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Educational Requirements to Meet the Challenges of Cultural Globalization

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Abstract

The current study aimed to explore the challenges of cultural globalization and the educational requirements to confront them through theoretical literature and previous studies using the descriptive approach. The study showed the multiple challenges of cultural globalization, the most prominent of which are: the challenge of intellectual extremism and the spread of a culture of violence, the imbalance in the societal values, the challenge of the threat to the cultural privacy of societies, and the dominance of consumption tendencies, the different consumption patterns, and the challenge of the information revolution without any controls. The study revealed many educational requirements to confront these challenges, including: the requirement to develop future education according to the four main dimensions: the horizontal dimension, which is represented by the principle of "education for all," and the vertical dimension, which is represented by the principle of "Lifelong learning, the depth dimension of the educational process, and the social-cultural dimension by emphasizing the uniqueness and cultural subjectivity of societies.

Keywords: *educational requirements, challenges, cultural globalization*

Introduction and problem of the study

The current era is witnessing many rapid and successive global changes and transformations that pose a challenge to most countries in general, and Arab countries in particular, including: the communications and information revolution in the scientific and technical aspects resulting in a threat to the cultural and civilizational specificities of societies in general. Perhaps the attempt to globalize local cultures and dominate Western culture with its liberal values is one of the most prominent features of these changes and transformations.

What has helped globalization to highlight its effects in the current era is the generalization of the effects of the scientific and cultural revolution on the one hand, and the major developments that have occurred in the world of communication and technology, on the other hand, and the cultural challenges they have created have affected the intellectual, artistic and social activity in the entire world. The scientific and technological revolution made the world more integrated, shrank distances, and contributed to the transfer of concepts, convictions, vocabulary, and tastes among cultures. Thus, it crossed the barriers of state and belief and became able to influence, manipulate,

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and directly direct the thought, belief, and behavior of individuals and viewers in societies (Mahfouz, 2002).

Globalization in its cultural dimension, which means a culture with certain cultural borders of a Western character and its dissemination at the global level through openness between global cultures by means of modern communication, and the free transfer of ideas and information is the origin of economic, social, political and moral globalization, because culture is what prepares minds and souls to accept those other types. (Al-Eid, 2014).

Cultural globalization aims to place the peoples of the world in intellectual forms that stem mainly from American culture, and here their danger lies in the domination of one culture over all cultures of peoples and nations, and the marginalization of other living cultures in the world, as well as to keep people away from their social reality, penetrate the cultural identity of the nations and peoples, and spread the values of consumption (Shodod, 2002)

The concept of cultural globalization is a broad, multi-dimensional concept that is difficult to comprehend in all its aspects and dimensions, though all the definitions addressed by the literature and studies agree that cultural globalization is one of the main and most dangerous aspects of globalization as it works to spread and impose the values and standards of Western culture and the Western model, and makes it a global cosmic model, which must be followed and imitated, through the media and modern communication.

Some also see that cultural globalization is nothing but the unification of values about women and the family, and about desire, need and patterns of consumption in taste, food, and clothing. It is the unification of the way of thinking and looking at the self and the other and the values and everything that is expressed in behavior (Al-Rawashda, 2008).

In this regard, Al-Osaimi (2005) mentions different aspects for cultural globalization, including:

1. melting identities culture in one global culture free from its linguistic, national, and cultural affiliations.
2. The spread of "America" worldwide, because it is the country that tends to find the homogeneity of the world with it.
3. The emergence of cultures of biotechnology, which will change our lifestyle and human existence radically.

Salah (2005) believes that cultural globalization has an impact on the culture of different societies in several aspects, including:

- 1 Linguistic influence: the use of some western languages as official languages in some places, media and communication, curricula and as languages for daily communication.
- 2 Moral influence: the spread of violence, sex and pornography in the media, satellite channels and

on the Internet which affects the values of societies, in general and especially conservative societies such as Arab and Islamic societies.

3- Value Impact: by stereotyping values and trying to make them one for all people and spreading capitalist consumption values.

In light of the repercussions of negative cultural globalization on societies, most writings and research attribute that to many problems that young people today suffer from in all societies such as cultural alienation and imbalanced values resulted from the negative impact of cultural globalization, and this was confirmed by the results of the study of Abu Duff and Al-Agha (2001) which concluded that the most important problems facing young people at the present time such as the contradiction between values and society, the lack of self-identity and cultural conquest, weak education, scientific backwardness, lack of good models, and the weakness of local media in guiding young people.

The study of Badawi (2008) also confirm that the globalization of satellite channels has worked to support the values of consumption among young people at the expense of the values of productive work, and this is evident in the desire of young people to watch advertisements by 61.9% as these advertisements portray the free consumer life in which the individual enjoys freedom, satellite channels have also worked to support the values of passivity and indifference among young people through the extensive content they broadcast related to entertainment and amusement. While the study of Qunita (2011) confirmed that 56.6% of young men and women indicated that using the Internet weakens a person's belonging to his local culture that stems from the faith of his society.

As for the study (Wheeler, 2008), it aimed to know the attitude of a segment of society (journalists, engineers, students, doctors) towards the phenomenon of blacksmithing and its impact on the Kuwaiti national identity. The interview was used to collect information from the study's sample of Internet café patrons, and it reached several results, including: The phenomenon of globalization is a dangerous phenomenon that contains opportunities and risks, which requires dealing with it with caution, especially in the era of contemporary media and its spread in all its forms and forms. The study of (Naz, A, Khan, W., Hussain, M., and Daraz, U., 2011) confirmed that globalization may cause cultural, social, psychological, and religious crises in Pashtun society, and that the spread of globalization has clear, profound effects on culture in Pashtun society. The impact of cultural globalization was not limited to Arab and Islamic societies, but it extended to the countries of the European Union and other countries of the world. The study of Teichler (2001) aimed to investigate a number of manifestations of globalization action on university education in the countries of the European Union, and among the results it reached is that the globalization places identity in a local, national and global context at the same moment, which leads to wide variation within one country and multiple identities within one country, which requires the existence of a mechanism between them to coexist peacefully with each other. As for the study (Paul 7 Locatelli, 2005), it aimed to identify the impact of globalization on educational policies in various countries

around the world, and its results showed that globalization has its positives and its negatives; This requires reconsidering existing educational policies and reshaping them in a way that suits contemporary changes, enabling individuals and governments to understand the phenomenon of globalization, its dimensions and goals, the positive and negative challenges it brings to societies, and how to deal with them. Both (Sagar & Sharma, 2010) also confirmed, through their review of some previous studies, that the negative effects of globalization have become clear, represented by the increasing rates of mental illness, behavioral disorders, and psychological and social problems in countries that have taken the reins of globalization as a result of the inconsistency of the new culture with their traditional culture, which it also leads to value conflict, the spread of individual values versus collective values. The study (Takahashi 1996) explained the following fact that the culture and the local national language has become penetrated through the Internet, as the results of the study indicated that the language of science, culture, and information, in general on the Internet are European languages, especially English. If other peoples want to enter the globalization system with all its scientific, cultural, and informational aspects, they must enter it through the gateway to these European languages, English, in particular, and this provides a golden and great opportunity for major countries to broadcast their culture, devote their media formats, and disseminate their cultural values and traditions, and this would eliminate the local characteristics and characteristics of developing countries step by step.

Questions of the Study

Based on the above, the problem of the study can be crystallized in the following question:

What are the challenges of cultural globalization? What are the educational requirements to address them?

Significance of the Study

The study gains its significance from the importance of the topic of globalization and the resulting challenges that require societies to confront through their educational institutions.

The research results can also help makers of existing educational policies to reshape them in a way that suits contemporary changes and in a way that preserves societies' national identity derived from their faith.

It also comes in response to the recommendations of many studies and research regarding the necessity of preserving the cultural identity of societies in the era of globalization and openness to the cultures of the world.

Study Methodology and Limitations

The study was limited to monitoring and analyzing the negative aspects and challenges of cultural globalization and the requirements necessary to confront it from an educational perspective using the descriptive approach.

Study Terminology

Educational requirements: the various educational needs regarding controls, ethics, specifications, sciences and knowledge that societies with their educational institutions must provide to achieve the goal of facing negative cultural globalization challenges and positive interaction with their positive challenges.

The Challenges of Cultural Globalization

The challenges of negative cultural globalization can be summarize in the following: 1- Challenge of intellectual extremism and spreading the culture of violence and promoting crime,

Challenging the imbalance of the societal value system, and breaking up the values within each culture under the slogan of modernity, through the concepts of belonging and loyalty to the state, the nation and the nation, by replacing new concepts such as the global village, the end of history, and mutual dependence or the Middle East instead of the Arab and Islamic role,

Media challenges of all kinds, visual, audio and print as one of the most influential means in people's minds and ideas, and it used many means of propaganda to spread deviant ideas and cultures, and spread corruptive morals, descending arts and dissolved literature, which created a state of intellectual loss among many individuals in Arab and Islamic societies.

The challenge of threatening cultural privacy via the Internet for children and adults. The results of Al-Anzi study (2021) investigated the statement of the impact of the use of social networking networks on the cultural identity of children from the parents' point of view, using the questionnaire tool that there was an agreement between all the members of the study sample (306) from the parents showing that there were negative effects on children using social networks on the cultural identity of children. That the impact on language came first, followed by the influence on the moral side, then religious values, and social values came fourth, and finally the cultural heritage came on the fifth rank.

Challenging the supremacy of consumption tendency and its consumption patterns resulting from the homogeneity of demand and the subjection of products to one global size where some people cannot keep up with it. This is confirmed by the results of some studies such as (Murtada, 2011) that investigated the impact of globalization on the culture of consumption among university youth at Ain Shams University. The study revealed some findings including commercial advertisements in contemporary satellite channels lead to the increased consumption in the youth sector which is targeted by advertising where the television advertisement is considered a source of pressure on young people in the process of purchasing and consuming.

Challenging Western cultural hegemony and the attempt to marginalize the culture of local communities, which is a global challenge that even some developed European countries have begun to complain about, which prompted one of the European Ministers of Culture to call for a holy war against this intellectual imperialism that has invaded minds and possessed patterns of

thinking and ways of life. Since the beginning of the nineties, many books have been published in European countries warning of the influence of American culture on the national cultures of these countries. In France, for example, Henri Joubard wrote: *The Cultural War and the Other*, and Jean Thibault's book: *Colonial France*. Both writers warn of the dangers of cultural marginalization of France and other European countries and its threat to their cultural identity (Hawat, 2002).

The challenge of the information revolution without controls

In summary, we find that the culture of globalization works against cultural dialogue and convergence because it started from the reference of the Only American Model, and the danger lies in that it derives its reference from Western perceptions and practices, which means that it is not the product of interactions between different civilizations and sects at the level of the world as a whole, as it represents what some writers say "it is the last attack of capitalism, and it aims to standardize the world in a way that serves the interests of dominant global capitalism" (Al-Sahmarani, 2005, p. 117).

Thus, we find that this culture is not fit to be the dominant culture in the world, but rather there are multiple and diverse cultures, each of which works automatically or with the voluntary intervention of its people to preserve its identity and the components that stem from the belief in which it believes.

Educational Requirements for Meeting the Challenges of Cultural Globalization

To reduce the effects of cultural globalization, we must start from some educational principles including Spreading awareness among members of society about cultural globalization and its positives and negatives. If many - in the world - believe that globalization has become an inevitable fate, then the truth is also that globalization is not subject to absolute rejection or absolute acceptance, but rather it must be dealt with as an interconnected system that must be understood and dealt with in all its dimensions, because the relationship between these dimensions is strong and constant which must not be ignored. Therefore, it is the duty of educational institutions to follow up on the effects of globalization and explain them to people scientifically and objectively, considering that the impact of globalization and its effects will not be the same on different nations. Reactions to all the changes and challenges that globalization brings in its various dimensions will remain weak, dispersed, and perhaps contradictory, if they are not recognized and there is not enough consensus on how to deal with them and determine the position on them. (Jaafar, 2018). Self-confidence and pride in Islamic identity where the psychological defeat constitutes a dangerous factor for the nation's extinction. The soft soil saturated with defeat and loss of confidence is the appropriate soil for globalization in all its dimensions to take root in it and expand in a way that increases its impact and lethality. Therefore, it must be assured that the importance of the educational system in preserving identity in the era of globalization in all its dimensions and manifestations, and working to educate the nation, society, and the individual to have self-confidence by touching upon the nation's sprouts of strength and resilience and making it a starting

point for appropriate development, creativity, and innovation. Highlighting the universality of Islam and its humanity, paying attention to the role of the family in fortifying young people with Islamic values, spreading awareness in their souls and preparing them for contemporary life and positive interaction with its variables, and working to reduce the cultural and media pollution directed at the Islamic nation by doing the following: renewing culture by returning it to its origins, rooting cultural differences, enriching the faith base, working to increase awareness to protect the Islamic self from intellectual deviations that lead to assimilation with others and different cultures, working to deepen and qualify social work, seeking to create good quality media cultural production, and using the available tools to reduce the challenges of globalization and what it has produced regarding cultural pollution (Al-Sharifin, 2010). Developing a cultural strategy for the nation that moves in two directions: the first towards cultural unity of Muslims, and the second towards dealing with others. Mujahid (2001) pointed out that this strategy must come from within us, and from the reality of our circumstances, and begin with the individual by raising him in a good and correct manner. Education is the first and last refuge, and if it is in its correct framework, it will produce the best of the individual, the best of society, and the best of human civilization. He defined the components of this strategy in the following axes:

A - The moral and ethical construction of the individual

The way to confront the challenges of cultural globalization cannot be through isolation from reality and blocking the senses outlets of our children. Rather, the correct confrontation lies through the solid moral and ethical construction and critical thinking that enables them to sift through the contents of cultural globalization and its flowing value impact, and to apply their minds to what is coming from other cultures.

B - Scientific and technological excellence

There is no way to bridge the civilizational gap between us and the West other than excellence in the scientific and technical field, through education, which is considered the first line of defense and attack, by which nations live or die, because with globalization, no nation's civilization will survive without modern education that suits its circumstances and capabilities.

C- Accepting pluralism of all kinds

Being open to the experiences of others and moving toward universality. This means preserving the identity and cultural authenticity of the individual while recognizing the other as the other and the ability to deal positively with the reality of pluralism of its various types; because pluralism is an Islamic educational principle that stems from the universality of Islam, and it is also one of God's laws of existence, as His Wisdom, Glory be to Him, required pluralism and contrast among creatures so that life may be upright and prosperous to achieve the goal of succession, and this strategy can be represented in the following figure :



Figure 1: The cultural strategy to confront the challenges of cultural globalization

5. The requirement to develop education for the future represents one of the main educational requirements to face the challenges of cultural globalization, as many experts, stakeholders, and researchers believe that developing education can be one of the important solutions in our societies to confront cultural globalization. We can be guided by the vision developed by Ammar (2000) for developing future education, which is a four-fold vision illustrated in the following figure as follows:

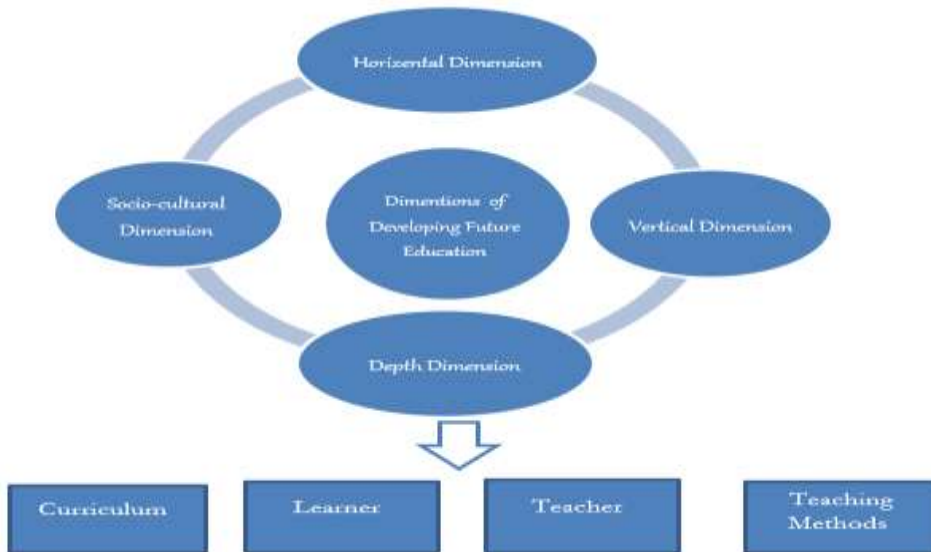


Figure 2: The Dimensions of Developing Future Education

The Dimensions of Developing Future Education

A- The horizontal dimension: It means that education should be “for all,” and spreads knowledge, and eliminates illiteracy of all kinds: illiteracy in reading, writing, and technological illiteracy.

B - The vertical dimension: It is represented by the principle of “lifelong learning” and refers to providing educational opportunities for the longest possible period after the period of basic education, and the individual should training himself on how to teach himself continuously in a changing world and expanding the circle of his intellectual, scientific, and professional education in order to be able to take his own decisions in accordance with emerging requirements and motivating him to pursue and improve life’s work, and achieving the highest degree of integration of the human self. Thus, he can deal positively with the positives of cultural globalization and employ them in the right direction and confront its negatives with awareness and ability.

C- The depth dimension of the educational process, includes the following:

The depth associated with the qualitative development of educational curricula in order to achieve effective learning that develops thought, fosters talent, and supports creativity. This requires evaluating the current curricula by conducting a comprehensive analytical and evaluative study of the curricula, to determine the extent of their ability to keep pace with the positive challenges of cultural globalization and confront its negative challenges with its concepts and values. It also requires knowing the concepts associated with globalization and knowing the values adopted by the educational system, and whether are they traditional values or modern values? Or combine traditional and modernity? What is the optimal balance between them in the curriculum?

There are general cultural values that must be developed and nurtured through school curricula, which are: awareness of human rights with a sense of social responsibility, enhancing the cooperative spirit, belief in the value of social justice, understanding cultural differences and pluralism, as well as the philosophy of coexistence with and acceptance of others, opening the mind and preparing it for change and continuous development.

It also requires those in charge of designing school curricula to develop a vision of the information, knowledge, and skills that must be available to the learner, with an emphasis on paying attention to the stable values that establish himself, highlight his identity, and preserve his being. The correct perception of what fills the mind and conscience can herald the characteristics of the human being. School curricula should prepare them to face the challenges of globalization. Therefore, the most important role of school curricula in confronting globalization, as an ideology, is to highlight the cultural subjectivity of learners, seeking in order to achieve this all-cultural manifestations and patterns that confirm this subjectivity and work to establish it.

Based on the previous data on the nature of school curricula to face the challenges of globalization, these curricula must develop to be characterized by the following:

Helping learners gain a greater understanding of cultural globalization and how to deal with it.

- Applying the idea of adapted education that achieves integration between cultural specificity and the requirements of the global system, and developing critical thinking to achieve positive interaction with other cultures, whether accepted or rejected.

- Developing curricula to confront methods of cognitive and historical distortion, and highlighting their role in preserving the nation's cultural identity, developing individual and collective capabilities and potentials, and strengthening healthy social values, principles, and norms (Jaafar, 2018).

Therefore, developing curricula at all educational levels requires relying on the central curriculum and building it in a functional manner, taking into account the nature of the scientific material presented to learners and their characteristics, and combining cognitive theoretical aspects and applied aspects.

Depth related to the learner

The learner represents the most important pillar of the educational process and its focus is the basis for which other elements of the educational process are employed. Therefore, educational systems must work to prepare the individual in an integrated and comprehensive way from all aspects through: preparing him for citizenship and positive social participation, especially since some societies face a real dilemma in the behavior of individuals, as proven by the results of many studies and research. This dilemma is represented by the decline of high values and the attempt to escape to a formal belief indicated by the prevailing patterns of behavior. What is required, in light of the challenges of cultural globalization is to represent models of high values in science, work, production, mastery, positive relationships with others, and strengthening the individual's pride in his religion, homeland, language, and cultural identity, and this requires:

A- Preparing the learner intellectually and behaviorally, so that within the desired educational system, he learns his rights and duties, practices democracy and respect for other opinions within the educational institution, practices models of daily dialogue, how to work with the group, and participates in volunteer work and planning some activities inside and outside the educational institution.

B - Forming a multi-skilled learner that suits the era of globalization and information technology; To be able to express oneself and have positive contact with those around him.

C - Prepare learners to accept change in scientific and technological progress and be flexible in responding to it and provide them with self-learning skills to acquire renewed knowledge, employ it quickly, and respond effectively to developments and urgent changes in the personal and social environment, with an emphasis on preserving constants and a system of moral values.

D- Providing learners with critical thinking skills, creativity and innovation to create the future (Jaafar, 2018).

Therefore, education must emphasize the concept of comprehensive education, including the

marriage of specializations, or what is called interdisciplinary studies.

The depth related to the landmark

The teacher constitutes one of the basic pillars in the educational system and in the development of all aspects of the learner's personality. He is the main key that allows public and university education institutions to achieve their goals. Being the leader of the educational process, the teacher, according to the view of human development scholars, constitutes the primary source of the cultural, economic, and social construction of nations through his role in building the intellectual, and cognitive capital value. The more the teacher succeeds in increasing the moral and educational value of the learners, the more the levels of values of morals, science, and knowledge will rise with them. Thus, the learner will be able to interact positively with the positive aspects of globalization and confront its negative challenges with awareness and understanding.

The new methodology imposed by globalization in all its dimensions and manifestations requires the formation of new types of highly qualified teachers with a high cultural, educational, and academic. professional and ethical level who could communicate well of all kinds, good user of technology, distinguished by leadership and planning, and a researcher to solve problems and challenges facing learners that affect their principles and values or affect their level of achievement.

Therefore, the characteristics and responsibilities of a teacher in the era of globalization are many and varied including: That the teacher bases his work and behavior on a solid intellectual foundation and a strong belief, and encourages knowledge, work, and ethics, based on his awareness of the importance of the profession he practices, the sanctity of its message and the advancement of it, and that he realizes, through an advanced systemic/methodological and scientific view his position and the importance of his role in the era of globalization and scientific and cultural openness (Jaafar, 2018). The teacher must understand his multiple roles considering contemporary challenges.

To work on developing the student's personality in a comprehensive and integrated manner through which his intellectual and cultural awareness is formed. He will have the ability to distinguish between the positives and negatives of cultural globalization, educate him on the freedom of thought, opinion and self-expression away from blind imitation and work to give him the sound skills that will help him benefit from the means of scientific, cognitive and technological progress and communicate with others and interact with them positively. Raising learners on the principle of conscious openness and critical thinking with the aim of preparing an alert and aware individual who does not accept everything he hears and reads, but rather contemplates, discusses and understands.

Depth related to teaching methods and methods

The educational process, considering globalization, informatics, and teaching curriculum topics on modern foundations does not aim to memorize and remember information, because technology is

sufficient for that. Rather, the educational process revolves essentially around strategies and methods that help the learner acquire knowledge skills such as understanding, questioning, dialogue, discussion, organization, interpretation, analysis, and employing processes. Higher mentality, such as classification, classification, contemplation, criticism, problem solving, facing challenges, designing alternatives, and working on projects. In order to raise the level of benefit from the sciences and knowledge embraced by globalization, it is necessary to work on localizing educational technology within classrooms.

The socio-cultural dimension

This means that education is an essential factor in confirming the uniqueness and cultural subjectivity of society. This emphasis does not mean stagnation within the framework of ancient heritage, but rather it is a process that allows society to change and develop without losing its original identity, and to accept change without becoming alienated. In it, it is the interaction between authenticity and modernity.

Achieving this dimension represents the cornerstone of the formation of nations and the basic gateway to achieving human development in societies through the formation of productive human beings who are aware of the issues of their current society and who seek to reduce the gap between contemporary reality and the progress, progress, and prosperity that human civilization has achieved in all aspects.

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