

## Cultural Globalization and Arab Culture

**Dr. Hamzeh Ismaeil Ibrahim Abu Shariah**  
**Associate Professor/ Faculty of Arts & Sciences**  
**World Islamic Sciences & Education University**  
**Amman**  
**Hamzh73@gmail.com**

### Abstract

The study aimed at pin-pointing the cultural globalization from sides of the concept, dimensions, and thinking, that stand behind this phenomenon, in addition to the challenges confronting the Arab culture from behind pushing the phenomenon of globalization to achieve its objectives or effacement of other cultures. The study was performed on a basic hypothesis stating: that globalization is a phenomenon with Western origination and imperialistic objectives, bearing in between the cultural invasion to other nations and peoples' cultures. We have used the analytical descriptive method for achieving the objectives of study.

The study came assuring the correctness of the hypothesis, and left us reach numerous deductions, the most important of them: is that globalization is an imperialistic phenomenon aiming at prevailing the cultural Western model; globalization is a great challenge for the world and Arabs demands taking what is necessary of procedures to keep its culture in the shape and content. Previous deductions had inspired numerous recommendations, the most important of them are: fortification of youths with the correct Arab culture, and calling in scholars of the nation, its educated people and thinkers to observe the globalization phenomenon, and lay what is necessary to overstep its negativisms and invest its positivisms for the interest of the Arab Nation.

**Keywords:** Globalization, Culture, Concept, Challenges.

### Introduction:

The current of globalization, whose winds blew on the world since a time not too far, had raised a group of inquiries, many reactions, and exploded a lot of crises from them the crisis of other cultures corresponding the globalizational culture, due to what accompanied it of attack on references, cultural values, tinifying civilizations, degrading peoples' heritage, and a strong call to build up the Western model, the thing that formed a dangerous threatening of the cultural privacies, and warned with melting the other civilized entities and their extinction and made peoples feel fear of unknown destiny its denotations started undulating since the media flood started on the different levels and their types devour and float on the heritage and civilizations of nations and melt them in a new melting pot, differ in shape and content, for it began express another identity other than its original identity. The Arab culture is one of the worldly strongly targeted cultures from the side of globalization, that intends to unite the world on the basis of a one typical system cancelling the cultural privacies of humanitarian communities, and dedicate the cultured of the strong excelling community for a longer period.

### Significance of study:

Significance of discussing the subject of cultural globalization and challenges which became threaten the Arab culture is springing from being of globalization shares, became forming aggression against a grandeur civilization, it is the Arab Islamic civilization, that is the core of the Arab culture and it is a one culture, so the significance of the research is springing from clearing aspects of challenges of the Arab culture, and aspects of resisting impacts of globalization on this culture.

### **Hypothesis of study:**

It is performed on a basis of a primary hypothesis stating: the cultural globalization is a new imperialistic face with a contemporary dress in its appearance, bearing the abundant positivisms of other cultures- from them the Arab culture - and in its reality exclusion of all cultures and melting them in one culture.. it is the Western culture.

### **Problem of study:**

The problem of study conceals in the cultural globalizational challenges, that face the Arab culture and can crystallize the problem in the following axial question: what are the challenges that face the Arab culture, because of the cultural globalizational challenges? And there are subsidiary questions branch from an axial question, they are:

1. What is the concept of globalization and its dimensions?
2. What is the objective of cultural globalization?
3. What is the fact of the Western thinking from the phenomenon of globalization?
4. What are the means of confronting the cultural globalization to limit its negative effects?

### **Objectives of study:**

This study seeks achieving the following objectives:

1. Pin-pointing the concept of globalization and its dimensions.
2. Rising objectives of cultural globalization toward the Arab culture.
3. Acknowledging the fact of the Western thinking toward the cultural globalization phenomenon.
4. Clarifying the challenges that confront the Arab culture, because of the cultural globalization.
5. Rising the means of confronting the negativisms of the cultural globalization.

### **Previous studies:**

There are many previous studies that tackled the subject of globalization and the cultural globalization, from them are:

- (Miftah, 2002) study “financial globalization”, the study concentrated on the financial side and the connection of the local financial markets with the international markets, in addition to development of the European markets, enlargement of foreign investments, flows of foreign capital, and the positive and negative effects of the financial globalization.
- Al-Mansour study (2009), “Globalization and the Future Arab Alternatives”. This study attempts to disclose the concept of globalization and its different dimensions, and analyzing some phenomena connected with this concept. And also studying the Arab alternatives toward the globalization phenomenon, that is in light of that globalization is a cultural economic political pattern and comparing it with a developed western model, went out with its experience from its limits to globalizing the other.
- Shagshoog’s study (2011), “Cultural Globalization: the Concept and Revelations”. Concentrated on the concept of globalization, the cultural globalization and revelations of globalizations from part of threatening identities, merchandising culture and cultural patterning.
- Sahab study (2012), “Effects of the Western cultural Invasion in the Arab Music”, This study had shedded light on the phenomenon of the Western cultural invasion of music and causes of this invasion and its treatment.
- Balgasimi study (2012), “Cultural Globalization and its Impacts on Youths, and Algerian Adolescents Identity. This study did tackle the phenomenon of globalization in its cultural nature, and its impacts on the cultural identity of the Al-Gerian Community, especially class of youths

and adolescents, where light had been shed on the Al-Gerian community privacies, and methods of confrontation of different threats against that globalization.

- Shahban study (2016), "Dialectique of Identity and Citizenship in a Community of Multitude Cultures", tackled the Arabic elites and the idea of citizenship and citizenship in Islam, conflict among identities, the identity and globalization and mentioned conflict among identities and took numerous faces of social...economic, beside creating ethnic and religious propensities.
- What distinguishes this study from others of the previous studies being concentrating on the cultural globalization and the Arab culture; it is seeking to clarify the impact of cultural globalization on the Arab culture (either it was positive or negative) for what cultural globalization, its instruments and means were goals it seeks to achieve in the Arab states, also this study is considered the first of its type in this domain, especially intellectual, philosophical, and political domain. And so, the study can achieve the required benefit in its ability to cultural openness and clearing the cultural globalization from part of the concept, dimensions and thinking that stand behind this phenomenon, in addition to challenges that confront the Arab culture, from behind pushing the phenomenon of globalization to achieve its goals or effacement of other cultures.

### **Methodology of study:**

The study depended on the analytical descriptive method being this is a method explains many of problems that concern the cultural globalization, because such studies need to look at what conceals behind the light and at a from bears in its folding an analysis and explanation necessity. And due to that, the study will discuss it as follows:

**1. Globalization:** the concept and dimensions: we will tackle that in two subsidiary paragraphs, they are:

#### **1.1 Concept of globalization:**

Globalization is transferring with economy and politics, man and the community, culture and science, media and communication from the narrow local department of states and communities to the whole large world, without obstacles or barriers from any type (Mansour, 2009: 67), meaning formation of the world into a cosmic village and one world (Al-Zeyadi, 2004): 159) and this means formation of all phenomena either they were local or regional into worldly phenomena, also is done through enhancing the connection among peoples all over the world, on purpose of uniting their efforts and leadership toward the best and on all technological, cultural, political, social and economic levels (Al-Mteiri, 1999: 33).

Perhaps this is the main contradiction determined by globalization; for the world that witnesses constant processes of unification, understanding, contemplation and mergence, simultaneously witnesses constant processes of conflict, disagreement and disconnection. Globalization is unequivocal dividing to products of the western modernism project, either these products were in contact by imposing united incidental formations across the world, or were in contact with conflicts or forms of separation and disconnection and partition to impose domination on the world (Zayed, 2012: 145-146).

Views had been abundant and points of view differed about defining globalization, that is because of ambiguity of its concept, there became a definition by politicians of their own and sociologists have their own definition too and soon. Thereupon we cannot wade into abundance of definitions for all definers from different scientific specializations at the amount we define globalization with what achieves hoped goals from this study.

They had said numerous definitions of globalization of them:"Acquiring the thing the worldly nature" and that "It is a project of civilization, western with integrated structures, founded by meeting among aspirations and western needs from one part, and the great materialistic possibilities existed by the

great leap in the world of communications, information and different industries from other part” (Al-Tweijri9, 2000: 38), meanwhile intellectuals of globalization view that “it is the domination and a culture conquest over other cultures” (Al-Sada, 1999:6).

And there who differentiated between “worldliness” and globalization....for worldliness is open on the world, and other cultures, keeping the ideological discrepancy, but globalization denying the other, and imposing the cultural penetration in place in ideological conflict (Al-Jabiri, 1999:15). And we seen that there is another difference between the worldliness and globalization, for the worldliness opens privacy, and pronates with it to what is worldly and cosmic, that is, it is considered a common divisor, through which a vision expresses a particular point of view, wants to lay its domination on other visions at the regional or worldly level (Al-Jabiri, 1999: 20-21).

The study through what preceded, views that: (it is an imperialist invasion, but this time in a new dress, and this dress fits the imperialist thinking, that changed its old policy performed on a difference replaces a new policy performed on informing with a better world).

## **1.2 Dimensions of globalization:**

But what relates with dimensions of globalization, they spring from its comprehensive and compound phenomenon, it has numerous dimensions, of them: the economic, cultural and political, and inspite of that globalization is an old phenomenon, but the domination of the American unipolar on the international relations had made of them a worldly phenomenon connected with the American cosmic strategic imaginations and made the dimensions of globalization in the present time do not separate from the American objectives, these dimensions are:

### **1.2.1 Economic globalization:**

Economic globalization is known as mergence between economies of the states, without existence of any geographic, political, cultural or economic obstacles, meaning that it is formulation toward liberation of financial, monetary and tax-markets and preventing the state from intervention in the economic activities, transference of capital, libration of worldly trade and removal of restrictions from them and obstacles of bureaucracy, and so the economic globalization is distinguished that it is performed on the sovereignty of the capital thinking, and domination of the world economic associations (World Bank, World Monetary Fund, World Trade Organization), Role Increase of Nationality Multitude Companies, and domination of worldly economic laws on economies of world states (Al-Hazaimeh, 2007: 304), where the West acquire their culture and values from capitalism market values, that prop to materialistic values (Al-Tai', 2012: 127).

There are satisfactory proofs on existence of activities of the economic globalization process in the Arab World and the world contradicting the concept of the state sovereignty in the shadow of great enlargement of multitude nationalities continent-crossing companies, commercial exchange nets, and connection of local currency with international ones and connection between economic power and the state sovereignty and independent, where some Arab states and else are exposed to economic pressures to adopt certain policies, and be an enforcement instrument and machinery to practice domination and power on the New World Order (Al-Sweidi, 2014: 141-144).

### **1.2.2. Cultural Globalization:**

It means spreading values, principles and standards of the Western culture headed by the American model, making it a cosmic model, should be adopted and imitated. What is being done in the worldly cultural scene today are organized attempts to culturally globalizing the world with pure American cultural criteria and specification. Effectively globalizing the world cannot be guaranteed, except by globalizing its different multitude cultures in melting all within one culture, with pure

American cultural specifications and criteria...united language and values and adopting the American cultural symbols considered the worldly cultural constituents (Mansour, 2009: 84-85). If economy was the beginning of globalization and its first start, culture is its farthest end and final wish, because history taught us that economic and cultural enlargement always move and walk in balance, one of them both paves the way to the other, in achieving the foreign western domination and power on peoples and states, controlling their behavior, and govern their destiny; so globalization is considered a dangerous arm dedicates division and fragmentizes the national identities, (Shagshoog, 2011: 133-135) by activating the social cultural problems: (hatred, antagonism, racial discrimination, violence, extremism, fanaticism, provocation, in stagnation, and exciting riots..etc.) (Sha'ban, 2016: 16-28).

Cultural globalization acts to deteriorate the local cultures and weakening them and forming a cosmic western culture and finding a worldly identity. Culture covers religious and historical beliefs, heritage, social customs, and inherited traditions. So peoples do not accept giving up their stable values, and spreading the American cultural model performed on removing barriers between man and man, and between man and things, to show the natural man who has neither privacy nor identity. The just peace Principle to achieve coexistence among cultures and civilizations is a basic condition in changing the west relation with Arabs and Moslems from tension to cordiality, because civilizations are not separated units among which conflicts break out, but they are long run cultures do not compete and conflict among each other; they interact and take from each other, and non of them remove the other, they overlap and establish each on the other, but conflicts break out among states, nations and peoples for political, economic, strategic or military reasons, and not for cultural or civilized reasons (Al-Sweidi, 2014: 183-188).

### **1.2.3 Political globalization:**

Political globalization means globalization of power, sovereignty and domination (Mansour, 2009: 75) it is a political cultural pattern indicates to a developed American model got out with its experience from its limits to spread and generalize the liberal democratic concepts, followed by imposing and terminating authoritarianism & comprehensiveness in the government, and adopting the political multitude and commitment to respect human rights, and encouraging organizations of the civil community, also employing the United Nations to protect human rights in the world and protect minorities, and intervention of the human international intervention and else; they express an ideological pattern at a direct form meaningful to dominate the world, Americanize it and does with the worldly affair alone and run it (Abu Shari'ah, 2015: 94-100), and attempt of placing the cultural conflict in place of the ideological conflict (Rabah, 2014: 175). Anxiety that confronts the Arab thinking in front of the new comer "globalization" acceptance is conditioned with completed surrender to the foreign model and to elements of economic globalization and its forms and cultural values, with this meaning globalization is enticing at an Arab climate characterized with despotism and suppression, human rights and democracy do not form a part of its values and general traditions (Sharaf Al-Deen, 1998: 94).

Building a democratic culture is one of the most important challenges to which Arab States are exposed. It is one of the basics that share in building communities, and through development of the acting culture on tolerance, love, peace, respect of opinion and the other opinion, and freedom of thinking; so enhancing knowledge and awareness of the Arab culture is considered a prop from props of building the communities, so the ignorance and illiteracy of culture destroy states and communities and enhance persecution and tyranny. The cultural constituent is a qualitative transition from illiteracy of culture into an open civilized culture on all civilizations of the acting nations (Abu Shari'ah, 2014: 552-555) globalization in this meaning means an increasing authority for the greater capitalism and the new liberal policies on all different domains (the political, economic, military and the cultural ....etc)

across the states and the regions, so globalization is described as Americanizing the world (During, 2015: 144).

#### **1.2.4 Media globalization:**

Quick and developed advancement in means of communication became of most phenomena that disturb the world; they are means employed to achieve purposes of cultural domination and flow of information through artificial moons, space canals, nets of Internet and quick development in them, or what is called information revolution imposed by reality judgment a development in the concept of the state sovereignty, the thing upon which melting, and concealment of national and patriotic cultures are performed, (Tailor, 2010: 272-274).

Programs submitted through the different Arab media means were never understood whether they with Arab culture or Western, especially directed to the Arab world. The media globalization was distinguished through power over broadcasting services and the Arab media in carrying incidents and news and information were an effective factor in minds of watchers, and in formation of the general opinion (poll-reading) at states of the Arab world, a governing and domination instrument in hands of the worldly media establishments (Sahab, 2012: 160-161), they could transfer the western culture to states of the Arab people and the world through means of communication and different media, that to support the process of unifying and merging the world markets. Increase of cultural globalization impacts are represented in the following (Sharaf, 1984: 179).

- Decline the role of state domination and weakness of national media establishments role and governing the general opinion.
- Attempt of imposing linguistic, intellectual and cultural alienation.
- Effacement of the 'mile-stones' of the Arab cultural identity, and acting to counterfeit the Arab and Islamic history.
- Acting to change the social and population construction, and opposition of correct cultural values in the Arab community.

#### **2. Culture is the objective of globalization and its goal:**

No means, in life of every nation, basic concepts desire to keep them safe and act to stable them and deepen their perception in their intellectual, social and economic affairs and else of matters of life. Every nation seeks urgently and factually to let its concepts be evident and significant and safe at sons and daughters, widespread and dealing at others, and confirms different techniques of them: writing books with significance, concluding conferences, and do prepare studies, issue pamphlets, in addition to laying education curriculums, and generally uses media means: audible, visible and read, and direction to illustrate these concepts and explaining them, and pin-pointing its basics and characteristics (Al-Khateeb, 1970: 11-12).

These basic concepts, and what emerges from them and relates by them are in their fact to be called generally "Culture of the Nation" or "Its civilization", considering between culture and civilization of difference, the most concerned by intellectual leaders who believe in their nation culture, actors without cessation to spread and transfer it from the space of sight to live human reality, and let people's life contact it, where it will be the source of their thinking, feeling, nature of their behavior and the trait of their practical life. From here gets out the evidence of culture in itself represents a comprehensive concept about the individual's outlook to the man, universe, and life around, and the pattern of life, behavior and the relationship between religion, the state and values, so culture in its nature differs from a nation to another, where we find for each nation its cultural privacy that specifies its identity, either from part of its source or spring, or from part of its goals and objectives. It defines culture as: "A group of intellectual, applied, behavioral and life patterns, that distinguish an individual or certain group or certain nation at a

certain period of time and certain place location” (Abdel Rahman, 2004), and was defined as: “A group of qualities, or general traits that govern a community or a certain nation and represents the lowest limit mutual among these, that make them know and characterize with qualities other than others of communities or other nations” (Nu’man, 1996: 23). Culture forms types of the nation cognitions and what emerges from it of verdicts, ideas and concepts, that in turn act to unite thinking and feeling at the all, so prevails at the nation or group customs, and traditions form a convention the individual cannot oppose it, being the convention becomes the nature of the nation and its quality and privacy with which it is known (Al-Smadi, 2004: 597).

Finally stealing culture and melting it in a culture goes along with the western cultural model in general and the American model in particular, it is the goal and the last destination of globalization, and this is what had been expressed frankly and without equivocation when the American “Thomas Fredman” declared saying: “we are in front of horrible civilized and political battles; globalization is Americanizing” (Ali 2004: 545). The Arab identity is one of the strongly exposed to identities from the side of the household western globalization, that aims at unifying on the basis of the unitary model and cancels privacies of the humanitarian communities and dedicates the culture of the excelling strong community.

### **3. The Globalizational Dimension in the Western Thinking:**

If we show globalization in the western thinking, we find that it had given an evident concern and great areas in the rationality of the household of that thinking, till appeared to us that – globalization – is a developed cultural invasion covers all sides of life, planned to it the household of the imperialistic political thinking, till the imperialistic phenomenon appeared that does not stop at subjugation of the military power at the other party, but it has to confront to subjugation of the other patriotic powers of states to enable it run the whole world whatever it wills and imposes its cultural technique with all its aspects on the different sides of life of peoples of the globe. Globalization is “the call to form the human life from the prospect of western civilization” (Al-A’bbadi, 2004: 404). Globalization through this prospect is a capitalist aggressive phenomenon directed to eradicate the cultural identity of nations aggressed upon to the extent through which globalization was described as “an invasion of a religion to religion, and replace a nation’s culture in a place of another nation’s culture” (Al-A’lem, 1988: 61), so by that it forms subjugation of culture and sacred beliefs of other nations, by a western technique programmed suggesting that there are negative factors in depth of cultures of these nations as it is a traditional culture inappropriate to promote to ranks of the age culture.

The western globalizational thinking aims at melting the Arab Islamic culture particularly in one culture...it is the western culture that means globalization, and at imposing its civilized cultural system at that, imposes the unitary western model only. This leads to serve the central sovereignty, the western domination, stabilization of political and economic globalization meanings of the Arab communities, and destroying all stabilities: religious, intellectual, ethical, and humanitarian to attain bringing up the superficial man to melt easily at the materialistic sea.

### **4. Globalization Challenge to the Arab Culture:**

It is not concealed to anybody today that the cultural domain is one of the most important of globalization aspects...it is what was called social system of the government in the market communities. And today in the age of globalization and in the cultural side of it, the Arab culture is exposed to a great danger, because of what globalization let occur of impact power in the cultural domain, so the Arab culture became confronting numerous challenges, and they can be cleared as follows:

#### **4.1 Evacuation of the Arab Culture from its content:**

The mediator in the present period easily perceives that the announced war against the Arab culture does not part from attempt to evacuate the Arab culture from its convictive, scientific and ethical content, where globalization owners act on a type of misshaping to Arab cultural facts to be accused and cling to responsible the worst attributes till the extremism, terrorism and violence attach with this culture and responsible for it (Al-Ghali, 2004: 315-316). On purpose form and planned to it practiced by people at a circumstance you own for all progress means, on another people at circumstances of his lack to most means of this progress on purpose of the urbanite subjection (Sahab, 2012: 157) where the foreign external cultural invasion and the cultural responsibility inside the culturally underdeveloped states is considered an easiness of power and domination upon them and evacuation of their cultural content.

#### **4.2 Penetration of Arab Culture:**

After exciting misunderstandings about the Arab culture it has to be shaken in spirits of its followers, that makes it easy to enemies to penetrate it. Where cultural penetration is considered one of the most prominent techniques followed by the powers of cultural globalization in its light with the Arab culture, so flowing information across knowledge technicalities and media is not meant but spread new concepts among educated Arab and Moslems and shaking satisfaction in values, basic principles of the Arab culture, and promotion of values, principles, and concepts of cultural globalization powers, that concentrate on generalizing the western culture, especially the American and spreading its principles and concepts in the framework of the Arab community, for the sake of domination and the American power through culture and effacement of the Arab cultural identity and else to achieve penetration (Al-Hazaimeh, 2010: 310-311).

#### **4.3 Raising slogan of cultures approach to efface the Arab culture:**

No doubt that globalization of culture is nothing but transferring the western culture, especially the America with all what is included of values and concepts to the level of worldly culture, and generalizing it on nations and peoples, characterized a cosmic ideological culture, such as what it means of sovereignty and domination of the American model on the patriotic culture, implies in result melting these cultures in the frame work of this worldly culture, that was described with being cosmic, in reality the cosmic framework of culture will not be more than ideological intellectual system to comprehend the patriotic cultures, and melting them in the frame of the worldly cultural constituent. Thus the Arab cultural arena witnesses attempts across means of media and developed propaganda, and success in promoting the western model and introducing it the Arab cultural setting as a worldly model of culture, the thing that let the doors wide- open in front of the comprehension and melting process struggle from the side of the worldly culture, and privacy and independence from the side of the Arab Islamic culture (Al-Hazaimeh, 2010: 311-312).

And during the last two decades and with the haste of the globalization process, and establishing the World Trade Organization in 1994, its agreement opened the space in front of the capital for investment and trade in education without restrictions or conditions, and in the direction of education privatization, and made the space available in front of the foreign investment, and the capital to achieve objectives and the interest of foreign states, reinforcing capitalism requirements and the liberal ideology through raising slogan of cultural approach to efface the Arab culture and destroy the education system in the Arab World (Abu A'wwad, 2014: 83:85).



#### **4.4 Extraction of good humanitarian attributes from constituents of the Arab culture:**

The west was not satisfied with planting ideas disposes believers from humanitarian, spiritual and social drives; it had made it easy to enter Internet to all states of the world and the Arab world, as the Internet is a broad gate to reach the rationality of the Arab nation's individuals and doing what is necessary of extracting the good attributes from chests of the nation's individuals and washing their brains. From aspects of this extraction is: the wide- spread of types of vice among them through pronography films and enjoying the male element in the Arab community and transforming men into semi-men following them on Arab space- canals and else (Al-Mashhadani, 2004: 334).

Extraction of good attributes form constituents of Arab culture through spreading the culture of violence among Arab youths, till becomes a phenomenon, a normal and natural culture in the Arab communities. It had shared in that all appearance and growth of the American and western industry on films concentrating on killing, destruction and criminology, even motional drawings directed to children were never delivered from that, and call for violence. Those were the most aspects of globalization aspect of impacts on youths in the Arab world (Amenah Yassin Balgasimi).

#### **4.5 Strangling the languages of the Arab Culture:**

That is through many plans in the shadow of the age of globalization. These plans are well – prepared to fight the coherent Arabic language, that is by following numerous means, such as: encouraging technical works by slang Arabic beside and promotion and merging the English language with the Arabic language by mutual songs between both languages, and bias to the English language and elevating it above the Arabic language, accepting employment applications to those who master English language, and acquiring education in post-graduate studies on the basis of mastering English language (Al-Hazaimah, Yousef, 2007: 55). Also strangling the Arabic language and narrowing ways on it through changing curriculums in all Arab states and ignoring the significance of grammar and eloquence and else, that make Arabic language the language of Arabic and Islamic culture (Al-Mash hadani, 2004: 345).

The Arab world is the most damaged of the world territories, because of the absence of the cultural dimensions and marginal annotation of culture is one of the most dangerous of what the present globalization is characterized..its texture is heritage of wars, conflicts and exchanges and divisions of peoples' wealth..emerges from it a cooperation culture at the world level, and this demands clarification of the abhorred historical heritage of imperialism and persecution and else of mis..exploiting differences of power and authority aspects at difference of their types (Ali, 2009: 36-39).

#### **5. Confronting globalization:**

Risks and dangers circulating the Arab culture makes confrontation of this phenomenon an unserviceable necessity obliges punctual action and intensified one to specify these challenges and diagnosing them, and clarifying its reflections and present and future impacts, where it follows necessities of confrontation in origin to globalization phenomenon the need to protect culture and the Arab patriotic identity, and so the most prominent ways of confronting globalization are the following (Al-Hazaimah, 2010: 319-321); (Al-Mash hadani, 2004: 346).

- a) Fortification and reinforcement of the Arab culture in the Arab communities, perception and understanding the contradictions that surround the idea of globalization and developing the self-privacy of the Arab culture and its differentiation from other cultures (Al-Hazaimah, 2010: 319), in a spirit for away from strictness and excessiveness.
- b) Growing the Islamic, patriotic and national perception at individuals in general.
- c) Deepening the principle of freedom and political participation, and extension of democratic life, removing the complex of fear and anxiety at peoples till it will not be an outlet through which passes the western media.

- d) Return to history to ask for inspiration of the Islamic Arab heritage values.

Finally, through the “Mahtma Ghandi” about the how of confronting the cultural globalization and openness to all other cultures saying: “I do not want my house surrounded with walls from all sides, and my windows to closed, but I want all cultures of people blow on my house with extremist possible movement, but I refuse any culture of them to storm me” (Bulgasmi, 2012: 56).

## **6. Conclusion:**

The cultural globalization is the most dangerous of forms of globalization, because if power had been done on man’s culture, that means you have let his thinking and trend obey what you want, because the ideas are stronger than any other thing of means of authority and domination. And so, if the Arab culture had been excluded from minds of the that means their identity was lost and melted in other nations’ melting pot, that push in the direction of cultural globalization sovereignty. The study had come assuring the correctness of the hypothesis, through which we deduced numerous deductions, they also obliged numerous recommendations, they will be tackled into two separated paragraphs, they are:

### **6-1 Results:**

1. Globalization is an imperialistic phenomenon, but it is with another color replaced the military nature with a cultural one, more dangerous than its precedent.
2. Globalization forms a great challenge to the Arab world, demands crowing all powers and possibilities to avoid his dangers in what relates with culture of the nation, shape and content.
3. Cultural globalization is not seen starting from removing what is national, patriotic and Islamic and place the western culture in place of them, especially the American, because one of globalization definitions is Americanizing the world, and the United States of America today is stronger than others and can place culture of the strong in place of weak’s culture.
4. Confrontation of globalization requires slowness in studying all its aspects, and then observing its negativisms and positivisms, at that..the matter demands confronting negativisms and glorifying positivisms that they hear and it is continuing in achieving its objectives.

### **6.2 Recommendations:**

1. Fortifying the offspring with the Arab culture through the school and university curriculums, and get benefit from modern means of education to raise the level of teaching the classical Arabic language.
2. Call for the Arab nation scientists, scholars and educated people to observe the cultural globalization negativisms, and lay what is fit to confront it, in addition to observing its positivisms and glorifying them for the interest of the Arab culture.
3. Working on stabilizing privacies of the Arab culture at different domains of social life..now globalization acts to on carving an alike worldly community to melt cultures of nations and their people and goes away with their identities for the interest of the materialistic Western culture.
4. Supporting the Arab Islamic culture performed on values of tolerance, coexistence, openness, humanitarianism and freedom, so as to specify for their nation a prominent place in the world.
5. Concern with the popular heritage and the Arab Islamic culture, and showing the Arab scholar’s sharings in the scientific research, concluding conferences and symposiums reinforce the personality and the contemporary Arab identity.
6. Reinforcing and encouraging means of media technology and social communication in spreading the Arab Islamic culture performed on love and peace in solving social problems, from which the contemporary Arab community suffers.

7. To achieve the Arab integration it has to reinforce the cultural and educational entrance among the youthful classes in the Arab communities for existence of language factors, history, destiny and mutual objectives among them.
8. Seeking toward establishing Arab space canals concern with the Arab cultures, and opening the space immensely in front of wishes and ambitions of the Arab youths to reinforce the Arab identity and its culture.

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