

Citizenship Values from Theory to Practice: A Study of Successful Models for Building Belonging

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Abstract:

Citizenship is one of the concepts emphasized in all countries of the world, with the aim of fostering a spirit of cohesion and belonging to the homeland. The reasons that drive further discussions around it lie in the fact that its importance does not only reside in granting citizens their rights, but also in achieving a genuine sense of belonging, regardless of their differences. Accordingly, this article, entitled Citizenship Values from Theory to Practice: A Reading of Successful Models for Building Belonging, aims to provide a theoretical framework that addresses various conceptual perspectives on citizenship.

Keywords: Value; Citizenship; Belonging; Rights.

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1. INTRODUCTION:

A citizen's pride in their country reflects the depth of their sense of **belonging**, expressed through values of loyalty to the state that ensures the protection and preservation of their rights in return for fulfilling their duties to word society. The relationship between performing one's duties and obtaining one's rights is, thus, a reciprocal one; as Malik Bennabi pointed out in his writings. Indeed an individual attains the true essence of citizenship only through the values of social upbringing, which embody the balance between rights and responsibilities.

The dimensions of citizenship are diverse, shaped by the individual's relationship with society and the state through various legal, social, cultural, political, and economic frameworks. It is not possible to define an ideal model of citizenship except in light of concrete realities and the trajectory of development and progress achieved by nations. This is precisely what has us to present examples of countries whose people embody genuine and active citizenship. The latter has clearly contributed to fostering loyalty. The unity and mutual commitment between the state and its citizens are serving the collective interest and the welfare of society as a whole.

2. Conceptual Introduction:

2.1. Definition of values:

Values are abstract concepts that express values cognitive and emotional judgments- positive or negative toward different individuals are subjects whether these judgments are explicit or implicit. According to civilization, culture, and socioeconomic level a value is formed through the interaction of three main components: knowledge, emotions, and behavior. These components enable an individual to understand what is expected from others and anticipate their relations, values also help a person assume responsibility and develop the ability to the distinguish between right and wrong.

Accordingly, human civility or a person's engagement in reciprocal relationship goes beyond instinctive forms interaction to become a vital and extensile necessity. Even the most individualistic tendencies in human nature recognize the need for values that regulate relationships among individuals. It is therefore essential to elevate the relationship between members of the same society to a human level that fosters true happiness that reflected in moral values such as affection, compassion, brotherhood, and sincerity, as well as in practical ethics manifested in daily human interaction, such as honesty, respect, and proper conduct. (Djenadi, 2015, p. 191)

Citizenship:

The origin of the word citizenship and its meaning date back to ancient Greek civilization. The term is derived from the word polis, which referred to the city as a legal and political entity based on participation in the affairs of the city. The word citizenship is also used as translation of French term **CITOYENNETÉ**, in which itself is derived from "cité" meaning "city" (Zahran, 2012, p. 63). In English, the equivalent term is **CITIZENSHIP**, originating from the word city which carries the same root meaning.

In its Arabic linguistic sense, the term **MUWATANA (CITIZENSHIP)** is derived from the word WATAN (HOMELAND). According to Lisan al Arab by Ibn Manzur "al watan "refers to the place where one resides- it is a person's home and property. The expressions "watan bil – makan" and "watana" all signify settling or residing in a place while "al mawtin" refers to battlefields or significant sites as mentioned in the Holy Quran: "Allah has given you victory in many battlefields" (mawalin): the verb "Watantoha" or "Istawtantoha" means to make a place one's homeland. Likewise, "Tawtin al- nafs ala- shay" means preparing or accustoming, oneself to something. (Ibn Manzur , 1968, p. 451)

In its practical (modern) sense citizenship refers to the status of citizen a person who possesses certain rights and bears corresponding

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duties imposed by their belonging to a homeland. These rights among others, include but not limited to:

- The right of education, medical care and work.
- The duty of loyalty to the homeland and obligation to defend it, as well as the duty to work diligently and perform one's tasks with excellence, among other responsibilities that reflect citizen's genuine sense of belonging and commitment to their country.

Accordingly, citizenship represents the relationship between an individual and their state. A relationship defined by the constitution and the laws derived from it, which embody and guarantee the principle of equality among all those recognized as citizens. As a legal concept, citizenship requires fulfillment of two essential conditions:

- 1) This condition invokes the establishment of a national community founded on the free will and shared desire of its members to live together in unity. It implies the existence of a collective national framework that brings citizens together through a common sense of belonging and natural commitment to coexistence within the same homeland.
- 2) This condition requires maintaining a balance between rights and duties between private and public between individual and collective.

It is a comprehensive and complex historical concept that has many and diverse dimensions, one of which are material and legal, and others cultural, and behavioral, therefore, the type of citizenship.

It is therefore clear that citizenship is a democratic adapted by certain societies through relatively long historical stages. The Encyclopedia Britannica indicates that citizenship refers to the relationship between an individual and a state as defined by the law of that state, involving a degree of freedom accompanied by responsibilities, and granting political rights such as voting and

holding public office. The encyclopedia distinguishes between citizenship and nationality, the latter often being used in the context (to citizenship, other right) of allegiance, as nationality includes, in addition to citizenship other rights such as protection abroad. (Nafi et al., 2001, p. 27)

Meanwhile, neither the international Encyclopedia nor the collier's Encyclopedia distinguishes between nationality and citizenship. In the international Encyclopedia, citizenship is defined as full membership in a state or one of its governing units. The Encyclopedia affirms that citizens have certain rights, such as the right to vote and to hold public office. As well as certain duties, such as the obligation to pay taxes and to defend their country. Citizenship is thus considered the most complete form of membership in a political community. (El-Sayed, 2002, p. 22)

In the dictionary of sociology, Citizenship is defended as a status or social relationship between a natural individual and a political community. Through this relationship, the first party – the citizen- offers loyalty, while the second party – the state- provides protection, from a psychological perspective. Citizenship is the feeling of belonging and loyalty to the homeland and political leadership which serves as the source of satisfaction for basic needs and protection of the self from existential dangers. Thus, Citizenship refers to the relationship with the land and the country – it is the relationship between an individual and a state as defined by the law of each country, encompassing natural rights and obligations. (Robertson, 2004, p. 65)

2.2. The Socio-Historical context of the Emergence of Citizenship:

The principal of Citizenship has been closely linked to humanity's long struggle for justice, equality and fairness – long before the term citizenship and its related concepts became established in political, philosophical and educational literature. This struggle intensified and took the form of social movements beginning with the

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rise of agricultural states in Mesopotamia, passing through the civilization of Sumer, Assyria Babylon as well as those of China, India and others, these civilizations contributed to laying the foundation of freedom and equality that won't beyond the will of rules (Zahran, 2012, p. 769), opening broad horizons for human happiness affirming innate human rights and responsibilities, and encouraging active participation in decision – making and in choosing one's path this , intern , passed the way for Greek and later Roman political thought to establish the foundation of its concept of citizenship and republican governance. Both Greek and Roman political thought in certain aspects, emphasized the necessity of competition for holding high public offices and the importance of establishing the foundations of public policy debate, considering it a valuable pursuit in itself. Those historical experiences produced various meanings of citizenship -both in thought and in practice-. That differed in their proximity to or distance from the modern concept of citizenship according to historians. (Zahran, 2012, p. 769)

Even in contemporary history, the manifestation of the concept of citizenship have varied depending on the political, social and intellectual currents of the time. These variations cannot interpreted understood, or transmitted a port from their economic, political, social, ideological and educational dimensions, therefore it is impossible to properly establish or contextualize the concept of citizenship without considering these factors.

It is not regarded as belonging to a single simplified school of thought, but rather as having arisen and developed amid a variety of intellectual influence, diverse theories, beliefs, and conditions that shaped it on the local, national, and international levels. Since defining its dimensions and how it is exercised stems from the way in which the system or state grants citizenship rights to all, as well as from the citizens awareness and commitment to fulfilling these rights and duties. In the twenty – first century, the concept of citizenship has

evolved to word a global dimension and the characteristics of citizenship have been defined as follows:

- Recognition of the existence of different cultures.
- Respect for the rights and freedom of others.
- Recognition of the existence of different religions.
- Understanding and engaging with different political ideologies.
- Understanding the world's economies.
- Interest in international
- Participation in promoting international place.
- Managing conflicts without violence. (Mann, 1994, p. 56)

These characteristics can be better understood as competencies developed by societal institutions to enhance the effectiveness of connections among individuals at the personal. Social, local, national and international levels.

This is achieved by cultivating specific thinking abilities that both manage and harmonize cultural differences while addressing problems and challenges as members of a single global community. This approach to establishing the principal of global citizenship is based on two main pillars:

- a) The global nature of challenges such as social and economic inequality, unequal access to information technology. Reduced privacy environmental degradation, and threats to peace.
 - b) There are nations and societies with different religions, cultures, and systems. Contemporary western efforts to analyze the two sides of this equation have led to significant interactions summarized in the formulation of new elements of citizenship and the establishment of a new term in modern discourse, global citizenship or multidimensional citizenship – which has been the summarized in the following dimensions, the spatial dimension and the faith dimension. (Qarwani, p. 45)
- The sense of identity.
 - Enjoyment of certain rights.

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- Responsibilities, obligations and duties.
- The citizen's responsibility to play a role in public affairs.
- Acceptance of fundamental social values. (Qarwani, p. 45)

3. The theoretical frameworks of citizenship:

Many researchers in this context believe that the study of historical origins of citizenship must necessarily begin from the historical context and social context in which it appears, reflecting the history of conflict between social groups for control over available resources. It requires giving importance to the state which represents the organizational structure that seeks to reduce the contradiction between individual property rights and other rights. Likewise, citizenship in contemporary societies should be affected by conditions of war and emergency measures, in which important groups reclaim their rights from the state. In this regard, we find that T.H. Marshall affirms that formulating a general theory of citizenship requires adopting a comparative historical approach to the rights of citizenship, since citizenship differs from one society to another. From a realistic perspective, the emergence of citizenship has been linked to specific historical contexts, quite different from the democratic policies of western societies.

However historical analysis should not focus solely on the western heritage represented in Greek philosophical thought and Roman traditions but must also include the non – western heritage in order to understand the general patterns of the formation of citizenship and to determine the extent of its similarities or differences across geographic and intellectual contexts. (Zahran, 2012, p. 98)

In the same context, we find Mnn's theory which views citizenships as a strategy for organizing relations between social classes (strategy of calls relationship) where the role of the state is to oversee this organization in the in other to achieve social stability by organization in order to achieve social stability by granting rights to

citizens from above. However, this theory has also been criticized for failing to focus on the role of Christianity in shaping citizenship.

From turner's point of view, both Islam and Christianity contributed to the development of citizenship through their adoption of universal discourse of the political sphere.

Or in other words, their view of the land as being the city of god on the land of Islam, imposed challenges upon power and Kinship as primary bonds of the social groups and civil ties began to advance in light of the establishment of the state, thus the city, for example was one that emerged from both sustenance and politics at the same time, and citizenship-which is a political concept-formed the essence of this civility, citizenship in the city has have various meanings throughout the age and in different parts of the world, granting citizenship on a religious, ethnic, linguistic, or political bases. And while some may see that there is a religious influence in citizenship, from a practical perspective, civil affiliation remains an important factor in obtaining full citizenship or a diminished form of citizenship. (Zahran, 2012, p. 98)

This theory was also criticized for excluding the struggles. of marginalized and oppressed groups from below, who fought to obtain their rights-rights that were granted to them only as concessions from the bourgeoisie that controlled the management of resources and power. Therefore, it can be seen that there are two ways to obtain citizenship rights in light of the historical development of a citizenship, namely; the idea of Marshall, which views rights as privileges granted from above in exchange for cooperation and obedience aimed at achieving common interests the second approach, expressed by Engels, Sees rights as the result of radical struggle by marginalized and oppressed groups.

Turner concluded from this development the need to treat a classification that helps in understanding how citizenship is formed Consisting of two dimensions: Citizenship formed form above and

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citizenship formed from below, in addition to four historical and political contexts in which these dimensions emerged, namely:

- The revolutionary context (revolutionary tradition) exemplified by the French model, represents a popular uprising that brings about a Comprehensive change ensuring citizens' rights.
- The passive context, in which citizenship rights are granted from above, and individuals, are not recognized as a citizen but rather as subjects. An example of this is the English case in the seventeenth century
- The liberal context, in which emphasis is placed on participation from below, as well as on privacy and the sanctity of individual opinion. The United States serves as an example of this context.
- The fascist context emerges when liberal democracy collapses and transforms into an authoritarian, totalitarian, or fixist regime. In such a totalitarian democracy, the state closes off the private sphere and restricts individual involvement in public affairs in the name of achieving equality among citizens. (Al-Habib, 2005, p. 79)

Examples of this context include Nazi Germany and fascist Italy. It seems that Turner focuses in his discussion of the emergence of citizenship rights on western contexts, yet these contexts also appeared in non-Western Settings. For example, the Iranian Revolution of 1979 established a new foundation for Citizenship in Iran. Similarly, the English context can be compared to the emergence of the Gulf states, where the state organized and codified the process of granting and regulating, citizenship rights thus this classification is considered a helpful factor in understanding the emergence of citizenship and its rights across several historical periods as well as a contributing factor in understanding the changes and challenges it faces in its evolving contest. However, the idea of citizenship remains closely tied to the cultural movements concerning the nature of the relationship between the individual and the state. Although theoretical writings about citizenship focus on its theoretical Writing about

citizenship focus on its external dimension- meaning the relationship between citizens and the state-modern

Theories still emphasize both dimensions: rights and duties. therefore, modern citizenship theories have led to the emergence of new forms of citizenship introduced by international organizations and institutions, such as "global citizenship" as well as the concept that emerged with technological and scientific development, namely "digital citizenship". Thus, theoretical frameworks of citizenship theories can be classified according to two main approaches-one based on values and the other on systems. (Al-Habib, 2005, p. 89)

4. A review of successful Models for building a sense of belonging:

4.1. The Japanese experience:

The modern Japanese system seeks to instill the values of citizenship among generations through a political system, strengthens collective values, and provides individuals with information that elevates the sense of national belonging. it encourages the sacrifice of personal interests for the sake of the common good, mainly through a well-directed educational policy.

Education in Japan has been dedicated to imparting a form of political culture that has led most citizens to develop Unified political orientations, leaving little room for intense conflicts or divisions among them, this has paved the way for mobilizing all human resources to toward the goals of economic development and addressing the challenges of social and economic change, Despite the presence of various ideological trends in contemporary Japanese society - including right-wing movements advocating for stronger collectivism, left-wing Ones emphasizing individualism, as well as liberal, conservative and communist tendencies- these currents have had political socialization, which operates primarily through the educational system.

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This system aims to cultivate a form of citizenship that after world 02 evolved through three distinct stages can be divided into three main periods:

- ❖ Education oriented toward experience during the period between 1947 and 1955.
- ❖ Education oriented toward Knowledge during the period. between 1955 and 1985.
- ❖ Education oriented toward Ability during the period between 1985 till now. (Marzouq, 1990, p. 55)

It is possible to analyze citizenship education at four fundamental levels: the societal level, the school level, the curriculum level, and the level of social studies, including history, geography, and civic education. It is observed that citizenship education in Japan has shifted from focusing on the group for citizens to emphasizing the building of the Japanese nation and fostering citizenship for all thus, the goal of citizenship education has changed throughout the three stages.

After initially aiming to teach the practices and behaviors of citizens within Japanese society, it later sought to develop the educational system through school Subjects to teach and instill the values of the Japanese nation among generations and subsequently aimed to strengthen the necessary abilities to live as a citizen there was shift in the educational framework of Citizenship education - from activities, then through knowledge and understanding, and finally toward, ability and humanity- meaning citizenship education for citizenship itself .

The contemporary Japanese national curricula have focused on several subjects aimed at fostering citizenship values among generations, such as moral education, which includes values of international cooperation, respect for life, and the need to help others social studies, which cover history and civil government efforts; and life-environment studies, which aim to enhance activities and within

local communities and promote ways of interaction and communication among individuals and groups. In addition, special activities are designed to allow students to practice social and moral rules while teachers employ participatory teaching methods in the learning process.

The Japanese ministry of education sets a number of goals that it seeks to achieve through the subjects of national education, the most important of which are respect for oneself and others and all humanity, understanding of different people and culture, delaying students' readiness to take responsibility toward themselves and Their society, increasing awareness of local and global problems and issues, and forming attitudes related to the process of place and international understanding. Most school subjects in Japan, such as social studies, include topics related to international. education, the most prominent of which are solidarity and international problems, Japanese political situations, cultures and peoples of the world, international organizations, international treaties, sources of Japanese culture, and the annual influence between Japan and other cultures. The Japanese government seeks to hold an annual Conference in the field of international education.

With the participation of students from different regions of Japan. encouraging them to conduct research on Japanese traditions and values, human rights contemporary problems in Japanese Society and interaction with international experiences in the youth field. (Al-Habib, 2005, p. 55)

4.2. The Canadian experience:

Canadian values care about freedom, respect for cultures, social commitment, and justice, and it is proud that it has developed a unique form of federalism based on Consensus and education it encourages the citizen to perform his duties, and the Canadian legislation is based on the full savings.

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- ❖ Equality: Respect for every one's right - Every person has the right to express himself and the ideas that may differ from others.
- ❖ Respect for cultural differences: And that is through understanding, and appreciating cultures and the Customs, and traditions of all Canadians whether they were born in Canada or came from other County.
- ❖ Freedom: The right of every come to enjoy Freedoms such as freedom of thought, expression, and religion,
- ❖ place: Rejection of violence in all its forms at the local and international levels.
- ❖ Law and Order: Working to strengthen due legal procedures so that counts and police treat every come in an equal and fair manner.
- ❖ Voluntary work to help others: local systems encourage voluntary work for all groups, whether at the official level through volunteering in institutions or at the social level by helping relatives, neighbors, and friends this contribute to feeling with others in solving their problems. which creates a kind of social and cultural voluntary integration.
- ❖ Freedom of language: English and French are the official languages. in Canada. The people speaking both languages. have lived together in Canada for more than 300 years. this is an important part of the Canadian identity. More than ninety- light percent of Canadians speak either English or French or both, and you must be able to speak both languages to become a Canadian citizen.
- ❖ Environmental Responsibility: economic growth is crucial for the future of Canada, but growth must be managed carefully so that it does not harm the environment, which means economic growth that is environmentally friendly, allowing everyone to live in a clean country.

Australia: Australians believe in place respects, freedom, and equality; therefore, respecting the aspects of difference in others represents an important part of Australian identity. It is about treating people fairly and giving all Australians equal opportunities and freedoms regardless of their origin, traditions, or customs or whether they are men or Women. These democratic beliefs and freedoms have shaped the values and culture of citizenship in Australia, and they are the reason why many people wish to obtain Australian citizenship therefore, it is important for anyone who wishes to acquire Australian nationality to understand these democratic beliefs, and the rights and freedoms that Australians respect, the most important of these values are the followings:

Democracy: The parliament- every Australian has a hand in steering the affairs of the country, and the government derives its authority from the people, since citizens elect those who will represent them in parliament and the parliament is the only body that has the right to enact and change laws. (Ibrahim, 1995, p. 45)

4.3. The Australian experience:

Australians believe in peace, respect freedom, and equality; therefore, respecting the respect of difference in others represents an important part of Australian identity it is about treating people fairly and giving all Australians equal opportunities and freedoms regardless of their origin, traditions, for customs, on whether they are men or women. These democratic beliefs and freedoms have shaped the values and culture of Citizenship. Therefore, it is important for my one who wishes to acquire Australian nationality to understand these democratic beliefs and the rights and freedoms that Australians respect. The most important of these values are the following:

- ❖ Parliamentary democracy: every Australian has a hand in steering the affairs of the country, and the government derives its authority from the people since citizens elect those who will represent them

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in parliament, and the parliament is the only body that has the right to enact and change laws.

- ❖ Rule of law: Australian laws Concern everyone who lives in Australia, and Australians recognize the role of laws in maintaining a peaceful and disciplined society. Every Australian has the right to enjoy! The protection of Australian laws, and the laws must be respected. it is forbidden to spread hated or violent behavior against others because of their cultural or ethnic belonging on their backgrounds-this is against the law. they have the freedom together in public on in private places to discuss or to conduct campaigns to change law, and newspapers, television, and radio enjoy the same freedoms. All Australians are equal before the law, and no individual or group is above the law, this is known as the rule of law which applies even to those who hold positions of authority in the state, including senior government officials, community leaders, religious figures, business owners, and police officers. Australia is a peaceful country with a stable system of government and the people believe that change takes its course through dialogue, orderly reform, and the democratic process, and they reject violence as a way to change the law on people's opinions.

Respect for all people regardless of their backgrounds, because people from different countries of the world immigrate to Australia to Settle in it.

The cultural heritage, beliefs, and traditions differ according to individuals.

Therefore, Australian society follows these beliefs, traditions, and customs as long as they do not contradict the Australian laws. (repository nauss, n.d.)

4.4. The South Korean experience:

After independence, South Korea suffered from the causes and treatment of underdevelopment, and the first and most important

scientific system adopted by Korea aimed to overcome they causes. It aimed to from a citizen who works sincerely in the service of his country, takes pride in his nationality, and contributes with every effort to the advancement of his homeland.

This system was established through curricula that started from the kindergarten stages and extended. Through all educational stages, focusing. On modern sciences and advanced industries. It has also concerned with national education and citizenship, which aim to prepare the child socially and behaviorally. However, moral education is not taught as a separate subject, but its values are taught in an integrated way within other subjects, and not in specific approach

The ability to understand the meaning of civic education curriculum aims at creativity, dialogue and the development of thinking skills, in order to reach:

- The ability to understand the meaning of civic, national, and global matters.
- The ability to fell the importance and uniqueness of citizenship.
- Awareness of national issues and linking their history and authenticity with the present. The ability to distinguish between truth and opinion.
- Developing decision-making skills, and discussing some issues with others.
- Knowing the rights and duties that lead society to ward progress.
- Participation in projects and activities that develop learning experiences.
- Working to prepare a citizen who loves his country, respects laws and international treaties, and believes in justice, equality, tolerance, and decent life.
- Respecting order and preserving public property. (Aseeri, p. 35)

4.5. The Malaysian experience:

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Malaysia paid great attention to moral education which it considered one of the main goals of the educational system. It devoted a special subject to it, called "Moral Education", and it starts from kindergarten and continues throughout all educational stages.

The subject addresses social and human issues, and its topics revolve around patriotism, loyalty, national values, rights and duties, social life, and proper behavior in relationships with others. Citizenship in Malaysia is considered one of the best means of acquiring knowledge, and it plays a major role in making the student more responsible for his behavior and actions. It helps him to control himself, deal with problems wisely and makes him more capable of cooperating with others. It also provides him with the skills he needs in that:

- Arousing national belonging among students.
- Spreading justice, equality, freedom, and consultation.
- Participation in social and environmental activities that serve the homeland.
- Respecting the efforts of the working groups that serve the homeland.
- Loving the system and respecting the law.
- Spreading The spirit of initiative for voluntary works that contribute to embodying the meaning of good citizenship.
- Correcting wrong habits and establishing security and peace values.

And to achieve these goals, a set of teaching methods are followed by teachers in the different stages of education, namely (Aseeri, p. 15):

- a) The traditional teaching which depends on rote learning, memorization, lectures...etc.

4.6. The Chinese experience:

The modern experience which aims to get rid of rote learning placing great attention on the "active centralized learner", and it is based on method of projects because it touches The political, social, scientific, and cultural education with its Various subjects: ethics fighting communism, respecting private property, collective participation, fulfilling responsibility respecting the law... and so the textbooks are full of moral and social contents that play a big role in serving the goals of the national education subject. And it is clear that the system of education aims from the primary stage up to the second to raise the national spirit through... linking.

The learner in all stages with goals of national education that seeks to form the citizen who practices authority, and commits to the system. Through performing, some simple tasks like cleaning yards, arranging and organizing tools, and learning national anthems ... is the stages of education (primary, preparatory secondary).

The curricula include contents and educational Terminologies that are related to the principles. Values, and goals of citizenship, which aim to achieve the following:

- Respecting the law and committing to it.
 - Raising The level of awareness of manual Work and respecting it.
 - Respecting oneself and respecting elders and authorities.
 - Developing the integrated personality of the individual as an active Factor aware of social cultural participation.
 - Planting The spirit of collective responsibility and accepting others as citizens.
 - Pride in achievements and gains.
 - Tolerance in Thought and behavior.
 - Appreciating the importance of preserving national unity.
- (repository nauss, n.d.)

5. Conclusion:

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This paper has revealed to us the history of the concept of citizenship and the role of socio-cultural socialization in shaping the values of loyalty and belonging among individuals, which makes them adopt the goal of elevating the level of their countries toward progress and participation in global dynamism. And although we have presented models of five countries that are recognized for their advancement in various aspects, as an indicator of the high levels of citizenship they possess, considering the positions these countries occupy economically politically, on even culturally, this does not at all mean that they represent the ideal model to be literally followed by our Arab Societies.

It is in no way possible to make integration into the global community, interaction with others, and adherence to the standards of the global citizen-especially in light of openness and globalization a means to go beyond the particularity and cultural identity of the Arab society, which must preserve its self-identity while benefiting from the foundation of global progress.

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