train but as humans who carry their identities ,passports and personal things ,who know their destination and can get off whenever they want.

We in the Arab homeland must define our position towards this hegemony and face it at the beginning of the 21st century in ways hoped to be more successful than those with which we faced Napoleon`s attack on Egypt in 1798 or the collapse of the Ottoman empire after world war 1st .We must also try overcome our differences and internal disputes and domination over our national resources .We must deal with

globalization and take positive things such as; rejecting mass destruction weapons and nuclear threats, preserving the environment ,crime and drugs combating ...etc.

It is also important to have internal reform and contact with the world ,to protect our generations and direct them by means of morals, noble values ,distancing them from the values of consumption ,selfishness and quick profit. We should work on enhancing the spirit of cooperation, sublimation and faith in addition to economic development. By transforming the human beings of the tool and means to the human beings of the value and end and recognizing their capacities and appreciating their efforts .

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