

The issue of values within the national and Arab educational curricula in the light of globalization

إشكالية القيم في المناهج الدراسية الوطنية والعربية في ضوء العولمة

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Receipt date:18/06/2023 Acceptance Date:03/09/2023 Published date: 07/12/2023

Abstract: This theoretical study aims at demonstrating the most important effects of globalization on values within the national and the Arab educational curricula. It identifies the international organizations responsible for spreading globalization worldwide, the mechanism of integrating the universal values within these curricula, what these organizations call for through finding an international model of values and obliterating the national identity. The study also demonstrates the most important issues resulting from the phenomenon of globalization. For dealing with this topic, we've used the descriptive analytical method through reading a set of literary review addressing the globalization impact on the educational curricula, in general, and values, in particular.

For achieving the study objectives, the researcher has collected information about globalization and its social and ethical reflections and values within the educational curricula for identifying each variable's concepts, characteristics and importance. The study has concluded with the fact that there's an impact of globalization not values within the Arab educational curricula through replacing some of the national and Arab values with international ones. This has caused several issues including: the conflict, the contradiction and the deterioration of values. In the light of these results, a set of solutions have been presented. The study has also concluded with a set of recommendations including the necessity of deepening the educational bodies understand for globalization phenomenon.

The committees of designing the educational curricula mustn't neglect religious and national values, they also have to avail various experiences to develop and consolidate the national values with the generation.

Key words: globalization, globalization's reflections, values, values acquisition issues, curricula.

- الملخص: هدفت الدراسة النظرية الحالية إلى إبراز أهم تأثيرات العولمة على القيم في المناهج الدراسية الوطنية والعربية، وذلك من خلال التعرف على المنظمات الدولية المسؤولة على ذلك، وآلية استدماج القيم الكونية في المناهج الدراسية وما تدعو إليه من خلال إيجاد نموذجٍ لنسقٍ قيمي عالمي، وطمس الهوية الوطنية والقومية، وبيان أهم المشكلات الناتجة عن ذلك. ولمعالجة الموضوع استخدمنا المنهج الوصفي من

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خلال قراءةٍ لمجموعةٍ من الدراسات السابقة التي تعرضت إلى تأثير العولمة على المناهج الدراسية بصفةٍ عامة، والقيم بصفةٍ خاصة.

ولتحقيق أهداف الدراسة، قامت الباحثة بجمع واستظهار المعلومات حول العولمة وانعكاساتها الاجتماعية والأخلاقية، والقيم في المناهج الدراسية، من أجل تحديد المفاهيم والخصائص والأهمية لكل مصطلح. وتوصلت الدراسة إلى وجود تأثيرٍ للعولمة على القيم في المناهج الدراسية العربية، وذلك من خلال استبدال بعض القيم الوطنية والقومية في المناهج الدراسية العربية والوطنية بقيم عالمية، وقد نتج عن ذلك مجموعة من المشكلات، أهمها الصراع القيمي، والتناقض القيمي، والاضطراب القيمي. وعلى ضوء النتائج المتوصل إليها، تم تقديم مجموعةٍ من الحلول لهذه المشكلات. كما خلصت الدراسة إلى مجموعةٍ من التوصيات أبرزها ضرورة تعميق فهم هيئة التدريس بظاهرة العولمة، وضرورة إجراء المزيد من الدراسات حول الوعي بهذه الظاهرة وتأثيرها على النظم التربوية، خاصة على القيم التي تُمثِّل جزءًا من الهوية والوطنية والقومية.

على لجان تصميم المناهج عدم إغفال القيم الخاصة بالعقيدة وتثبيتها بشكل صحيح في المناهج، وكذا القيم المرتبطة بأركان الإسلام، وعدم الاكتفاء بذكرها سطحيًا. كما ينبغي تثبيت أكبر قدرٍ ممكن من القيم الوطنية في الكتب المدرسية، بالإضافة إلى توفير الخبرات المتنوعة لتنمية القيم الوطنية والقومية لدى الناشئة. الكلمات المفتاحية: العولمة، انعكاسات العولمة، القيم، مشكلات اكتساب القيم، المناهج التربوية.

Introduction :

Teaching is a means for asserting the cultural identity, and it's the basis of a good social education for the child through a set of concepts, beliefs and values, which ensure safety to the nation's individuals. Adopting the overall reformations of the educational systems for purifying them from the Western culture influences, reformulating them after determining their objectives, contents and the way of teaching, evaluating them in the light of the Islamic values based on Quran and prophetic Sunnah. Scientists have agreed upon the premise that values may change through time. We're living in the age of globalization and post-modernism. This latter has come with new values, against to those of altruism, mercy, fatherhood and family, including pragmatism, welfare, pleasure, wealth management and liberty. (Abid, 2008, p.327)

So, people start losing their identity. Our educational systems face challenges consisting in: preserving the national character far from the Western culture influences, which is figured out in the form of globalization and its contents contributing in underestimating the family and the other social establishments' role.

Like the other Arab and Islamic countries, Algeria faces this foreign threat directed to the educational system through changing some values to create a sovereign system of values, which would be the basis of designing policies asserting the priority of the international civilizational model in the course of the multiplicity of technical, technological and informational means. This

international value system attempts to make projection on the value systems figuring out the national Arab Islamic nationalism.

1. Problematic:

Globalization, with all of its dimensions, looks for constructing a universal value system and destroying the Arab societies' values so that they'd be melt in an international cultural model. Since values direct our behaviors, our daily deeds and trends are interpreted on the basis of these values. So, they must be preserved and protected from foreign cultural invasion. With no doubt, globalization reflections on the individual and society have become clearer. Saleh Salim Zarnouqa has indicated that the most dangerous social dimension of globalization is the fact of pushing peoples to adopt a new construction of social values including liberty values, liberating man from nationalism, ideology, authoritative systems, belonging to a certain place, consolidating dialogue, tolerance and openness to the world values. (Alala, 2004, p.195)

Globalization has imposed itself as an ideology in proliferating the Western civilization and the liberal values. Abou Lida, in his study "The impact of globalization on the social and economic stability in the Arab World" in 2005, has indicated that globalization is only a Western cultural model eliminating the cultural differentiation of the Arab nation, which is distinguished with a cultural heritage forming its strength. (Errawajda, 2007, p.127) Thus, globalization looked and still looks for destroying the key values and concepts of the Arab and Islamic societies such as: sovereignty, the national independence, justice and equality, belonging and self-determination, which has been indicated by Amin Samir. (Abou Alala, 2004, p.195)

Obviously, values' change would change the individual's practices and behaviors, which we observe through the emergence of some ethical and behavioral problems at our educational institutions. Salwa Mohammed Mostafa's study "Globalization and ethical values" has concluded with the fact that there's a serious danger on the ethical behaviors of the Islamic societies' individuals, who play the role of receiving the globalization effects.

Whereas some of East Asia countries reject globalization values. This has been indicated by John Gray's study, which clarifies that Singapore has rejected the Western universal values, and it has emphasized its own values. It has justified its deed that the globalization universal values aren't total values, they're rather derivative values ; peace and tolerance values, as an example, are taken from those of justice and equality, which are original Islamic values. Globalization values are imposed as a central value system for the other value systems, which necessarily leads to the marginalization of other societies and entities. S. Huntington has indicated that, through the term of clash of

civilizations, which reveals the existence of civilizations that would be an obstacle to the Western civilizations like the Islamic one. (Abou Alala, 2004, p.125)

The international value system also includes many negative values consisting in human rights and tolerance values, which are directed values. They don't signify their absolute sens, since they're practiced only in major countries.

Note that there're establishments concerned with teaching values including schools, which look for the learners' acquisition of values, according to their belonging. They depend on curricula, which are considered as the most important component of the educational system, which depends on them in achieving its objectives through the values practiced by learners and the perceptions of their society. They use their mental and physical abilities for the sake of achieving their desires and ambitions. (Alimat, 2006, p.24)

Dr. Mohammed Kamel Ennaqa indicates That curricula represent the vibrant heart of the educational process, since they represent the key preventive shield against what threatening the learner in his ego and existence. Therefore, the curricula are necessitated to carry out this strategic mission in defending identity and values. So, whenever the curricula are lost, man is lost through loosing his identity and entity. (Ghorab, 2017, p.201)

Much less, these curricula are targeted through the values and concepts imposed by the international bodies and organizations, like UNISCO. These values and concepts don't serve these countries' internal interests, and don't express their fundamentals, like religion and language, as well. They aren't appropriate to the learners' needs, according to their environment. They may be the reason behind the deterioration of their value system. (Jab Allah, 2019, p.02)

UNISCO asserts that "the good learning must figure out the educational concepts for peace, human rights and democracy." As we've mentioned above, these are directed unreal values. This necessitates a periodic review for the syllabuses and a support for the educational activities bearing this culture through reviewing the school textbooks and availing educational materials figuring out the international dialogue, peace and freedom values for consolidating the international understanding.

Like the other countries, Algeria, since the third millennium outset, has faced the globalization results bearing a lot of variables in the political and economic patterns. This has necessitated an urgent reformation of the educational system to cope with the status-quo, knowing about all of the globalization strategies and earning its tools. (Arif, 2017, p.77)

However, the second-generation curricula reformations include human, environmental and technological dimensions and values and concepts that don't go hand in hand with our national

ingredients. Youcef Jab Allah, in his study about "The cultural globalization and its effects on identity and values" (2019), and through analyzing some Islamic and civil education books of primary school, indicates that these textbooks include ideas supporting globalization like democracy and the expression liberty. Conversely, they don't include some key values for constructing the national identity. So, the study problematic has been determined in the following questions :

- What's the values' significance for the individual and society ?
- What're the globalization reflections on the social and ethical sides of the Arab society ?
- What's the globalization effect on the values within the national and Arab educational curricula ?
- What're the strategies of inserting the universal values within the educational curricula ?
- What're the problems resulting from the globalization of values ?
- What're the possible solutions for the problems of acquiring values within the Arab educational curricula ?

2. The study objectives :

- Clarifying the values' significance for the individual and society.
- Showing the most important reflections of globalization culturally, socially and ethically.
- Identifying the globalization effect on values within the educational national and Arab curricula.
- Identifying the strategies of inserting the universal values in the educational curricula.
- Identifying the resulting problems from the globalization of values within the educational curricula.
- Suggesting solutions to the resulting problems from the globalization of values within the educational curricula.

3. The study significance:

This study significance comes from the addressed topic, which is the globalization increasing negative effects affecting some values, within our educational curricula, that have to be reconsidered with asserting those values linked to our religion and belief. The study also presents solutions to this problem.

4. Literary review:

Many studies have dealt with the issue of values, teaching-learning methods and their relationship with personality patterns and psychological disorders. However, only few studies dealt with the problems of acquiring values resulting from globalization effects within the Arab communities. This is what we will tackle through this section in which a set of works are mentioned.

Some of them are related to values and their importance, and others related to globalization effects on educational values and curricula.

A. The studies about values and their importance :

-The study carried out by Said Ali El Hassania (2007) about: "The role of social values in crime prevention", which aims to identify the role of social values in crime prevention and the differences between different values including: honesty, respecting the neighbor, respecting the others' rights, the right to work, national loyalty, respecting public property on a sample of (400) respondents of students from Imam University, in addition to (400) of perpetrators of crimes (Al-Ha'ir prison inmates). The study results have shown that students' attitudes towards values differ from those of the inmates, as students adhere to values, while the inmates' adherence is simple. The students' attitudes towards the values of honesty, respect for the rights of the neighbor, love of work, loyalty and respect for public property have been higher than those of the inmates.

-The study carried out by Moumen Bekkouche (2013) about: "The values in relation to psychological and social compatibility for the students of Oued Souf university", which aims to identify the relationship of social values with psychological, health and family compatibility. The study sample consists of (205) students. It concluded that there is a positive correlation between social values and psychosocial compatibility.

- The study of Leslie Goldring (2002) aims to collect the impact of school culture and its role in making change. The study shows that school culture has a major role in defining values, ideas and trends. The new school culture is characterized by a vision that draws a future image of the school and the teaching-learning process. The study also shows the objectives and visions of the values that the school seeks to achieve in the future and the need to work on school renewal so that it is flexible to deal with variables that provide individuals with various learning opportunities. Thus, keeping pace with the school, which is considered as the basis of teaching-learning process for the twenty-first century requirements.

B. The studies about globalization impact on values :

- Badr Al-Atibi and others (2007) about: "Cultural globalization and its impact on the identity of Saudi youth and their values and ways to preserve them" aims to identify the content of the trend towards globalization among university students, as well as to identify the relationship between the components of identity and the values' system among Saudi youth. The authors have followed the descriptive approach and correlational studies (comparative study). The study sample consists of (2400 students). The study has attained the following results: enrollment in a particular university leads to a difference in global trends. The students majored in sciences, including engineering and

computing, are more than those majored in legal sciences in the spread of global trends. The study concluded with the fact that the global trend is not affected by gender differences, although they appear in identity and values.

- Emad Abdullah Al-Sarifayn's study (2010) about: "Cultural globalization from an Islamic educational perspective", which aims to clarify globalization positive and negative effects and the ways to reduce its negative effects. In the Islamic identity of the nation, the absence of the concept of monotheism, the infiltration of polytheism, the globalization of the family and the distortion of Arabic, the emergence of the need for a single Islamic reference for the nation and the practice of effective dialogue between members of the nation as well as the recognition of mistakes and the practice of self-criticism.

- The study of Hassan Essaad Habayeb (2008) about: "The degree of awareness of educational supervisors in the directorates of education of the impact of globalization on teaching-learning process". The study aims to determine the degree of awareness of education supervisors about the impact of globalization on the educational process and to reveal the impact of some independent variables (gender, educational qualification, supervisory specialization and experience). The study sample includes (208) male and female supervisors. The study has found that the degree of supervisors' awareness of the impact of globalization on the educational process is significant. The results have indicated that there're no statistically significant differences in the degree of supervisors' awareness of the impact of globalization on the educational process due to the variables of gender, experience, specialization, qualification or the place of residence.

- The study carried out by Messaadia and Abdulla El-Sherif (2010) about: "The globalization as a contemporary educational vision", which aims at showing the positive and negative effects of cultural globalization. To achieve these objectives, the researchers have used the descriptive, analytical and deductive approach. They've concluded that cultural globalization negatively affects the Islamic identity of the nation through the globalization of the family and the distortion of Arabic language, which has positively been affected by the emergence of the need to find a single Islamic reference for the nation and to practice effective dialogue.

C. The studies about Values within Curricula :

- The study carried out by Attiya bin Hamid bin Diyab Al-Maliky (2009) about: "Teaching national education in developing citizenship values for primary school pupils". It aims to identify the role of national education in developing citizenship values for primary school pupils and the availability of those values in these courses. The researcher has used the descriptive approach, and has designed a questionnaire, which has been distributed on (85) teachers teaching the national education subject.

The results have concluded that the national values are available in the national education curriculum, and these decisions contribute positively to modify the behaviors of primary school pupils.

- Shetbi's study (2011) about: "An analytical and evaluative study of the physical and technological sciences curriculum in middle school education in the light of globalization concepts and requirements". This study attempts to present a vision about the role of the curriculum of physical and technological sciences in facing the challenges of globalization through analyzing the content of these results and trying to reach how this curriculum should be in the light of the new concepts. The study has concluded that the curriculum of physical and technological sciences, in the middle school stage in Algeria, is unable to face the global tide with its concepts. There are some standards achieved in the curriculum of physical and technological sciences to a high degree, such as developing team spirit among students, training and encouraging them to learn.

- Sumayah Selmane Uthman Al-Ajri (2012) about: "An analytical study of the values included in the books of Islamic, social and human rights education for the fourth grade in Palestine". The study aims to determine the values included within Islamic and social education books and their suitability. The analytical method has been used through a method of analyzing the content of Islamic and social education books. The results have shown that religious values rank first, followed by moral values, then social values, followed by aesthetic values, then political and national values, and finally scientific values.

So, it's clear that all the mentioned studies along with this one share the objective of revealing globalization effects, in general, and its effects on educational curricula and values, in particular. As a result of the imbalance in the value system, many problems appear among students from which the idea of conducting the current study has come.

5. Values' Consistency:

5.1. Values :

5.1.1. The Concept of Values :

Linguistic definitions have referred to different meanings of values such as price, value, constancy, moderation and others. Al-Shahat defines them as follows: "A judgment issued by a person on something guided by a set of principles and standards accepted by the Sharia, specifying what desirable and undesirable behaviour is". (Al-Shahat, DT, p.20) He defines the individual's behavior, which is derived from the social system. Various terms have been used to denote values such as : a set of morals, standards of behavior, standards, judgments and beliefs. (Jab Allah, 2019, p.20)

Through our research, we will focus on values in Islam :

“Values in Islam are psychological, cognitive, mental, emotional and performance components that direct and motivate behavior, but they’re divine in source, and aim to please the Almighty Allah”. (Farhat, 1987, p.99)

“A set of ideals, goals, beliefs, legislations, means, controls and standards for the individual and the group behaviour. Its source is the Almighty Allah. These values identify and guide man’s relationships, in general and in detail, with Allah, men and the universe. These values include purposes and means”. (Alqaisi, 1995, p.22-23)

Therefore, the Islamic culture looks at values from a completely different angle, as it decides that values are linked to the Islamic faith and Sharia, and the latter has a specific system in Quran and Sunnah. Thus, the Islamic values are all good and effective, and they fight all the inappropriate deeds.

5.1.2. The Islamic values’ Characteristics:

- The Islamic values are firm and unchangeable.
- Ethics, laws and beliefs are from Allah, so they are absolute.
- The basic values are fixed. As for customs, traditions and behaviours, they are changeable. As for what is related to the idea, the method of thought and treatments, they’re constant.
- The methods of values in Islam are: monotheism, piety, justice and human dignity through a combination of religion and the world. (Abed, 2008, p.327-328)

5.1.3. The Importance of Values:

despite the multiplicity of philosophies and perceptions of the value issue, its position on the issue of values and their necessity in human behavior is the same and does not change, so everyone agrees on their necessity in shaping the human behavior and constructing his personality.

The importance of values for individuals: Values have importance, with which a person becomes a human being, and without them he becomes an animal being controlled by whims and desires. Values determine the paths of individuals and his behavior in life. Human behavior stems from values that in turn arise from perception, belief and thought. Accordingly, values derive their importance from their role as regulators of human behavior in what should be done and what should be undone. (Dib, 2007, p.11).

Values in general are a protection for the individual from deviation and being drawn into the desires and instincts of the soul, so the value system controls the instincts and desires, and works to control and regulate them, so that they are a servant of the person and not a master over him. Thus, they protect the person from psychological, physical and social deviation.

Values also provide a person with active energies in life and keep him away from negativity, in the sense that life and its usefulness lie in success, achievement and knowledge, and virtuous values, which are the way to reach a meaningful life, as values determine the goals and starting points of life. (El-Maaita, 2007, p.183).

It is what makes a person feel success and progress, and enhances self-confidence, self-esteem and respect for him. The values of virtue, for example, enhance the active energies of a person, and enable him to interact positively with different life situations, and when his goals and convictions are clear, they lead others through his normal behavior to trust him. (Al-Jallad, 2005, p.44).

It is also the values that determine the status and value of the individual in the community in which he lives, and it is the frame of reference that governs and regulates human behavior, in addition to being the primary source of feelings, emotions, ideas, aspirations and safety, besides words and actions, as they are the true component of his distinguished personality from other people. (2007, p.11).

The importance of values for society: values maintain the survival and continuity of the society, and human history has proven that the strength and weakness of communities is not only determined by material criteria, but rather that their survival, existence and continuity depend on what they possess of value and moral criteria, and this is confirmed by the Holy Qur'an in the Almighty's saying: "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds" "Al-Araf 96". (Al-Jallad, 2005, pp.44-45).

These verses come as a comment on the purpose of peoples and societies that rejected the standards of virtuous values. Therefore, we conclude that values preserve society's identity, distinguish it from other societies, and protect its social structure. They also preserve its cohesion and strength, define its goals, ideals, and firm principles, as well as ensure the regularity of the lives of individuals and groups in peace and security. Values represent the bosom that preserves the safety of communities from corrupt behaviors, especially after the human community today has transformed into a small village, where there are no barriers that prevent the mixing of cultures and their overlapping with their positive and negative elements. Here, the importance of constructing proper values for individuals emerges, as they are able to distinguish between good and bad, beneficial and harmful, according to the standards of the culture in which they believe.

5.2. Consistency of Values :

5.2.1. Defining the value system :

The value system can be defined as follows:

The system of values is a set of central values that are interrelated and support the behavior of individuals and groups in different societies. (Abou Alala, 2004, p.45)

5.2.2. Characteristics of the Value System:

-A value system is a set of overlapping values that are related to each other.

- Each society is distinguished by the presence of a system of values that governs it, and there are many value systems within the same community.

- The value system is considered as one of the most important determinants and controls for individual and societal behavior, and it is also considered one of the important factors in justifying the behavior of individuals and groups.

- The value system is characterized by a high degree of relative stability and also a degree of continuity and survival throughout generations.

- Ancient values and contemporary values merge within the value system.

- Values are arranged at different levels within the value system according to their priorities and importance, so that they seem to be arranged in a ladder, and at the top of this ladder are the most dominant, sacred, most urgent, and important values for the individual and groups, and these values are widespread and have a high social status. The values within this level are called (mandatory values). Examples of these are the father's responsibility towards his family and the regulation of the relationship between genders. The mandatory values are followed by another type of values that community encourages and calls for emulation, and rewards those who succeed in them, but without the obligation of laws and social norms such as success at work, and they are called preferential values. As for the third level, it is the set of ideal values, which are impossible to fully achieve, but they influence the direction of behavior, such as reciprocating abuse with charity. (DiaEddine Zaher, 1984, p.25)

- The value system is characterized by flexibility, as it is shaped according to the individual's reality, capabilities, and characteristics. This system is often disintegrated and re-arranged in the light of new social and intellectual changes and transformations. What happens to the value system of the individual happens to the social value system, given that community is an extension of the individual person. (Doudar, 2006, pp.237-238)

5.2.3. The importance of the value system:

The value system importance is represented in linking the parts of culture to each other so that they appear consistent, and it also works to give this system a mental basis that settles in the minds of the community members who belong to this or that culture.

Values provide members of the community with a sense of life and a purpose that unifies them for survival, and the system of values makes individuals think of their actions as attempts to reach goals that are purposes in themselves rather than looking at them as attempts to satisfy desires and motives.

6. The Role of Curricula in Rooting Values:

The curriculum plays an important role in shaping the features of the individual's traits, based on the principal educational goals set by UNESCO organization, which is to enable individuals to know, to learn to live with others.

The curriculum represents the general framework of the educational process, as it is the tool from which education derives its strength and relies on it in achieving its goals.

Al-Ammarin (2011) indicates that the curriculum is an integrated system with all its functional elements, and it constitutes an official document in which the content of the educational material is specified, and the system and volume of knowledge, skills, and experience that must be acquired for students during an academic year or a full stage. (Al-Ammarin, 2011, p.384).

The curriculum, according to Abu Aqlah (2014), is a teaching plan that takes on a formal character, and is concerned with specific objectives, contents, and a method formulated to lead to the growth of pupils and students. This official plan also contains experiences and developmental activities of a formal nature. (Abu Aqlah, 2014, p.163).

As for the modern concept of the curriculum, it is a set of educational experiences that the school offers to students inside and outside the classroom to achieve comprehensive and integrated growth in building human beings, according to specific educational goals and a scientific plan drawn physically, mentally, psychologically, socially and religiously. (Bouhmam, 2008, p.28).

The curriculum includes many lessons and activities, which are concerned with transmitting values to the students, and this is issued in different ways and methods, and thus the moral responsibility falls on the curriculum, as it is the main mean to achieve the ethical goal of education, which is to provide learners with values and principles, and provide the opportunity to apply them, to distinguish between authentic morals and false morals, which creates in the educated class the concept of virtue as a moral force embodied in the mind. (Mazghani, 2015, p.96).

Along with teachers and family, school curriculum plays a special role in developing behavioral values, shaping the identity of individuals in the community and the concepts it carries such as: the concept of social responsibility, public ownership, participation in decision-making, cooperation, the concept of right, duty, equality, fraternity, dialogue, justice and constructive criticism. Freedom of opinion and expression, respect for other opinions, all of which are important values for forming a strong individual identity. (Jab Allah, 2019, p.108)

7. Globalization:

7.1. Definition of globalization:

There are different definitions of globalization referred to by Ismail Sabri Abdullah in his research on "constellation" in 1995 by including definitions of globalization within the following classifications:

- Defining globalization as a historical era.
- Defining globalization as a set of economic phenomena.
- Defining the phenomenon of globalization as the dominance of American values.
- Defining the phenomenon of globalization as a technological and social revolution.

He asserted that each of these definitions reflects an aspect of the complex phenomenon of globalization. (Hassan, 2007, p.120) We will choose the most common definitions of globalization represented in cultural, social and educational globalization.

The definition of Al-Hashemi: the growing trend in which the world becomes relatively a social sphere without borders, where social relations acquire a kind of non-separation or distance, where life takes place in the world as one place, where people interact and influence each other, and the world becomes more connected and organized on the basis of the unity of the planet. (Alhashimi, 2003, p.180).

Dr. Ali Gomaa defines it as follows: "The spread of postmodern practice thought, in which an extremist image calls for the demise of the state, family, religion, culture and language, as restrictions on thought and action together, and thus man reaches absolute relativism that equals Sophistry in ancient philosophies and anarchism in modern philosophies, and what follows from it is considered a loss of the heritage of humanity, and a destruction of the form of religions." (Abd Errahman, 2002, p.133).

If it is difficult to put an exact definition of globalization, then in the light of what we have written in this regard, we can say that we are close to formulating a comprehensive definition, if we take into consideration three processes that reveal its essence. The first process is related to the spread of information, so that it becomes common to all people, and the second process is related to

dissolving borders between countries, and the third process is to increase the rates of similarity between groups, communities, and institutions. All these processes may lead to negative results for some communities, and positive results for others. (Hassan, 2007, p.20)

7.2. Globalization's social and moral implications:

the most dangerous thing that Arab communities are exposed to as a result of what the cultural repercussions of globalization do in the serious and continuous attempts to strike the Arab individual in his identity, is to distance him from his roots that stir religious emotions in him, given that such roots will represent obstacles against the countries that are the makers of globalization, especially after they realized that military control was no longer of use under knowledge and scientific progress, so they resorted to thought and culture, and the basic ingredients for building education in order to gain access through it to the orientations, ideas and beliefs of the people of Arab societies. (Salah, 2008, p.242).

In this context, Pierre-Jean Benghozi points out that the attempt to eliminate cultural diversity is one of the most prominent challenges of the era of globalization, given that culture promotes the defense of national, religious and historical identity and nationalities, and that the intensification of exchange relations on an international scale contributes greatly to the gradual erasure of privacy, culture, and leads to the appropriation of cultural production. (Benghozi, 2003, p.01).

Countries seek to preserve this heritage by limiting the national culture within the regional borders, and this is done by building many charters and customs to ensure the sustainability of this heritage.

Thus, globalization is one of the challenges that stand in the way of building traditional communities, because it destroys human capabilities, and makes man subject to consumer culture, and this is what constitutes for him the values of dependence, reliance, and aspiration to acquire productive goods. (Hijazi, 2011, p.30).

Globalization effects on the cultural and ethical sides can be summarized as follows:

- It focuses on human freedom, which reaches the extent to which it is liberated from all the restrictions of morals, religion, and customs, and brings it to the stage of nihilism, and captive to its lusts.
- Consecrating the selfish tendency of the individual, deepening the concept of personal freedom in social relations, and in the relationship between men and women, which leads to the spread of pornography and moral decomposition, and the strengthening of homosexuality.

The culture of globalization is a purely materialistic culture, in which there is no room for spirituality, noble emotions, and human feelings, which are based on the values of sympathy, integration, and concern for the rights of others, and support sinful sexual relations between men and women. As a result:

- It condemns the early marriage document because it leads to an increase in the number of births.
- It does not condemn an abortion even if there is no risk on the mother's health.
- It uses the term "two spouses" rather than "couple", because this term does not require the existence of a legal document.
- Equality between men and women, and eliminating the natural differences between them. (Errouachda, 2007, p.96-99)
- Destroying the national and cultural identities of peoples in favor of the Western cultural identity.
- Deepening the contradiction between human groups.
- Penetrating nationalities and demolishing some countries and entities. (Rouachda, 2007, p.107)
- Destroying all religious, intellectual and moral constants in order to reach building a marginal human being who dissolves in materialism.
- The abolition of the cultural and social fabric of peoples in favor of Western civilization. (Ahmed, 1996, p.173).
- The prevalence of consumer culture, which was used as an effective tool in unleashing consumption cravings to the maximum extent to create consumer communities.
- The alienation of man and the isolation of his issues and concerns, the introduction of weakness in him, and the questioning of his religious convictions and his cultural identity.
- Spreading the so-called sex literature and the culture of violence, which has led to the spread of moral decay, and this is contributed by modern communication networks, satellite channels, advertising programs and advertisements for Western goods accompanied by sexual culture. (Ahmed, 1996, p.173)

8. The impact of globalization on values within school curriculum :

8.1. Globalization of educational curriculum:

In recent years, many questions have been raised about the content of our academic curricula. They've witnessed several transformations, whether with regard to the number of books, or the intensity of programs or materials, and even the nature of facts and information, and most importantly the values contained in the latter, and these questions concluded with the necessity of modification and reformation. In these curricula, perhaps learning about the experiences of other countries and getting to know them is something that is required regarding the development of our

educational reality. We have the mechanisms and human energies that can carry out the task of experimentation with high efficiency. (Hassen, 2007, p.144).

At that time, the use of foreign experts is a matter of suspicion, and it can be said that the educational reliance is a great help in our cultural penetration, and enabling the other to spread his culture, language, literature and history, and put forward his future projects at the expense of the national culture, and consciously attract some human elements that help our culture at home or unconsciously. The positive impact of globalization on educational curricula can be identified as follows:

- Introducing information technology in educational curriculum in a comprehensive manner, and raising generations to use it to access information sources and keeping up with the updates.
- Reconsidering the design of curriculum with its humanitarian and global dimensions.
- Developing the human personality in its perceptual, skillful and emotional dimensions so that it becomes capable of cultural openness, absorbing developments, and adapting to the realities of globalization.
- Evaluating educational curricula and teaching methods in institutions in a way that is compatible with the new educational events and the requirements of the spirit of the times, and the acquisition of knowledge and the participation of others. (Alkhoulida, 2007, pp.287-288).

Hassan (2007) notes as negative results of foreign interference in constructing curricula as follows:

- The Arabic language has descended in schools, and the language of the street has increased in the classroom.
- The increase of cheating ways among students to solve the problems of poor teaching.
- The increase of extra lessons, which turned into the business taking the commercial formula education. (Hassan, 2007, p.144)
- Marginalizing Islamic education and renaming it religious culture.
- The decline of interest in belonging to nationalism (such as Palestinian nationalism).
- Creating the so-called social studies of the world, instead of focusing on studying the history of the country and the nation.

8.2. The globalization of values:

The value system of globalization imposes a dialectical relationship with the value systems of developing and developed countries alike, and within the framework of this relationship. This system tries to drop its value system on the value systems of communities as they are considered

central values representing the Western model, and therefore they are considered universal values that represent the common denominator of the historical inheritance for humanity.

The value system of globalization also poses challenges that place communities between specific cultural choices, and their economic, political and strategic interests. All of this creates a kind of conflict within communities represented by three dimensions.

8.3. Globalization of values in the educational curricula:

The universal values are now being introduced into Arab educational curricula, in addition to European and American governmental and non-governmental organizations play a major role in this regard. The most important international organizations that play a major role in instilling universal values within the Arab educational curricula and systems are UNICEF and UNESCO.

8.3.1. International Organizations :

8.3.1.1. UNICEF : The efforts of this organization are summarized in integrating universal values into the educational curricula through two projects:

The first one is the global Education : the essence of this approach, which appeared in 1990s is education and learning that revolves around educational issues, and makes the learner able to:

- Express positive feelings towards others and accept them. (Porter, 2000, p.450)
- Spreading the values of justice, human rights, peace, human equality and interdependence, good neighborliness and preserving the environment. (Nassar, 2005, p.201)

The second one is education for development: learning is linked to development in all its economic and social forms, and this concept is consistent in terms of its objectives and content with the previous concept - holistic education. New bridges of understanding in a way that leads to defining areas of joint action, to impart to civil community the values in which UNICEF believes. (Nassar, 2005, p.205)

8.3.1.2. UNESCO : By virtue of its constitution and motto, UNESCO is trying to consolidate a culture of peace. The concept of "education for international understanding" that appeared in UNESCO since the first session of its General Conference (London, 1942) has witnessed developments and modifications over the years, the most recent of which in preparation for the 44th session of the International Conference on Education held in Geneva in 1994, many countries expressed that their educational systems include the following subjects in the educational curricula:

- Working through education to promote values related to culture, peace, human rights and democracy.
- Education for democracy and citizenship.
- Education for tolerance and non-violence, as well as skills for conflict resolution.

- Intercultural and multicultural education, including the culture of minorities and the culture of indigenous people.
- Education for the improvement of the environment in the context of the continued survival of the world and global ethics based on the existence of close relations between the environment and peace.
- Education for sustainable development, with particular attention to the problem of narrowing the gap between rich and poor countries.

8.3.2. The mechanisms for integrating values into the Arab educational curricula :

Education Is one of the Most important and one of the main entry points for passing the globalization project, by adopting a system of so-called universal values, and instilling them in the minds and consciences of the younger generation. This is manifested through several mechanisms:

- Marginalization of the Palestinian's issue in Arab educational curricula.
- Marginalization of the concepts of Arabism and Arab unity.
- Consecration of national and tribal tendencies.
- Improving the image of the West and the countries that dominate the world economically and politically. (Nassar, 2005, p.198)

9. The problems of learning and teaching values in the light of globalization:

The processes of teaching values in the light of globalization face various difficulties. Their sources differ and their features multiply. Among these problems are those related to the general cultural framework, including those related to the curricula, and the teaching process, which are represented in the following problems:

9.1. The problem of values conflict:

Values go through a process of conflict between traditional values, modern values, modernity values, postmodern values, and the problem of values conflict constitutes a major problem in learning values, choosing them and representing them. Poor education and the value conflict have intensified with the emergence of the characteristic of the spread of the features of the technological and informational revolution, the entry of man into the era of globalization and the emergence of materialistic philosophies with their goals that made a human pursue material with all his energies and capabilities at the expense of human values. (Aldjallad, 2005, p.99-100)

The features of the value conflict appear in anxiety and inability to distinguish and choose between right and wrong, and the weak ability to agree and adapt. An example of this is the conflict between the values of sacrifice, altruism, and the values of self-love and interest...

9.2. The problem of values discrepancy:

It is another value problem resulting from the value conflict, and what is meant by value discrepancy is what emerges from the contradiction between what a person believes and what he produces in terms of behavior. Many psychological problems such as anxiety, confusion and lack of self-esteem. (Aldjallad, 2005, p.100) It also affects social interaction, causing people to lose confidence in each other, which leads to the disintegration of family and social relations that impede the development of communities.

9.3. The problem of values disorder:

When the effects of the problems of conflict and value contradiction moved from the individual level to the general social level, a clear imbalance occurred in the system of values and value systems prevailing in Arab communities. Authenticity, conservatism, the values of modernity and modernity, and contradictions between them, in addition to the accompanying cultural, civilizational, and ideological invasion of the Arab nation and its religious, cultural, and social legacies, this is what made the Arab nation lose its cohesion, interdependence, and interaction, because the groups that they are homogenous in their value system and interact more than groups that are homogeneous in their value system. (Aqel, 2001, p.79)

9.4. Other problems:

This problem is represented in the lack of clarity in the conceptual vision of the future system of values that Arab education aspires to promote among students at their different educational levels, and in developing plans and strategies that guarantee a solution to the value problem based on the conflict between originality, modernity, and post-modernity. The adoption of a value system that guarantees the positive interaction of the Arab person with modern values and the values of globalization, so that he is a productive, creative and independent person.

In this regard, it is noticeable that the value issue is absent from development projects and plans, as the plans focus on the material and technological aspects, while neglecting the most important elements of development represented in the development of human values, without which there is no point in providing computer laboratories, for example, for a teacher who does not believe in seriousness and sincerity in work. For a student, the value of knowledge and the love of knowledge is not represented. (Aldjallad, 2005, p.101)

There are other problems, the most important of them, besides the poor preparation of teachers, and the low level of their writing and educational skills that do not qualify them to teach values with high efficiency.

Weak curricula interest in value issues, as most of the values included in textbooks come implicitly. As the educational curriculum contain contents that are compatible with the global trends of education imposed by globalization under the pressures of international institutions by imposing standards during their formulation, which may be one of the reasons for the deterioration of the value system among learners compared to the reality that we observe, through the emergence of problems and behaviors of our children.

10. Some suggested solutions to the problems of values acquisition :

10.1. At the Arab level:

Strengthening the pattern of Arab values and development of Arab curricula for values through mechanisms for joint Arab action, which are entrenched in the conscience of Arab children and youth from the Atlantic ocean to the Gulf, with the return of the “Arab Organization for Education, Culture and Science” to work in the field of unifying curriculum among Arab countries, and creating the “Arab citizen” model”, by formulating a system of Arab educational values, in which Arab priorities, constants, and national postulates that cannot be waived are taken into account.

The development of an Arab explanation of values in opposition to the “global” explanation, attempting to reconcile the two interpretations, and reaching a conciliatory formula for the contents of values by interpreting peace, tolerance and good neighborliness in a way that reflects the interests of major countries, affirming values related to the historical interdependence between peoples of the region, and deepening dialogue and geographical belonging at the expense of values pertaining to cultural affiliation, and the values of national, tribal, customary, and religious affiliation remaining strong. (Nassar, 2005, p.210)

10.2. At the national level:

At this level, it is important to focus on preparing teachers to qualify them to deal with values in their theoretical framework in terms of defining values, their characteristics, and their educational importance, and providing them with the skills and competencies of teaching values, knowing the levels of their goals, and being able to identify, formulate and plan for their education, and the use of teaching strategies and tools for their implementation, and evaluate it through integrated educational curriculum.

- Providing diverse of experiences for the development of national values among young people, and providing them with opportunities to learn about them, be aware of them, adopt them as behavior, and then reinforce them.
- Paying attention to providing a good example represented in the role model teacher, who is of a sufficient degree to develop values.

- Ensuring the establishment of internal relationships in the school based on positive values, in addition to the relations between the school itself and other social institutions, such as training centers and mosques, with the aim of promoting these values.
- Paying attention to the school social atmosphere, as it must be based on consultation, dialogue, exchange of opinion, and cooperation.
- Paying attention to the school library, provided that its contents of books are chosen very carefully in terms of form and content, taking into account their diversity and organization, as well as interest in sports and play places, theatrical and other activities.

Conclusion :

This study has indicated that the weakness of cultural immunity among us and in various Arab countries contributes to the influence of the West up to the details of educational units, subjects, and making them adapt to what globalization calls for. The problems of acquiring these new universal values, according to what they call for, by finding a model for a global system of values and obliterating national identity.

On the other hand, it was necessary to preserve our Arab and Islamic cultural identity, including the principles and constant directions it contains. This does not mean that we call for stagnation and closure, but rather that we do not blindly imitate the West. We are in the era of the media flow, satellite channels and the Internet, and it is everyone's task starting from the family to the school. Therefore, today's educational systems must take the initiative in sorting, selecting, clarifying and interpreting values, and have a critical stance on the knowledge and values that they pass on to emerging generations. To benefit from the experiences of advanced communities, we have to proceed from the beliefs and values of our communities, at which time reform begins with a comprehensive review of all school curriculum to purify them of any concepts contrary to the Islamic religion, patriotism, or Arab nationalism. To achieve this, we listed a set of recommendations as follows:

- The need to deepen the teaching staff's understanding of the phenomenon of globalization and the need to conduct more studies on awareness of this phenomenon and its impact on educational and training systems, especially on values that represent local and national identity.
- Curricula design committees should not overlook the values of faith and install them correctly within the curricula, as well as the values associated with the pillars of Islam, and not be satisfied with mentioning them superficially.

- Installing as much national values as possible in civil education and history textbooks, in order to ensure the final formation of a student, who has a sense of patriotism, and why not even in scientific subjects such as mathematics and science education.

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