Revue : IMAGO Interculturalité et Didactique
Volume 24 Numéro 02 / Année 2025, pp. 8-22
www.asjp.cerist.dz/en/PresentationRevue/543
ISSN: 1111-3936 - EISSN: 2661-7722

The Political Economic and Cultural Implications of Globalization on Maghreb Countries

D.BOUKLI HACENE Mahir[1], *TAIBI Anes*[2]
[1]*University of Tlemcen Abou Bakr Belkaid, Algeria*
mahir.bouklihacene@univ-tlemcen.dz
[2] *University of Oran 2, Mohamed Ben Ahmed, Algeria*
taibi.anes@univ-oran2.dz

Received: 16/07/2024, **Accepted:** *21*/12/2025, **Published:** *27*/12/2025

ABSTRACT:
In their struggle for dominance. Axis powers strive to produce global economic, social, and political models that transcend local core values. they employ either hard means or soft ones that have a cumulative impact on countries and peoples, reinforcing dependency as the security landscape becomes increasingly complex due to a development in communication technology, which has given rise to new, non-traditional, transcontinental threats that surpass the particularities of other nations. The Arab and Maghreb regions experienced attempts to erase their identity during colonial times and continue to be a weak link in the new international order, this new order has imposed new globalization tools, such as the International Monetary Fund, the World Bank, and international organizations with political agendas, Additionally, it has intervened in directing, deleting, and modifying educational programs, thereby threatening the cultural security of the Greater Maghreb. This article sheds light on the current state of cultural security in the Maghreb in the face of globalization and its impact on cultural, political, and economic aspects. It utilizes historical and descriptive methods to describe the phenomenon of globalization and its repercussions on Maghreb security, The research indicates that the division among Maghreb countries is detrimental to cultural security, and that unity, coordination, and increased communication can be significant factors in ensuring the security of the Maghreb countries collectively.

KEYWORDS: Globalization, Economic and Cultural Implications, Maghreb Countries, National Sovereignty, Political.

RÉSUMÉ: *Dans leur lutte pour la domination, les pays de l'axe cherchent à produire des modèles économiques, sociaux et politiques à dimension mondiale, dépassant ainsi les valeurs fondamentales locales, que ce soit par des moyens durs ou des moyens doux qui influencent de manière cumulative les États et les peuples, Cela vise à renforcer la dépendance, alors que la réalité sécuritaire devient plus complexe avec la révolution des technologies de communication, générant de nouvelles formes de menaces non traditionnelles transcendant les continents et outrepassant les spécificités des autres nations, La région arabe et maghrébine a subi une tentative d'effacement de son identité durant la colonisation et reste une entité fragile dans le nouvel ordre mondial, dominé par de nouvelles formes de contrôle telles que le FMI, la Banque mondiale et les organisations internationales à caractère*

IMAGO Interculturalité et Didactique
Volume 24 Issue 02/ December 2025

politique, En outre, l'intervention dans l'orientation, la modification et la suppression des programmes de formation menace la sécurité culturelle du Grand Maghreb, Cet article examine la réalité de la sécurité culturelle au Maghreb à l'ère de la mondialisation et de son impact sur les aspects culturels, politiques et économiques, en utilisant une approche historique et descriptive pour décrire le phénomène de la mondialisation et ses implications pour la sécurité composite du Maghreb, Selon les conclusions de cette étude, la fragmentation entre les États du Maghreb n'est pas favorable à la sécurité culturelle, et l'unité, la coordination et une communication dense pourraient constituer des facteurs importants pour la sécurité collective des États maghrébins.

MOTS-CLÉS : Implications Economiques et Culturelles, Mondialisation, Pays du Maghreb, Politiques, Souveraineté nationale.

الملخص: تحاول دول المحور إنتاج نماذج اقتصادية، اجتماعية، وسياسية ذات صبغة عالمية في صراعها حول الهيمنة ، حيث تتجاوز منظومة القيم الأساسية المحلية، إما عن طريق الوسائل الصلبة أو تلك الوسائل الناعمة التي تؤثر تأثيرا تراكميا على الدول والشعوب، لترسيخ التبعية بعدما أصبح الواقع الأمني أكثر تعقيدا في ظل الطفرة على مستوى تكنولوجيا الاتصال التي أفرزت أنماطا جديدة للتهديد الغير تقليدية والعابرة للقارات تتجاوز خصوصيات الدول الاخرى، اذ تعرضت المنطقة العربية والمغاربية لمحاولة محو للهوية إبان الاستعمار، ولاتزال كحلقة ضعيفة في النظام الدولي الجديد الذي فرض أذرعا جديدة للعولة على غرار صندوق النقد الدولي والبنك الدولي والمنظمات الدولية ذات الطابع السياسي، إضافة الى التدخل في توجيه وتعديل برامج التكوين بالتالي تهديد الأمن الثقافي للمغرب الكبير، يسلط المقال الضوء على واقع الأمن الثقافي للمغرب العربي في ظل انتشار العولمة وأثرها على الجوانب الثقافية، السياسية والاقتصادية من خلال الاستعانة بالمنهج التاريخي والوصفي لتوصيف ظاهرة العولمة وتداعياتها على مركب الأمن المغاربي، من خلال ما أفرزه البحث فإن هذا التفرق بين الدول المغاربية ليس في صالح الأمن الثقافي وإن الوحدة والتنسيق وكثافة الاتصال يمكن أن تشكل عاملا مهما لأمن الدول المغاربية مجتمعة.

الكلمات المفتاحية: العولمة، الأبعاد السياسية والاقتصادية والثقافية، دول المغرب العربي، السيادة الوطنية.

Introduction:

In today's world, globalization constitutes a vital aspect of economic and technological advancement that encompasses numerous countries and cultures worldwide. While globalization has offered multiple opportunities for international communication and cooperation, it has also deeply impacted traditional cultural and societal identities, especially in culturally diverse regions like the Maghreb which includes Algeria, Tunisia, Morocco, and Libya, faces unique challenges regarding cultural identity in the era of globalization, Historical experiences. including French colonization and its profound impact on Islamic identity, the Arabic language, and the collective Amazigh character, serve as a vital starting point for understanding current challenges, With the advancement of media and

communication technologies, globalization plays a crucial role in shaping cultures and societies, as global media promotes new ideas and ready-made cultural models that may contradict the traditional values of cooperation, brotherhood, and humanity prevalent in Maghrebi societies.

Therefore, the current challenge lies in finding a sustainable balance between harnessing the benefits of globalization and preserving the rich cultural heritage of the Maghreb region. This requires joint efforts to develop policies and strategies that respect the unique cultural elements of the Maghreb while enhancing its interaction with the global community, In this context, educational institutions, particularly universities, play a vital role in preparing future generations by offering precise scientific knowledge and developing competencies that respect and understand the cultural specificities of the Maghreb, Investment in education can contribute to strengthening cultural resilience and emphasizing local values, thereby building a sustainable and prosperous future for Maghrebi societies in the context of globalization.

Problematic: How does globalization impact the political economic, and cultural dimensions of Maghreb countries, and what are the potential consequences for national sovereignty and social cohesion within these nations?

Hypothesis: While globalization offers opportunities for economic development and technological advancement, it also leads to the erosion of cultural and political identity in Maghreb countries, posing threats to national sovereignty and social cohesion due to the adoption of Western cultural and economic models that conflict with local values and traditions.

The Concept of Globalization After the Events of September 11, 2001:

Some thinkers have approached the events of September 11 from a perspective different from the one that assumes the cause of the conflict is the clash of civilizations. with the United States and Islam at its center, the renewal in addressing and interpreting the events of September 11 lies in pushing the variable of globalization into the arena, These thinkers view the events as a violent counter-reaction rejecting U.S. foreign policy in the Middle East, which has attempted to impose a generalized cultural, political, and economic model that does not consider the particularities of these countries.

Globalization according to Ake is about growing cultural differentiation and functional integration in the world economy; it is growing interdependence across the globe; it is about the nation slate coming under pressure from the surge of transnational phenomena; it is about the emergence of a global mass culture driven by mass advertising and technical advances in mass communication, (Ake, 1995, p. 23) and the French thinker "Jean Baudrillard" sees that the globalization is the movement of capitalism produces counterforces, He states: The conflict is almost ontological between a unified global culture and all that still maintains some degree of distinction and non-penetrable particularity that resists assimilation into the global culture, Therefore, global fundamentalism is similar to religious fundamentalism,

(Baudrillard, 2002, p. 29) "Marc Wuerl" sees the events of September 11 as having opened Americans' eyes to the negative impacts of globalization and interdependence, The actors used advanced technology to carry out the violent act while simultaneouslyى carrying a jihadist ideology rejecting the United States, Globalization, thus, became a carrier of both negative and positive aspects, with nation-states suffering significant material, human, and moral losses, Weaker countries were marginalized and heavily exploited, making them subject to depletion on one hand and globalization, which overrides internal particularities by imposing global models, on the other, (Juergensment, 2003, p. 09) We should not overlook the evolving nature of threats, which has imposed cooperation, coordination, and integration—features that allow emergent countries to position themselves better in the negotiation process, especially after the dominance of major powers, (Davies, 2019, p. 23).

Globalization is considered a legacy of the Cold War, aiming to create global economic, social, and political models characterized by generality and transcending the particularities and features of individual states.

The Implications of Globalization on the Maghreb Security Complex According to Robert Alan Dahl: If weapons are the sinews of war, then money is the nerve of decision, Economic globalization tries to implement a global economic system that promotes the currency of the strongest, placing the arms of control in the hands of central organizations and banks that provide financial aid to countries in crises in exchange for numerous conditions and concessions.

Challenges of Economic Globalization in the Maghreb:

According to thinkers, the first signs of economic globalization emerged after World War II with the announcement of the Marshall Plan for American aid as part of a policy of containment, leading to the 1944 Bretton Woods Agreement, Consequently, the International Monetary Fund (IMF) and the World Bank were established, the most important arms of economic globalization in the world, The collapse of the Soviet Union gave a significant boost to the liberal model at the expense of the socialist economic model, leading to calls for economic liberalization, competitiveness, and reducing the state's protective role, (Davies E. O., 2020, p. 102).

Multinational corporations played an important role in weaving the threads of the globalized liberal economic system, following a global production policy driven by higher-level interests, relying on globalization of production, globalization of financial flows, and globalization of capital and marketing, (David held, 2007, p. 43).

However, despite their global reach, these corporations do not operate outside the framework of the state, as major countries use them through control of the parent company to serve their interests in various areas of influence or former colonies, A notable example is the penetration of developing countries' economies, stripping them of their distinct characteristics to dissolve into a globalized capitalist model through influencing consumer culture and directing tastes and behaviors according to a Western pattern or by currency flotation by

IMAGO Interculturalité et Didactique
Volume 24 Issue 02/ December 2025

central countries, Despite the efforts of peripheral countries to adapt to the requirements of the Western economic model through structural reforms (الحديثي، 2011، صفحة 513) and concessions at the expense of the local market's characteristics and the nature of their economies, they are still far from achieving even the lowest levels of development, They have not been able to build a regional integrative model that guarantees them advanced degrees of security and forms the economic cover amid the dominance of the Western capitalist model, This is the case for the Maghreb countries, which have long recognized the benefits of greater integration in the economy, However, the steps taken in this direction have not reached the level of seriousness and activation despite the free trade agreements in 1989 and the agreement of all five Maghreb countries to establish the Arab Maghreb Union (AMU) to enhance cooperation and integration among them, In this context, the countries negotiated the establishment of a Maghreb Free Trade Area for integration in all areas of economic activity, and an agreement was initialed by trade ministers in 2010, but it was not ratified, especially after Libya and Tunisia entered the tunnel of political transformations and waves of violence, Before that, there was the initiative of the Arab Free Trade Agreement between Morocco and Tunisia, leading to the signing of the Agadir Agreement in 2004 to establish a free trade area, (Kireyev, 2019, pp. 17-20).

While the previous initiatives were beneficial in enhancing the spirit of integration, in practice, they had a limited impact on regional trade, For instance, the Arab Maghreb Union set solid integration goals but was inactive for many years, Given these circumstances, the Maghreb countries, instead of relying on integration arrangements for Maghreb integration, rushed to establish relationships outside the regional axis with partners outside the region, Some of these agreements include provisions and conditions for inter-trade, especially with attempts to benefit from traditional trade links with Europe, For example, Algeria, Morocco, and Tunisia, among other countries, are part of the Euro-Mediterranean Partnership (an agreement to establish a partnership with the European Union aimed at removing barriers to trade and investment between the EU and Southern Mediterranean countries, and among Southern Mediterranean countries themselves), Mauritania also has a free trade agreement with the Economic Community of West African States, Morocco and Tunisia signed trade liberalization agreements with the European Free Trade Association and bilateral free trade agreements with Turkey, Morocco reached an agreement with the United States (Kireyev. 5-6, 2019), Instead of maintaining the regional environment and preventing its penetration, all the Maghreb countries have woven divergent economic visions based on narrow national interests.

The Political Globalization Risk on the Maghreb: the concepts of sacred and absolutely protected sovereignty are no longer viable due to the specificity of threats and the fluidity of borders resulting from immense technological advancements that have interconnected the world, facilitated direction and influence, and nullified regional and limited concepts.

IMAGO Interculturalité et Didactique
Volume 24 Issue 02/ December 2025

Globalization and the Principle of National Sovereignty:

Technological advancement through speed and acceleration has surpassed the traditional concept of borders (sacred sovereignty) by facilitating new communication techniques and ease of penetration, leading to border fragility (illusory borders) or so-called penetrated borders.

Since the dominant language is that of the prevailing power, it is logical for dominant states in the international system to propose models and frameworks with a global nature, transcending internal and regional particularities to serve their interests, These models may be economic (liberalism), political (democracy), or societal, The dominant power might impose these patterns that disregard the specificities and nature of societies and states through hard methods like military force and regime change, or via threats, conditionality, or rewards, which include financial, political, and even military support, This has led to what is termed the "end of the nation-state" by "Kenichi Ohmae", who places significant emphasis on the role new entities play in the new international system, excluding state-centric analysis due to phenomena above the state, including the role of multinational corporations in devising globally-oriented economic programs.

Kenichi Ohmae, in his book "The End of the Nation State," highlights the extent to which globalization affects limited national sovereignty by showcasing the substantial role international determinants play at the expense of internal determinants in shaping public policies and directing the external behavior of states, According to him, external determinants of political decision-making clearly surpass internal determinants in importance, meaning the state gradually transforms from a primary variable and key actor to a secondary variable and subordinate actor in international interactions.

Ohmae argues that globalization has diminished the state's role by transferring a significant portion of its functions and powers to supranational entities (institutions and supra-national organizations), These actors excel in cultural advancement, increased productivity, and managing economic crises by creating new markets for goods and finding energy sources, primarily facilitated by the effectiveness of multinational corporations, This gradual shift may lead to the abandonment of the Westphalian system and the disappearance of the concept of sovereignty, with states primarily serving the interests of the dominant power, whether a major state or giant corporations.

The state is no longer the sole actor in international relations as other influential entities have emerged, notably international governmental and non-governmental organizations, regional and international, specialized and general, which have taken control of shaping foreign policies in general and pressuring states to adopt and implement global standards and ready-made political models, reducing the state's role and influence in both its internal and external environments.

“Ma'abed Al-Jabri” emphasizes this by stating, "Globalization is a system that leaps over the state, nation, and homeland, Thus, it works to disperse and scatter and to awaken zeal for tribal and sectarian belonging and fanaticism after the weakening of the central state's will

and the national identity," External interactions and behaviors and communication between states have surpassed diplomatic frameworks, with international governmental and non - governmental organizations becoming overarching communication channels, No state in our current era lacks membership in some international or regional organization, where membership in some brings broader economic or political privileges to the state, obliging it to make concessions by adopting known global principles within the framework of membership conditionality.

Globalization and the Spread of Democracy:

In this era, powerful hegemonic states are redrawing the global system's map, with prominent manifestations such as the wars in Iraq and Afghanistan under the pretext of spreading democracy, Democracy is presented as a universal system applicable everywhere, promoting freedoms and reducing violence variables, The global discourse in this campaign implies that the system can be applied in a Western, standardized form with consistent criteria, claiming it as the most effective tool for achieving international security and peace, (Hobsbawm, 1995, p. 99).

While democratic states promote the idea that their renaissance, development, and high levels of infrastructure stem from rational policies, thought, knowledge, diligence, rationality, and capital accumulation, reality proves otherwise, History records that democratic countries like France, Britain, the Netherlands, Italy, and Belgium embarked on colonial projects in the Americas, decimating indigenous populations and kidnapping Africans from their homelands to work in cotton and coal production as cheap labor, This colonial exploitation extended to the Middle East and the resource-rich Maghreb regions, where resources were plundered, The United States' interventions, wars, and intrusions under the guise of universal values, human rights, and humanitarian intervention are aimed at achieving its goals and securing new energy sources.

Abdelwahab El-Messiri concludes that the great success of democratic countries is not based solely on capital accumulation but primarily on imperial accumulation, This provided raw materials and cheap labor from colonies, which suffered from colonial exploitation and still endure its consequences today, The Maghreb region, including Algeria, Tunisia, Morocco, and Libya, faces increased foreign intervention under the guise of protecting human rights and humanitarian intervention, further complicating crises, In the absence of a consensual solution and internal agreement to organize elections and arrange internal affairs, these universal concepts often clash with the local political, social, and economic particularities within states.

Cultural Globalization in the Maghreb Region:

French colonialism posed the first explicit and direct threat to cultural security in the Maghreb by attempting to undermine the Islamic identity, Arabic language, and dominant collective Amazigh character in the region, It employed various methods of ignorance, identity erasure,

historical distortion, and support for ethnic divisions, reinforcing differences within Maghrebi society, this included combatting the influence of traditional education (kuttabs) and zawiyas, monitoring the loyalties of their leaders, sometimes isolating them, and establishing modern schools with French-oriented curricula, such as those in Constantine, Tlemcen, and Blida in Algeria, Tunisia experienced a policy of naturalization during the protectorate, targeting the educated elite influenced by the French model, preparing them to serve as leadership arms promoting French thought in an acceptable manner to the public.

In Morocco, the colonizer's identity-erasure policies followed a divide-and-conquer strategy, deepening the rift between Berber and Arab components, portraying Berbers as more assimilable into French culture compared to Arabs, This necessitated favoring Berbers over Arabs based on church reports in Algeria and Morocco, These policies nearly succeeded but were resisted by revolutions such as those led by Sheikh's sons, "El-Mokrani", "Boumezrag", "Bouamama" in Algeria, and by the "Zitounians" in Tunisia from Al-Zaytuna Mosque (Tilmatine, 2016, p. 97).

Despite targeting socialization institutions, traditional kuttabs played a crucial role in maintaining Islamic identity, Arabic language, and national unity, Cultural and social security lies in preserving core societal values and producing values that adapt to development, reflecting social dynamics.

Educational institutions, especially universities, play a critical role in this function, offering precise scientific knowledge, producing scientific elites, and respecting societal characteristics while preparing generations to adapt to and respond to current realities.

Maghreb educational systems oscillate between two main directions:

1. Reviving the intellectual heritage rich in educational values and theories respecting the prevalent cultural model in the Maghreb.
2. Embracing modernity by adopting foreign programs and experiences to progress and catch up with developed countries.

Educational policies in the Maghreb remain caught between tradition and modernity, with ongoing conflicts in the absence of solutions that reconcile both stances, leaving the region vulnerable to cultural invasion, especially post-Cold War under U.S. dominance, Zbigniew Brzezinski was the first to discuss globalization in 1980 in his book "Between Two Ages: America's Role in the Technetronic Era," urging the U.S. to create a global modernity model based on universal concepts like human rights, openness, and freedom for worldwide adoption. (Brzezinski, 1970, p. 08).

The Impact of Media and Globalization on Maghrebi Collective Identity:

The media, as a prominent arm of globalization, can exert either a direct or cumulative long-term influence on the orientations, stereotypes, and ideas of populations, It introduces new ideas and ready-made cultural models that affect the values of societies, particularly in

Muslim Arab communities and specifically in Algeria, This often involves promoting self-interest and openness while undermining values such as cooperation, brotherhood, and altruism, which are integral to the cultural heritage of Algeria and other Maghrebi and Arab countries, The aim of spreading such stereotypes, known as cultural stereotyping, is to divert Algerian and Maghrebi youth from their cultural heritage, infiltrate their identity, and encourage the adoption of an alternative model aligned with the interests of dominant powers (Hadj-Moussa, 2014, p. 77).

This wave of influence extends to the core aspects of Arab society through what is known as cultural imperialism, which disregards the specificities and nature of Arab societies and poses an existential threat to their value systems, this form of imperialism seeks to surpass local models and merge them into a broader framework with singular, fixed Western universal standards that marginalize the local original components.

The technological developments in communication and the widespread proliferation of social media platforms have further exacerbated this influence, these platforms promote specific Western consumption patterns, clothing styles, thinking, and tastes, which control the minds and attempt to undermine the heritage, fundamental ideas, and values of Arab society.

Conclusions:

In summation, the impact of globalization on the collective identity of the Maghrebi region is profound and multifaceted, challenging the very essence of cultural heritage and social cohesion, The historical legacy of French colonialism, with its systematic efforts to erode Islamic identity, the Arabic language, and the communal Amazigh character, set the stage for contemporary cultural imperialism, This modern-day imperialism, fuelled by technological advancements and the pervasive reach of global media, continues to influence and reshape the values, beliefs, and lifestyles of the Maghrebi people.

The media, as one of globalization's most potent tools, plays a critical role in disseminating new ideas and ready-made cultural models that often conflict with the traditional values of cooperation, brotherhood, and altruism prevalent in the Maghreb, By promoting self-interest, individualism, and Western consumption patterns, the media gradually erodes the cultural fabric and communal identity that have historically bound Maghrebi societies together, this process of cultural stereotyping aims to divert the youth from their cultural heritage, encouraging them to adopt alternative models aligned with the interests of dominant global powers.

Furthermore, the phenomenon of cultural imperialism, which ignores the unique characteristics and needs of Arab societies, poses a significant existential threat to their value systems, The relentless push towards homogenization under a single, fixed set of Western standards undermines local traditions and identities, creating a cultural disconnect and potential social fragmentation, The proliferation of social media platforms amplifies this effect, promoting Western lifestyles, consumption habits, and thought processes, thus

intensifying the cultural invasion and further challenging the preservation of indigenous values and beliefs.

The Maghrebi region now stands at a crucial crossroads, The challenge lies in striking a balance between embracing the beneficial aspects of globalization and safeguarding the region's rich cultural heritage and identity, this requires a multifaceted approach that includes thoughtful strategies and policies designed to respect and integrate the unique cultural elements of the Maghreb while engaging with the globalized world.

Educational institutions, particularly universities, have a vital role to play in this endeavour, by offering accurate scientific knowledge and producing intellectual elites and professionals who respect and understand the region's cultural specificities, these institutions can help prepare future generations to adapt and respond to the realities of a globalized world, The educational systems in the Maghreb must navigate between preserving the valuable aspects of their intellectual heritage and adopting modern approaches that facilitate development and progress.

Ultimately, the future socio-cultural stability of the Maghreb depends on its ability to maintain its cultural integrity while participating in the global community, This delicate balance will not only protect the region's unique identity but also enable it to contribute to and benefit from the globalized world, The path forward requires a concerted effort to promote cultural resilience, foster local values, and ensure that globalization becomes a force for positive development rather than cultural erosion.

Recommendations:

1. Enhance Regional Cooperation: Strengthen political, economic, and cultural ties between Maghreb countries to create a united front against the challenges posed by globalization, Establish regional organizations and initiatives aimed at promoting cultural exchange and collaboration.

2. Promote Shared Cultural Heritage: Develop programs and projects that emphasize the common Islamic, Amazigh, and Arab heritage of the Maghreb countries, Encourage cultural festivals, educational exchanges, and joint media productions that celebrate shared traditions and values.

3. Strengthen Education Systems: Focus on educational reforms that incorporate local history, languages, and cultural studies, Encourage collaboration between universities and research institutions in the Maghreb to develop curricula that reflect the region's unique cultural identity.

4. Protect and Preserve Cultural Heritage: Invest in the preservation of historical sites, artefacts, and traditions, Establish regional bodies dedicated to safeguarding cultural heritage from the impacts of globalization and external influences.

5. Promote Media Collaboration: Support the creation of regional media networks that produce content reflecting Maghreb culture and value, Encourage collaboration between

media organizations in the Maghreb to counteract the influence of Western media and promote positive cultural narratives.

6. Encourage Civic Engagement: Foster a sense of community and shared identity through civic engagement initiatives, Encourage citizens to participate in cultural preservation efforts and promote awareness of the importance of cultural heritage.

7. Implement Joint Policies: Develop and implement joint policies to address the socio-economic impacts of globalization Focus on policies that promote sustainable development, protect local industries, and ensure that the benefits of globalization are equitably distributed.

8. Facilitate Research and Dialogue: Encourage research and dialogue on the effects of globalization on the Maghreb region, Support thinks tanks, conferences, and forums that explore strategies for preserving cultural identity while engaging with the global community.

References

- Ake, C. (1995). *The New World Order: The View from Africa: in Hans Henrik Holm and George, S.(eds)'Whose World Order: Uneven Globalization and the End of the 61 d War.*. London: Westview press.
- Baudrillard, J. (2002). *The Spirit of Terrorism.* london: verso.
- Brzezinski, Z. (1970). *BETWEEN TWO AGES: America's Role in the Technetronic Era.* New York: The Viking Press.
- David held, A. M. (2007). *Globalization anti-globalization: beyond the great divid.* Polity Press.
- Davies, E. (2019). UNDERSTANDING THE CONCEPT OF GLOBALIZATION. *Academic Journal of Current Research, 06*(05).
- Davies, E. O. (2020). CONTEMPORARY ISSUES OF GLOBALIZTION. *Economics And Social Sciences Academic Journal, 02*(06).
- Hadj-Moussa, R. (2014). *Maghrebi audiences: Mapping the divide between Arab sentiment, Islamic belonging and political praxis.* Arab TV-Audiences.
- Hobsbawm, E. a. (1995). *Age of extremes: the short twentieth century, 1914-1991.* London: Abacus London.
- Juergensment, M. (2003). *Terror in the Mind of God: the Global Rise of Religious Violence.* university of california press.
- Kireyev, A. a. (2019). *Economic Integration in the Maghreb; an untapped source of growth.* International Monetary Fund.
- Tilmatine, M. (2016). "French and Spanish colonial policy in North Africa: revisiting the Kabyle and Berber myth." (95-119, Ed.) *International journal of the sociology of language*.