Media and Globalization and their Impact on Arab Nationalism

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Abstract--- This research aims to shed light on the impact of media and globalization in Arab nationalism in light of the calls and repercussions that appear from time to time in the West and the United States of America and calls for and encourages Western nationalism. The research highlights the emergence of Arab nationalism and the challenges it faced and the role of media and globalization in its way. The researcher used the qualitative analytical descriptive approach to illustrate the impact of media and globalization in Arab nationalism. As he collected and analyzed the relevant material and used the historical approach in part of this research related to tracing the emergence of the Arab national movement. The results show that the idea of Arab nationalism dates back tens of centuries, although it took a deeper conceptual and theoretical dimension in the last century.

Keywords--- Media, Globalization, Arab Nationalism.

FIRST, THE GENERAL STUDY FRAMEWORK

I. INTRODUCTION

In the light of media and technological development witnessed by the people today and his/her openness. Sounds, attitudes, and conclusions related with claim or maintaining nationalism reach quickly to the whole planet, particularly these claims coming from Europe, United States of America. Its accessibility enhanced the development of media by all its means. These appeals increased in the light of the need to the voters for maintaining their nationalism or national identities. It is affected by various factors, such as the non-acceptance of both migrants and the refugees from various countries of the world to come towards Europe or United States of America. We have heard a lot about various slogans for Yemeni political parties in Europe and United States of America focus on rational and national identity. The European extremist Yemeni leaders in Italy have gathered in May of 2019 for close ranks in European elections (France24. 2019). The voters urged on election for their electoral programs that focus in rational identity.

Based on the above, media and globalization have affected Arab nationalism in two aspects:

The first aspect: the Western media which is a media space that fits with the desires of politicians and voters to preserve their nationalities.

As for the second aspect, it indicates that the Western media is a double-edged sword, as it fights any unitary approach of the Arab nation, in the interest of the Arab media, reflecting the reality of the Arab nation and its weakness.

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Therefore, this study came to shed light on several aspects:

Media and globalization, the emergence of the Arab national movement and the challenges it faced, and the impact of the media and globalization on Arab nationalism compared to Western nationalism.

Problem of the Study

The problem of the study focuses on identifying the impact of media and globalization on Arab nationalism as a unitary idea, and comparing this to the impact of media and globalization on Western nationalism.

Questions of the Study

The study will answer the following main question: What is the impact of media and globalization on Arab nationalism? In addition to the following sub-questions:

The first question: What are the stages of the emergence of the Arab national movement? What are the successes and failures faced?

The second question: What is the impact of the media and globalization on Arab nationalism in comparison with its impact on Western nationalism?

The Importance of the Study

The importance of the study came from the necessity of facing the global challenges and developments in light of the changes that demand the preservation of the national and national identity; while the Arab nation is busy with conflicts and disruption, In addition to the necessity to focus on the role of both the media and globalization in the unity of the nation.

Aims of the Study

The study aims to:

1. Finding the origins of the idea of Arab nationalism and the successes and failures it faced.
2. Clarifying the role of media and globalization on the Arab nation.
3. Comparing the influence of media and globalization on Arab nationalism with Western nationalism.

Methodology of the Study

This study has followed the descriptive analytical approach to describe this research as a theoretical study focusing on media and globalization and their impact on Arab nationalism, in addition it will be used the historical method to follow the origins of the national movement and the attempts that sought to unite an Arab nation with an immortal message.

The qualitative, descriptive, analytical approach is the scientific method that assumes the existence of social facts and phenomena through the views of individuals and groups participating in the research so its aim is to understand the topic of the study. Hence, qualitative research in this study as an interpretative research is not only descriptive, but extends to analysis and interpretation (Hussein, 1995).

In the second aspect, entitled "The Establishment of the Arab National Movement", the study will rely on the historical approach by investigation the most important ideological and politics of Arab nationalism practices in the history.

Elements of the Study

The study will be divided into five basic elements:

First: media and globalization.

Second: The emergence of the Arab national movement and the challenges it faced.

Third: The impact of media and globalization on Arab nationalism compared to Western nationalism.

Fourth: Previous studies.

Fifth: the results of the study.

The First Element: Media and Globalization

First: Media as a Concept

Media concept in language: It is reporting, that is, it conveyed the required thing, "(Ibn Manzur, 1968), and the media with its well-known meaning is reporting news and publishing accurate facts and information with the aim of persuasion.

The media (to inform) can only be between two parties, one of which informs the matter, whether it is news, definition or opinion, so the second party receives the matter, As for foreign languages, the dictionary (Petit Robert) has included the meanings of the term information in several meanings that include verbs and information, news and event, and it is noted that the word media in the Arabic language is accurate and specific, while its meanings in foreign languages are expanded to include other concepts far from The scientific significance of the word, especially in the era of globalization (Essani, 2008).

A group of researchers and professors listed several definitions of the media, as Edward Quinn defines it: it's a process of exploration and interaction with the surrounding environment for communication, which is a way to know what is going on around us, from publishing news, facts and opinions that are expressed directly or indirectly (Mekki, 2005).

Issam Al-Mousa believes that the media that symbolizes for mass communication is linguistically meaning knowledge of the matter. Which is me the knowledge (Al-Mousa, 2009). While some researchers have defined the media as: an ideological process with multi-purpose implications, but it aims in terms of outcome to one thing is to address the human being through modern and advanced media means (Ronald, 1973R), (Baran, 2002)and(Berlo1960).

As for Mai Al-Abdullah, she believes that the concept of media carries in its knowledge structure several levels of analysis:

- Media as a philosophy, as a craft and as a practice: and as science and specialization: (Abdullah, 2015).

"(Abdel Rahman, 2004) This stage has been called several labels, the most prominent of which are: "the stage of multimedia communication, the stage of interactive communication technology, and the hybrid media stage that depends on: electronic computers in its fifth generation that includes artificial intelligence systems, optical fibers, lasers and satellites" (Shaabani, 2015)

SECOND: GLOBALIZATION

Globalization is considered one of the most used titles and terms in our time. Despite the many things written about it, researchers have not agreed on one definition, and they have followed many approaches in the definition of globalization, some of them focused on one of its dimensions, while others tried to define it with definitions that are appropriate to its attitudes in terms of rejection or acceptance. Globalization is a modern term translated from the English word GLOBAL it was used first by McLuhan (Canadian researcher in communication science), it is often linked to the term VILLAGE. The concept of globalization revolves around global existence or cosmic spread, and is often used in politics and economics in the sense of global political influence and international economic institutions. There are many aspects of globalization, including political, economic, cultural and social (Al-Dulaimi, 2004).

The Second Element: the Emergence of the Arab National Movement and the Challenges it Faced

The Arabs have experienced in their history periods of division, weakness and external conquest, and passed periods of unity, strength and prosperity, and it is important to know the elements of unity and how to maintain them through this history, and the nature of relationships and constituents that attract them and work on their development or change in different circumstances to know the formation of the Arab nation in History till now Present (League, 2011).

First: Nationalism as a Concept

Nationalism is a Latin word referring to the word (NASCOR), which is one of the simplest meanings for "I am born" and from which the word nationalism is derived, Boyd Carlske believes that the term nationalism is a recent term, and that national sentiment, which means loyalty to the nation, did not become a popular movement in Europe until the eighteenth century, during the French Revolution, while Boyd says that Huxelie defined nationalism as: the nation in which it shared a common things, as for its origins, and common hatred for its neighbors (Scheffer, D.T.)

Nationalism is a system of shared values, traditions, shared history, national character, gender, race, and common spirit. Mister Keith mentioned that nationalism: it is the primacy of the heart over the mind where the first controls humanity since its origin, then isolates societies from one another which leads to competition in a society that gives people a social life full of peace and love (Zidan, 1967).

As for Azmi Bishara, the nationalist that : It is not about a relationship of blood or ethnicity. Rather, it is a group that uses the tools of language and modern means of communication that sought to become a sovereign nation. (Bishara Azmi Bshara.com)

Sami Khoury in his response to Sata' Al-Hosari in defining the meaning of nationalism, he claims that it is not independent from any other factor, whether social or class, but that nationalism is: the awareness of the nation itself and its specific unity in place and time, so nationalism is a characteristic of the nation (Khoury, 1956).

Arab Nationalism as a Concept

The term nationalism appeared in Arab political thought in the early twentieth century, especially after the Sharif Husayn revolt against the Turks. Before that, other terms were used to denote nationalism such as nationality and ethnicity, and these two words did not living up to the level of social unity for the peoples of the Ottoman Empire at that time"millat". After the Arabs separated from the Ottoman Empire, the separate regions became in need of other ties, so a group of researchers found that the National League was a substitute for the religious association for the unity of society and defined for its identity, and thus the concept of nationalism replaced the concept of religion (millat) (Farah, 1988).

The modern concept of Arab nationalism is: belief in the unity of the Arab people and that it shares language, culture, history, geography and interests and that all Arab countries are considered as one country with respect for the freedom of religion (Al-Khatib, 1994).

Abdullah Al-Rimawi believes that the Arab national movement, like any movement, deserves to be called a historical movement, and it must have its own ideology, philosophy, principles, and values (Al-Rimawi, 1994).

Abdullah Berri believes that Arab nationalism pass through a period of civilizational considerations, which is the geographic geological basis, racial expression, language, worship, and religion (Berri, previous reference).

Likewise, Muhammad Zaghloul Salam mentioned that the elements of Arab nationalism are: Arabism, history, civilization, language, culture, geographical homeland and common interests (Salam, 1961).

Second: The Emergence of the Idea of the Arab National Movement and the Challenges it Faced

The Phase of the Emergence of the idea of Arab Nationalism

The idea of Arab nationalism went through different stages according to the circumstances and events experienced by the Arab nation in its national history, and we will briefly review the stages of development in which the idea of Arab nationalism has been experiencing.

First: in the Pre-Islamic Period

The Arabs lived in the Arabian Peninsula, the Levant, Iraq and other countries before Islam in a tribal life, and competition and rivalry were common between these tribes in order to obtain pasture and water resources, but these tribes were forgetting their tribal hatred when they were attacked by an external danger and become one people.

Second: Early Years of Islam

Islam appeared in the Arabian Peninsula and spread to outside it. Islam was the main factor in the unity of Arab countries and their peoples. Arabs and Muslims shared the values of Islamic spiritual life and lived with other heavenly religions in love and harmony. Islam has given Arabs special importance, if they see that they carry an important message, and this requires their unity as one people.

THIRD: IN THE ERA OF THE OTTOMAN EMPIRE

Arab countries underwent Ottoman rule since the sixteenth century AD, so the Ottomans tried to isolate the Arabs from the currents of international politics, hence the Arabs suffered from the delay and stalemate in the history of that era, and the Ottoman Empire sought to cover the Arab countries with the Turkish character, this is known as the trick movement, so the Turanian movement arose and it was headed by the Committee of Union and Progress, So they started claim to leave Turkey, so this created the real feeling among Arabs of nationalism, hence, Arab nationalism began focusing its efforts and organizing itself in secret and public attempts to independence from the Ottoman Sultan. As soon as the First World War erupted, national independence from the Ottoman Empire became one of the most important goals of Arab nationalism (Zidan, previous reference).

FOURTH: THE PHASE OF THE FIRST WORLD WAR

The Arabs joined the allies against Turkey in order to obtain independence, but the greed and betrayal of European colonialism led to the division of the Arab countries into colonies between England and France at the end of the First World War. In this phase, Arab nationalism fight to obtain national independence in each Arab country separately, in addition to the national revolutions in various parts of the Arab world at this stage. Before the beginning of the First World War it was characterized by a great intellectual and political activity, in which youth, students, young officers and journalists participated. It was directed against the policy of the Turks in particular, and was accompanied by the emergence of secret and active national societies such as the (AL-Fatat) Association.

FIFTH: THE PHASE BETWEEN THE FIRST AND SECOND WORLD WAR

In this phase the claims of nationalism appeared clearly, and the strength of national movements in the Arab countries increased since the end of the Second World War, and many Arab countries were able to obtain their national independence, except in Palestine when colonialism succeeded in establishing a state for Israel according to the Balfour Declaration. 1917, This phase was characterized by the development of the national movement and national ideology, as it focused first on the importance of the fight against European colonialism for the sake of achieving Arab independence, and secondly, affirming the national theory that began to be dominated by the emotional nature.

And the call to Arab nationalism was through two streams supporting each other, the first of which is political: it is reflected in the call of politicians to the common fight between Arab countries against colonialism. The second is ideology: which calls on Arabs to unity and to advancing. They charge their feelings against the colonists.. Among the most famous pioneers of this phase are Amin al-Rihani, Sati al-Hosari, Constantine Zureik and the Baathist thought.

But after the war of 1948 and the 1967 war between the Arabs and the Zionist enemy, the feeling of the necessity of Arab nationalism and Arab unity increased. The call for Arab nationalism came in the era of the late Egyptian President Gamal Abdel Nasser. A principle of Arab nationalism, which is a principle of liberation from colonialism in its various forms, has developed and this principle has met with the principle of the overall Arab unity (Al-Aweimer, 2009).

SIXTH: POST-JUNE 5TH SETBACK

This is a new and important phase in the development of the Arab nationalist ideology. The setback was preceded by the secession of Syria and Egypt after they formed the United Arab Republic. Thus, the separation and the setback caused a strong shock to Arab nationalism and Arab thought, as a strong desire to continue in the Arab national claims emerged after reviewing many of its mistakes, however, the absence of Egyptian President Abdel Nasser in 1970 changed the national claims although there are many calls in the last decades of the last century that demanded the development of a new Arab nationalist ideology, the most prominent of which was called Muhammad Abed Al-Jabri, Hassan Hanafi and Abdullah Al-Arwi, but the bad Arab reality at this stage prevented any dream of Arab unity from being realized.The common denominators must be mentioned in the idea of Arab nationalism, which is the unity of language, culture, religion, history, civilization, homeland and common interests (Al-Jabri, 1998). Thus the study outlined the stages of the emergence of Arab nationalism from the pre-Islamic period until now.

The Islamic scholar Abdullah Azzam claims that the real reasons behind the Arab nationalist call were the West's attempt to exclude Islam , Muhammad Ali Pasha and Ibrahim Pasha sought to form an Arab nationalist empire and to get rid of the Ottoman Empire and try the Arab Christians to get rid of the Ottoman Empire because it applied tribute to them as well as greed for the leadership of the Arab nation. (Azzam, http://www.moslim.se/maktaba/kotob/melal-qawmiyah-azzam.htm)

Sata' Al-Hosary believes that the Islamic religion played an important role in the progress and expansion of Arab nationalism because it:

Sateh Al-Hosary believes that the Islamic religion played an important role in the progress and expansion of Arab nationalism because it:

First: It was the reason for the Arab conquests that spread the Arabic language and expanded the scope of Arab nationalism

Second: It became the reason for supporting and protecting the Arabic language, thus preserving Arab nationalism

But that does not mean that Arab nationalism remains related to the Islamic religion because it has contained non-Arab Islamic nations on the one hand and non-Muslim Arab groups on the other hand (Al-Hosari, 1980).

But we must mention that in the campaign of Napoleon Bonaparte to Egypt in (1798), attention started to turn to Arab nationalism through the religious reform movements that started with the Wahhabi movement (1744-1818), so the concept of (resurrecting Islam) and the resurrection of Arabism were complementary to the first pioneers of the Renaissance.

(Jamal Al-Din Al-Afghani) considers the Arabic language of Islam to be the first criterion and talks about asylum (the Arabization of Turkish) as a reaction to the policy of (converting Arabs into Turks) in order to unite the two nations. Nationalism will disappear under the banner of (the Qur'an). (Amara, 1987).

There are four streams that had a different opinion on Arab nationalism:

1. The religious stream, which was distinguished by emphasizing the religious truth and being essential in human life and the distinct role of Islam in the life and civilization of the Arabs and stresses originality and fights diabolical, psychological and spiritual isolation.

2. 2-The national stream, which clarifies the identity of the Arab community, the nation and its ideas, and focuses on the goal of Arab unity and the importance of the national world in the lives of peoples in their struggle for freedom and for the refinement of personality, progress and development.

3. The moderate stream, that does not find a difference in the original between Islam and Arab nationalism.

4. The social stream, that included Marxist, socialist and secular ,It was also distinguished by highlighting the danger of backwardness as a negative social and cultural phenomenon that impede the development of societies emerging from the colonial phase, as well as focusing on the importance of interaction with contemporary civilization.

The Third Aspect: The Impact of Media and Globalization on Arab Nationalism Compared to Western Nationalism

Arab Media in the Last Century and Arab Nationalism

Despite the lack of media in the middle of the last century, we remember that some Egyptian media, especially Voice of the Arabs, and during the era of President Gamal Abdel Nasser were able to perpetuate the concept of Arab nationalism through its extension in the fifties and sixties of the last century and became audible from the ocean to the Gulf, The absence of Arab televisions in this era is evident due to the weakness of its broadcast outside the borders of the country.

While there were a number of Arab newspapers that adopted the national side, such as Al-Baath newspaper, Sawt Al-Ommah, Sawt Al-Oroba, Al-Osboo', Al-Safeer, The Arab Jerusalem, Al-Ahram and Al-Akhbar. However, it is necessary to mention that Arab nationalism in the fifties and sixties and the emergence of electronic media did not constitute an Arab consensus, so the late Egyptian President Gamal Abdel Nasser and some parties in Baghdad and Damascus adopted the national side, while we find many Arab means that did not support this issue, but rather that There are those who are found to contradict his interests, whether due to his beliefs or due to Western influences and pressures.

The Digital Revolution in the Early Nineties

The beginning of the nineties of the last century in the Arab world marked the beginning of the transition from the age of electronic media to the age of digital media, as the channels that broadcast news spread to all the world, followed by several years after the emergence of websites simultaneously with the increased use of the Internet in the Arab world.

This coincided with the entry into Iraq of Kuwait in 1990, which resulted in a great turmoil between the peoples of the Arab countries and their leaders, and whose repercussions are still until now. So, expect for the Gulf crisis, the Arab digital media would have had a greater role in learning about Arab life, and the rapprochement between Arab peoples closer and increasing interaction between them through the Internet. There is no doubt that globalization has

a major role in separating the Arab nation; This was evident in the third Gulf War in 2003 and it was a war launched by the 34-nation coalition forces led by the United States of America against Iraq that ended with its occupation and the fall of the regime. In any case, the results after the war were disastrous at the level of the peoples of the region.

The western media plays a considerable role in misleading, deception, and bias for western interests. Since he has inclined to the stance of American administration under the leadership of George W. Bush by its claim that Iraq has weapons of mass destruction "media coverage for third Gulf War (war on Iraq 2003) has been characterized by working within the principle of citizenship, the impartiality for western interests and national security. As such, American mass media gave up the job of investigation, observation, questioning, the role of bulldog on the facts and the principle of objectivism, neutrality for The Pentagon " Qerat and Al-Melade (2016), there is another example that shows his lack of impartiality of western and their mass media from Gulf crisis between Qatar, United Arab Emirates, Saudi Arabia, and Bahrain. Sine the means of communications played an important role in increasing the crisis. Each one of them ditch with the parties according to their interests, but rather the crisis initiated when Qatar's new agency was breached leading to attribute unpreceded statements and criticisms for Gulf countries by Qatar's prince.

Social media emerged on a large scale from the beginnings of 2004, which is concerned with the use of Internet and mobile technologies to transform communications into an interactive dialogue, and it was defined by Andreas Kaplan and Michael Hanlin as: a set of Internet applications that are built on ideological and technological grounds that allow the creation and exchange of content that Created by users. (www.wikipedia.org, 2019)

It can be said that the Arab media faced many challenges with the emergence of social media in the era of globalization, as follows:

1. Modern communication technology has provided many means which is eliminating borders.
2. Arab governments lost the monopoly of television broadcasting
3. A group of alliances and mergers emerged between the owners of communications technology, electronics and media production and its alliance, which sought to find a place for it in the global market. In addition to this, the formation of new alliances between owners of material components and owners of media content software.
4. International news sources focus in the sense of media dependency of the third world countries still exist for the giant news entities that make the most of advanced communication technology and the globalization of global markets and this means that the current news situation is still dependent on focus and domination instead of pluralism and diversity. (Muhanna, 2002).
5. Globalization has led to an increase in poverty and hunger, especially in the poor countries of the South, which will lead to an increase in discontent over the rich countries of the North, which plunder the wealth of the poor Southerners.
6. The Western media glorified the Western self and stirred patriotic and nationalist feelings, focusing on the features of progress, modernity and democracy, and it turned into an instrument that the West uses in its

struggle with Islam to promote this conflict, and works to justify it and manipulate public opinion in order for the American people to be supportive of the war Against Islam (Saleh, 2011).

The Fourth Aspect: Previous Studies

1. Carat and Gregorian studies (2016) entitled Media and crises, the art of manipulation, misinformation and propaganda, the study sought to answer several questions related to how the media deal with different crises, and do media institutions face certain pressures when dealing with crises,and if there are ethics governing its work, or has it become a party to wars, crises, conflicts and revolutions, and has become a means of manipulation, misinformation and propaganda, 15 scientific papers were presented at the second conference of the Media Department of the Faculty of Arts at Qatar University in 2014

2. Salih's study, Solomon (2011), entitled Impartiality in the Western media, "An applied study on the image of Islam. The study aimed to study the Impartiality against Islam and Muslims in the Western media, the development of this phenomenon, and the relation between the phenomenon of Impartiality and the stereotype promoted by Western media against Islam and Muslims, as well as devising a strategy to counter the phenomenon of Western media bias against Islam and Muslims.

3. Study of the Dawr (2011) this study consist of seven chapters. The first chapter was entitled Arabs before Islam, the second is Islam and Arabic, the third is the Arab nation and identity, the fourth is Arabs in the era of organizations, the fifth is the Arab Islamic awareness, the sixth is the development of Arab awareness, and the seventh is the Arab movement.

4. Khalaf Bashir (2006) study titled "Globalization and the Developments of the Contemporary World", as the researcher focused on globalization and its impact on identity and nationalism, and finds that we have no choice between "the Western model and our traditional identity", as the Western model imposed itself, and asks is it possible to reconcile the two models while we live "A state of schizophrenia and falsehood with ourselves. We hate the other and belong to his civilization. We recognize our identity, but we seem to adhere to it outwardly." Nationalism is not only a belief but our sense of identity and belonging. "

5. Al-Otaibi, Badr (2005) study entitled "Cultural globalization and its impact on the identity and values of Saudi youth." The study found that globalization has negative effects because it poses a threat to the Arab and Islamic nation because it seeks to erase the national identity despite what is being circulated that globalization calls for "commitment to human values and respect for human rights.

6. Burhan Ghalioun study presented a study to the Economic and Social Commission for Western Asia entitled "The Impact of Globalization on the Social Status in the Arab Region". The study memtioned that it is necessary to develop democracy, renew the means of work, and provide support in various fields to support civil society, in addition to "developing cultural policies that help reassure and rebuild identity by consolidating Arab modernity."

II. RESULTS OF THE STUDY

1. The idea of Arab nationalism goes back to pre- Islamic period, but after the rise of Islam, the nationalism was transferred to another level.

2. The followers of the Islamic stream believe that the enemies of Islam wanted to weaken the loyalty of Muslims to each other through the national call.

3. It is clear that Arab nationalism is not understood in a scientific way so that it is far from religion and gives it a historical concept.

4. It seems that the principles of Islam and the principles of Arab nationalism are completely different, and there is a clear lack of trust between both the Islamic stream and the national stream.

5. There is no old or new concept of nationalism in Islam. Rather, it is one concept that absolutely rejects nationalism and considers Islam to be nationalism.

6. That the Arab calls for nationalism came as a reaction to the challenges   and dangers facing the nation, especially after the role of the Islamic   State in protecting the Arabs from the dangers that were threatening them.

7. Nationalism is a broad word whose meanings and goals differ according to each nation, and history did not mention a specific definition of nationalism, and that all nationalities that originated in the world had different origins than others.

8. Most of the pioneers of Arab nationalism are Arab Christians, and this is one of the strong reasons why contemporary Islamists do not accept the idea of Arab nationalism.

9. It is clear that the national movement did not succeed due to the fact that there are opponents to it from within the state and enemies from outside, and each of them has its own reasons, interests and principles.

10. The research believes that every nation or people has the right to have an independent, unified and united entity against any dangers threatening it, and that one of the goals of any nationality is to promote the freedom of the individual, his rights and security,

11. The Western media plays dual and unjust roles.

12. Globalization is one-sided and it is in the interest of the West.

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