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In the Name of Allah,
Most Gracious, Most Merciful
Allah will
Raise up to suitable ranks
And degrees, those of you
Who believe and who have
Been granted knowledge
And Allah is well acquainted
With all ye do*.

(*) Abodullah Yussif Ali, The Holy Quran, Text Translation and Comment,(Kuwait : That El-Salasil,1989)1509, Iyat 11, Sura,Mujadila, or The Woman Who Pleads.

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For the study the should be Key words more few words.

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# Cultural Security and Globalization

# The Clash of Cultures and the Search for Security: between global power and violent extremes

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## Abstract

The pursuit for international security has occupied statesmen ever since the First World War ended almost a hundred years ago, but even with the best intentions, efforts to bring about order and stability in the world have still not achieved a decisive breakthrough. Peace and security – in spite of the international organizations built up after the twentieth century's two world wars – continue to elude us. Previously, in the nineteenth century, world affairs were governed by the Powers (i.e. the major European States), who notionally depended on a 'concert' or balance of power to maintain international order within Europe, but who spread their imperial power through the rest of the world according to their own devices. In the twentieth century, the two Superpowers prevailed allowing their proxies to engage in wars and disturbances beyond their agreed spheres of influence. Today we live in a multi-polar world, which is no longer held in check by the receding hegemony of the remaining Superpower, and where the resultant vacuum has resulted in the break up of nations and the ascendancy of insurrectionary and state terror.

How should we view future prospects, and what hope is there that the present world powers will reach an agreement that might yield the peace and security that we all desire? Realistically, as long as present circumstances prevail, we cannot expect that what in 1991 President George H. W. Bush called 'the new world order' will be imminently established. So, according to the terminology of international relations theory, we might attempt to understand international affairs according to the 'pragmatic', 'realist', 'idealist', etc. labels used to categorize the foreign policies of states; however, the assumptions on which these terms are based rely on past experience and we cannot assume that leaders will continue to behave as they did over the last one hundred and fifty years, as exemplified by the the present incumbent of the oval office.

**Keywords** : *clash of culture , cultural security, global power , extremism, terrorism, peace*

## Introduction

What then of the rulers and powerful? They have from the past up to the present day mainly employed power politics with the aim of maintaining and where possible increasing their power. So long as power is based upon injustice, it is often claimed, there can be no security, either intra-state or inter-state, and there are still significant unresolved problems in the world. Historically, the desire has always been for a just or 'virtuous ruler' who will rule in accordance with philosophical and religious values for the general good, although the western states have also been attracted to 'realist' theories of statecraft and power-play such as those propounded by the Italian Machiavelli and the Prussian Clausewitz. Built into them is the assumption that the relations between states will continue to be based upon a war footing. The adoption of such realistic/cynical assessments may in part be explained by the Europeans' well known adaptability, but also by the absence within Christianity of a consistent position on how rulers and states should behave toward one another. Although there was never any doubt that states might defend themselves, there were no rules for engagement when conflicts broke out. As for the interior balance, within the cruel empires of the Middle Ages minority peoples and cultures were known to be repressed, silenced, purged or massacred,.

In addition to the above issues, we find today, perhaps on a larger scale than in any earlier period in history, a confrontation of cultures or, to use the famous phrase of Samuel Huntington thinking on a grand scale, a 'clash of civilizations'. At different historical periods we find the exchange of cultural beliefs and practices, promoted by economic activity, human curiosity and the instinct for self-improvement. Still the notion of there being distinct, even irreconcilable cultures has also been proclaimed, in spite of evidence that in the long term effective technologies will usually gain ascendancy among different peoples of variant beliefs. The idea that specific cultures are formed upon foundational, inviolable axioms – be they philosophical or religious, customary or derived – is invariably invoked by the self-appointed custodians or gatekeepers of cultural purity who have a stake in keeping peoples separate.

Today, as we all know, the transcendence of space brought about by new communication technologies and the rapid means of transportation, has shrunken the world. This is a fact which some celebrate, but others decry. The old demarcations are no longer effective. Moreover, the relationship between culture and power has turned out to be crucial in the modern world, and it has also been much scrutinized. Whereas in previous times powerful empires might allow the subalterns their own customs and cultural space, today, whether we want it or not, cultures are juxtaposed side by side, giving the opportunity for those who are powerfully situated to employ their cultural capital often in crude and aggressive ways, at the expense of those who are weak and marginalized. Under the perceived oppression of the hegemony of the dominant culture, which accepts 'identity' as long as it conforms to its own standards, the subordinated have at times responded by desperate acts of negation that in turn invite displays of inordinate power. This was especially the case at the close of the twentieth and during the first decade of the twenty-first century, when the sole Superpower executed cultural and physical wars on its opponents in which many innocents suffered. Cultural security then becomes an issue for both the hegemonic culture and the one subordinated, with the former perceiving its values under threat, and the latter lashing out against them. This provides occasion for the gatekeepers of the respective cultures to declare a situation of mutual antagonism and open war.

## Our task

This is a situation that many of us will recognise. In our conference we have been asked to consider its impact on this part of the globe with particular reference to its desire for cultural security. We therefore focus in this paper on several fronts: the emphasis that must be placed on the maintenance of cultural authenticity in the context of the dominant globalising culture, and the tensions faced on account of extremist reactions within the communities of our area are what are under review. These issues are immediate and alive and demand the larger part of our attention as we strive to maintain our foothold in the present. However we also attempt to address these in the hope of, in the words of the conference preamble, erecting a cultural and security system that will have the effect of solidifying and safeguarding our future. Such a project will need to take into account a range of factors.

First off all, we are asked to consider the influence of globalization ….and broach remedies for knowledge fields to observe such influences and renovate it in concordance with the cultural security of our communities. In other words, while our thinking may be autonomous and centred on fundamental principles, it will also need to be measured against the forces exerted by the global order of today. Such a requirement engages our thought at several levels. In the first place, we will have to consider what areas of our knowledge need to be renovated; what will be the criteria that effect our decisions, who will be the judge, and how may the chosen renovations be implemented. At the beginning, we might ask whether it would help to look at efforts that were previously made to address similar issues at an earlier stage. For some this might mean to return to sensitive areas and possibly open old wounds. On the other hand, since we are charged with the task of ensuring any renovation is in accordance with the cultural principles that underpin our collective sense of who we are and what we are here for, it might be considered foolhardy to ignore experts who already worked through these problems in their thinking and practice.

According to Azzam S. Tamimi 1: “In the first half of the nineteenth century, a variety of Muslim intellectuals responded warmly to the prospect of spreading technology, science, and democratic values into the Middle East, believing that modernization did not conflict with the established values and principles of Islamic law (Shariah).” Most notably, during the period prior to European colonization, an influential figure like the Egyptian Rifa'ah al-Tahtawi (1801 -1873) was eager to see renovation of thinking in line with the progress of civilization he had observed while in France. What happened in the event, we might say, exposed his optimism as premature. In the environment of the later nineteenth century, admiration for the cultural and industrial supremacy of Europeans yielded to fear and recognition of weakness. In spite of the creation of modern cities that helped give rise to the nahda which in turn enabled the growth of a cosmopolitan awareness among Arabs intellectuals of their place in an emergent globalizing world,2 attitudes changed. This was due not so much to the imitation of modernization in itself, but to the economic insolvency and later the military interventions into which the region was sucked. The wars of the twentieth century and divisive dogmas introduced by the Europeans substantiated the warnings of a key figure, Jamal al-Din Afghani. At a time when the hegemonic power of countries such as Britain and France grew, his realization of the urgent need for modernization was accompanied by his program for unity among the major Islamic powers which went unheeded. Undeniably, this first taste of modernity and globalization, which lasted from Napoleon’s invasion of Egypt in 1789 to the formal end of colonization in the 1950s, saw the introduction of many innovations both in thinking and in practice. It coincided with the spread of Europe’s trading dominance that meant much of the region was “annexed to global mechanisms of trade, finance and consumption.” Along with this the public space “was reconstituted thanks to the anti-slavery effort, democratic openings, the emancipation of women and the decline of polygamy. No new idea, no matter how radical, could be rejected in its entirety because to utter it was to raise the possibility of it enactment.”3

Though the Europeans may have proposed these new innovations, their acceptance and implementation depended on powerful and influential figures from within the region itself. The most important concept was the measure of representation of the people which we should remember was only a recent phenomenon in Europe itself. Afghani's call for representative government was one of the hardest changes to implement; it cut across political and religious currents that favoured authoritarianism, and when applied was often fatally weakened by other factors such as tribalism, corruption and the interference of outside powers. Implicit in Afghani's thinking was the axiom that Muslims should apply the benefits of modernity themselves according to their own needs and interests, with self-preservation high on the list; it was an anti-colonial position and its realism was borne out by subsequent events. When the colonial power occupied lands under the supposed legitimacy of a League of Nations Mandate, as a British historian puts it: "ideas of nationalism and participatory politics associated with the League of Nations" were ignored. Instead, the decision was made to use "prevailing visions of order [which] were still unmistakably hierarchical and authoritarian." 4 We need not go into the details of the sectarian imbalance of the new state, how the colonial power decided to exercise its governance through one community only, and how eighty per cent of the population were excluded from any form of representation. Suffice to say, important though the issue of representative government was and continues to be, it was not going to be proffered as a gift by the colonizer; so long as authoritarian instincts prevailed democracy would remain withheld.

## Governance

Yet the people's appetite for representative government has continued to grow, even when threatened by extremist forces. To implement and advance the art of representative government is therefore a pillar in solidifying and safeguarding our future, especially given that the voices calling for its effective implementation belong to the people themselves. Within the scope of this understanding, forms of Islamic governance have already arisen in this region in response to the situation whereby, to quote Dr Ali A. Allawi, "The Islamic Umma…does not quite correspond to the modern state… Islamic government cannot be based on the actual rule of God…The agency of human beings under the governance of God is a necessity for the functioning of any political order." For Allawi this practical approach is underwritten by a quotation from Imam Ali in relation to the claims of the Khwarijites' demands for a "rigid, unchanging theocracy, eliminating the imperative for a human interpretation of God's law."5 ." In principle, then, representative government is entirely in line with commitment to Islamic principles, and where properly established is evidence that cultural security can best be aided by strengthening existing state institutions. At the same time, the aim should be to add safeguards that enlist the consent of the governed: such as protecting democratic values, abiding by the Universal Declaration of Human Rights and eliminating forms of discrimination, reformulating economic policies, and so on.6 Elimination of injustice and the abuse of power, including the accumulation of wealth through corruption, which have existed and continue to exist around the world in varied cultures whose polities may or may not boast democratic institutions, will continue to remain the main challenge. To progress toward setting up these safeguards would certainly constitute manifesting Islam as civilized and authenticated. Though it requires practical measures and endeavour, it can best be achieved when sustained by a noble vision, that is, when built on the foundations of belief in God and the assurance that lasting peace and security are to be derived from Him alone.

Nonetheless, to recognize and apply this knowledge is to be keenly aware of the existence of elements that fight against it, who actively engage in fitna, wishing to erase an institution which is to the credit of Islam. As always in the creation of something lasting and worthwhile, there are those who do not wish it to succeed. It will most likely be the case that through human erring representative government will suffer serious setbacks, and will need to be put back on track. But to attack it and endeavour to destroy it even if it is misfunctioning, and to justify this by religious arguments should itself be considered a violation of the principles of religion. As the conference guide affirms: to proclaim a jihad against such a vital mechanism providing cultural security is to divert jihad from its genuine orientation. The genuine jihad is to strive to build up and renovate Islamic communities according to modern knowledge and ideas founded on Islamic principles. This is the province of a community in which the learned employ reason and exert themselves in the pursuit of knowledge, and in following beneficial goals do not leave the gate of interpretation closed; but seek knowledge out and employ new technologies as the Holy Prophet taught by example and by his recorded statements.

## Globalization and cosmopolitanism

While the primary threat to the communities in our region may be strongly localized, another dimension we are asked to consider is the communication and technological impact on the culture of these communities brought about by globalization. This represents both an opportunity and a challenge in the globalized world of today. According to those who proclaim its virtues, post-modernity, transnationalism, and hybridity are working towards the creation of a cosmopolitan society in which secularism is prized and religious signs within public spaces are banned. This suggests that globalization, while often appearing unstoppable and alien to the customs and behaviour of different societies across the world, is not a neutral force. There are aspects of its technological and communicative reach which are considered dangerous and disruptive, if not directly contrary to deeply held cultural and religious principles. Indeed it is argued that those who take up extreme forms of racism, nationalism or religion nowadays do so because they reject values which they ascribe to global elites. However, those articulations of cosmopolitanism that celebrate relativism and prefer the diminution of hard-core identities are Hamid Dabashi argues, themselves "subservient to a globalized imperialism that seeks to pacify all its cultures of resistance.."7 Indeed the implication is that we are placed between two unpalatable alternatives: on the one hand the power of a dominant global culture that seeks to minimize difference by promoting a cosmopolitanism that is spurious (because it is thinly spread and endorsed by only a few) and which excites a reaction that exalts localised, often extreme beliefs that threaten to break nations and peoples apart. Dabashi, however, disagrees that cosmopolitanism is necessarily the product of one global Superpower. He thinks "any existing nationalized culture" is potentially cosmopolitan: "Cultures are cosmopolitan by virtue of the factual evidence that they have lived, endured, or celebrated ...Shi'is, as all other Muslims living in a vast part of the globe, carry in their national and communal consciousness the layered polyfocality of many worlds that have come their way."8

## A Space for Cultural Security

Having established what the forces arrayed against cultural security are, we need to probe a context in which cultural security is delimited as a concept in accordance with the Glorious Quran… buttressed with mechanisms, procedures of structure and explication. We might use Dabashi's remarks to facilitate our awareness and understanding that Shi'is alongside all other Muslims exist within a broad Islamicate space that is mixed and cosmopolitan. (He also sees Jamal al-Din Afghani as an embodiment of cosmopolitanism of an anti-colonial kind, "by his transfusion of Shi'ism into a larger Islamic (regional and global) concern.")9 We can also probe how past and present cosmopolitan experiences of different Muslim communities might be drawn upon to create such a space.

Salman S. Sayyid is a postcolonial thinker who has insisted on "Islam's continuing presence in a world order in which the presence of the West is offset by that of the non-West…a proposition [he] has raised and argued for extensively."10 By so doing he has prepared the theoretical grounds for at least considering how a space for Muslim cultural security might be created. Talal Assad states that Sayyid's book Recalling the Caliphate: Decolonization and World Order is "a highly insightful exploration of Muslim identity (the ummah) in the modern world."11 The work is useful for the task in hand because it attempts to elucidate some of the key terms and issues so far raised in this paper. These include hegemony, already mentioned in relation to the dominance of a Superpower and its tendency to impose its culture upon weaker states. In contrast to this, Sayyid is concerned with an Islamic "hegemonic project" that is conceived of as a polity "that could win broad approval from the ummah as being a truly Islamic state." It should be stressed that Sayyid specifically points out that engaging in such a project is not to resort to ungrounded idealism. It requires placement "in a context that decolonises the Islamicate past as a way of clearing the ground for the future for Muslims." Among other things, it must be able to sus-

tain itself by its capacity to incorporate a broad section of Muslim opinions "so that they transcend their local, particular and sectional interests to become a metaphor for the well-being of society in general." Sayyid's discussion weighs up the conditions whereby it would be possible to conceive of an Islamic state in both ontic - that is in relation to the real or empirical - and ontological terms, where the latter concerns the nature of existence or being of Islam.12 Sayyid's probing of the problem of imagining an Islamic state can be equated to the search for an Islamic cultural space which would be delimited in terms of its ability to provide cultural security (it would "combine economy, culture and state into an integrated Islamic(cate) order") and its mechanisms and procedures ("how these would arise from the structure of the envisioned polity itself"), and its structures of explication in accordance with the Quran. He asks, for example, whether "the ethical-legal content of the Qur'an [can] be a basis for a socio-political order?"13Decolonised states may have called themselves Islamic and tried to respond to particular issues of the time such as the argument over economic equality in a socialism v capitalism context which stimulated attempts to build an 'Islamic economics' as a means of "bolstering the place of Islam in society."14 However, the incorporation of an Islamic concept such as rib'a is not of itself comprehensive. "One can imagine a state that declares its commitment to Islam loud and clear, enforces salat, builds big mosques, but still will not be seen by the ummah as an Islamic state since its version of Islam remains narrow, its attitudes to other Muslims xenophobic, and its accountability to its population (let alone the ummah) absent."15

Sayyid's discussion of how Islamic spaces might come about does not lay down a prescriptive methodology but resituates the question according to a postcolonial context. Importantly, he helps us to appreciate how the notion of creating a space of cultural security awaits a process of "decolonising the Muslim mind and politics". Much of what has happened since the French occupation of Egypt in 1798, Britain's 'moment in the Middle East' between the two world wars, and the present influence of globalization to Americanize the world, has required Muslims to act in response to contexts

underpinned by colonization or cultural imperialism. That has often meant practising Islam against a backdrop of Orientalism or Islamophobia, or in Muslim lands in the face of a secular Kemalist state that seeks to crush Muslim identity.

Surveying the present sectarian strife in the Middle East and terrorist atrocities committed in Europe by self-professed Muslims, the author of a recent publication entitledThe Islamic Enlightenment concludes that much of his book has been about “the relationship between the Islamic world and ideas that were first elaborated in Europe.” Judging from this point of view, though he is sympathetic to the new thinking of the likes of Afghani, Muhammad Abduh, Jalal-e Ahmad and Abdul Karim Soroush, his conclusion is that the Enlightenment “had gone wrong in their countries.16 This is a European perspective, although it is likely to be shared by some Muslims. There is, however, a missing factor and it is what we might usually expect from western authors. However apologetic their writings are when treating Islamic topics, they do not share the frustration and unrequited desire which a Muslim might feel regarding the revelation of Islam, which promised and achieved so much in its earlier phase when the European enlightenment was no where to be found and scientific thinking was kept alive in the hands of the great Medieval Arab and Iranian practitioners. We might call this a semi-fulfilled implicit aspiration to create a universal order.

## Global Islam

IIn the work of Muslim thinkers like Hamid Dabashi and Salman Sayyid the postcolonial moment has facilitated the scope to imagine a space where Muslims can access and join their past and present cosmopolitan experience to the perennial urge of Islam to become universal. Attempts to re-imagine and even institute a worldwide caliphate may be the product of an amalgam of factors: the end of the Sunni Turkish Caliphate in the early 1920s; the desire to create a cultural space where Muslims could strengthen their social and religious values, implement the ethics and law of the Quran, and acquire cultural security; and as a response to American globalization that aims to unite the world within an economic and cultural scheme of values that Muslims may find attractive but ultimately lacking. No doubt the American ameliorationist or utopian project has a lot to be said for it. Commitment to materially improving the lot of mankind is praiseworthy, but we are by no means at the stage where the different, contending cultures and peoples around the globe are about to achieve a balance, and some may find spiritless, a body without a soul.

Against this backdrop it is not unusual to find Muslims bemoaning a sense of being embattled and victimised in the present world, and in reaction projecting defiant images of themselves in relation to institutions such as caliphate or Islamic state. Negative environments, for instance the terrible and pointless fratricidal strife (most of which is the work of dark political forces) can be very discouraging. Nonetheless, in spite of all this outside predominantly Muslim lands there is a growth of interest in Islam from non-Muslims; some see the potential brotherhood that is in Islam, which is evinced for example every year during haj. In Britain, recent historical research has uncovered that in addition to Muslims being drawn to the imperial centre in the late nineteenth and early twentieth centuries a small community of indigenous converts to Islam were active. Together with Muslims predominantly from the Indian subconti-

nent, they formed an alliance that endeavoured to promote Muslim causes and interests internationally, in the process facing issues of loyalty to their homeland on the one hand and to their religious faith on the other. However, "by examining… 'conflictual' loyalties that reflected the predicament of many of Britain's Muslim subjects before, during and after the First World War, we gain insights into how their successors have struggled to come to grips with similar issues that have resurfaced since 9/11 and the Western invasions of Afghanistan and Iraq."17 The problem may be a recurring one, but where it has taken on a new complexion, this can also bring new perspectives to how it may be resolved.

We suggest that this state of affairs, which is re-produced throughout the western world and is often focussed by the media wholly in terms of terrorism and jihadism, is in fact quietly cementing together a new, internationalised ummah that stretches beyond dar al-Islam and has already created new spheres of influence for Islam. In living alongside western Christians and Jews, as well as other immigrant communities such as Hindus and Sikhs, Muslims are given the opportunity to develop their own cultural spaces and projects for cultural security alongside non-Muslims, as well as re-imagining the message of Islam, always a universal one, in the expanded terms of the latest wave of globalization. This should galvanise Muslims to see their faith in the context of the future as well in respect to its connections with the past.

## Conclusion

This paper began by reviewing the present disharmony of the world, and the imbalance in the power of national societies to sustain their cultures against the hegemonic forces of globalization. The challenge of cultural security for each Muslim community will be a specific one, but the struggles against extremism on the one hand and hegemonic global power on the other are likely to continue. We have attempted to address the major theme of this conference which is the capacity to achieve cultural security, by first looking back to the penetration of this region by modernity in the form of colonialism. This demonstrated the need for the formerly colonized community to achieve renovation of their thinking and practice by strengthening measures such as representative government, implementing this according to their own interests and in alignment with the principles of Islam. Moving on, it was argued, required decolonizing the mind and politics of this region, and in particular drawing on the insights of postcolonial Muslim thinkers who establish i) the cosmopolitanism of the Muslim nation and ii) the philosophical grounds for its existence within the space(s) opened by globalization. We came to the conclusion that the process of globalization has enlarged the scope of the ummah and renewed the challenge for Muslims to bring out and reapply the universality of Islam, in order that once again this priceless heritage can make its promised contribution to the unfolding civilization of mankind.

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# Trump's Globalization Discourse as a Threat to Islamic Arabic Cultural Security

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## Abstract

As the main instrument of communication, interaction, impact and globalization, language represents an effective tool to threaten the cultural security of nations. It is so because it transmits ideologies, plans and projects of the dominant cultures and states to other cultures and states. This role of language motivates this paper to investigate one of the dangerous discourses which aims at damaging the Islamic/Arabic cultural security. Specifically, it scrutinizes the American President Donald Trump's discourse which he delivered in Saudi Arabia after nominating him as the president of the United States (2017). This work adopts the strategic maneuvering approach, which is an extended version of the pragma-dialectic approach, to achieve its aims which include, in addition to identifying the threats and showing how to prevent them from influencing the Islamic/Arabic cultural security, finding out the argumentative structure of Trump's discourse and the different strategic maneuvers he made to introduce his ideas. It is hypothesized that certain aspects of topical potential and audience adaptation have been advanced by Trump as threats to the Islamic/Arabic cultural security. To help in attaining the aims of the study and testing its hypothesis, a linguistic model is developed to identify the threats in Trump's discourse , and another model to show how to prevent these threats from jeopardizing the Islamic/Arabic cultural security. Finally, the study comes out with a number of findings that accord with its aims and vindicate its hypothesis.

**Keywords:** *culture, security, globalization, argumentation, pragma-dialectics, strategic maneuvering, threat*

## 1. Introduction

The nations that invent and trigger 'globalization phenomenon' exploit their resources of power to dominate and control other nations and cultures to achieve their advantages by including all the world under their umbrella. Such a behaviour stands as a threat to the target cultures and civilizations. An example of this behaviour is Trump's speech, namely that delivered in Saudi Arabia (2017). Here, it is believed, as Al-Duleimi and Al-Ebadi (2016: 63-64 ) point out, that "managing the mind of others is essentially a function of text and talk". In this regard, Al-Ebadi (2012: 1) states that "since communication exists among interlocutors, it is inevitably influenced by factors related to them such as their attitudes, ideas, and social status and so on." Accordingly, this study investigates the way Trump invests to threaten Islamic Arabic cultural security, studies argumentative linguistic strategies to fulfill his threats, and the possible strategies for avoiding threatening and achieving cultural security. It is hypothesized by this work that Trump threatens Islamic Arabic culture indirectly via threatening some of its essential requirements of cultural security, he employs a number of stages of critical discussion with two elements of strategic maneuvering to fulfill his threatening intents and some sustaining strategies seem necessary to secure Islamic Arabic culture. The data of the study involve Trump's addressing speech in Suadi Arabia after nominating him the president of America.

## 2. Cultural Security

Cultural security can be defined on the one hand as a lack of threats to culture in a broad sense, and on the other hand as a set of actions whose goal is to create conditions amenable to the development and evolution of a culture. Culture, then, should possess a guaranteed ability to protect itself, and be adaptable to objective changes while preserving its specific character (Ziętek, 2013: 2). For Saroukhani and Naderi (2013: 190), cultural security, as a condition, is the degree of resistance to, or protection from, harm. It applies to any vulnerable and valuable asset, such as a person, dwelling, community, nation, or organization. In this regard, Jaber

(n.d.: 137) clarifies the importance of the concept in the sense that it shields nations from the negative effects of globalization, prevents the dominance of powerful states, disallows the disappearance of ancient cultures and civilizations, and enables people to keep their unity, stability and security on all levels of life (ibid.).

## 3. Globalization Discourse as a Threat

Globalization is a process of similarity and integration of human in the worldwide under the influence of increase and extension of information and communications technology, and compaction of time and space. Globalization aims at removing geographical, social and political barriers to create facility integration of thoughts and ideologies. So, all theories and thoughts in the world try to dominate others (Moghri, 2012: 1). More than this, globalization takes part in the struggle of identity making and signification since it tries to achieve new meaning of human, society, political and social interaction. As such, new meaning in cultural scope has been created. For Jaber (n.d.: 137), globalization is meant to obliterate other nations and civilizations and then incorporate them within one global culture, namely the American global culture. It is believed that globalization threatens other nations and civilization by means of what is called 'wars of the fourth generation' (ibid.). Such wars aim to control other civilizations, destroy them, raise sectarianism among the population of a nation and changing their cultures. Consequently, the American culture and principles are put to be adopted as a solution for the sufferings of these nations (ibid.).

Accordingly, globalization discourse, Trump's speech as representative, seems a threat to Islamic Arabic economy. It tends to associate Islamic Arabic economy to American global economy regardless of Islamic Arabic economy. For religious beliefs, globalization discourse aims to destroy Islamic divergent acceptable religious beliefs. Thus, Islamic Arabic culture is threatened as a result of threatening these two essential requirements.

## 4. Islamic Arabic Cultural Security

Arabs and Muslims have their own culture because of certain essential requirements or commonalities such as religion, language, land, ideologies, etc. These requirements play the role of protecting their culture from disappearance. In this regard, Jaber (n.d.: 141) lists some of such requirements involving religious beliefs, language, morale, awareness, social development, virtuous citizenship, media, invention and economy. In this study, the focus will be on religious beliefs and economy only in an attempt to prove how globalization discourse threatens them and then leads to threaten Islamic Arabic culture.

For religious beliefs, Jaber (ibid.) argues that the existence of a veracious religious beliefs which stand as a necessity to protect culture. Such religious beliefs secure culture because they unify Arabs and Muslims, invite them to together in peace, does not discriminate them because of colour, place or ethnicity.

As far as economy is concerned, it represents a substantial brace to protect culture in that it indemnifies aids to others and then leads to political, social and cultural independence. With the absence of perfective economy, an opportunity seems at hand for enemies to intervene in the interior affairs of nations. In relation to Arabic and Islamic countries, perfective economy among each other enables them to restrain the globalization of capitalism which plans to disassemble ties of Arabic economy (ibid.: 144).

To conclude, Islamic Arabic culture is safe from dangers by means of taking such necessary requirements or commonalities into consideration. Whenever one of them is threatened, culture itself is threatened. In this study, it is believed that globalization discourse, in its endeavor to break up other nations and cultures and then incorporate them again under their own global culture, craftily is intended to threaten the requirements of Islamic Arabic cultural security as a pre-step to destroy Islamic Arabic culture.

## 5. Model of Analyzing Globalization Discourse as a Threat

Globalization discourse, specifically Trump's speech, as a representative here, can be viewed as an argumentative discourse. It is believed, in this study, that Trump's address is a case of cultural threat because it implicitly intends to threaten the essential requirements of cultural security. The process of convincing takes place via persuading audience to accept his intents of economic cooperation and military coalition. He makes different moves to fulfill his objectives. As such, this nature of his addressing speech articulates appropriately pragma-dialectics as a first step (van Eemeren and Grootendorst, 2004), as a model of analysis, to be used here to analyze such threats in the data under scrutiny. The following section has the task of surveying the suggested model.

### 5.1. Pragma-Dialectics

This approach aims at a theoretically motivated reconstruction of argumentative discourse to yield an “analytic overview” of the elements of a critical evaluation (ibid., 1992: 2). Here, argumentation is seen as "part of a critical discussion in which participants try to resolve a difference of opinion a rationally.... to persuade each other, etc.." Participants have two roles: the protagonist of the standpoint and the one who defends it, the antagonist (Van Rees, 2009: 47). Even if the role of the antagonist is not explicitly performed, the protagonist's discourse can be analyzed as a contribution to a critical discussion as in the case of this study. While the protagonist makes an attempt to counter (potential) doubt or criticism of a specific or non-specific audience or readership (Eemeren and Grootendorst, 2004: 59), the antagonist receives the argument and evaluates it as a whole without contributing to its production.

Analytically, the critical discussion has four stages: confrontation, opening, argumentation, and concluding (ibid.). Each of these stages can be characterized by the aims that are to be attained in the stage and the tasks that the participants perform in order to do so (Van Rees, 2009: 47). The first stage aims to clarify the difference of opinion, the standpoints disputed and what the exact shape of the dispute is. The difference of opinion can also pertain to more than one standpoint. In the second one, the parties to the difference of

opinion try to find out how much relevant common ground they share in order to be able to determine whether their procedural and substantive argument is sufficiently broad to conduct a fruitful discussion. By means of the third stage, protagonists advance their arguments for their standpoints that are intended to systematically overcome the antagonist's doubts or to refute his critical reactions. The last stage reveals that the parties establish what the result is of an attempt to resolve a difference of opinion (ibid.: 62).

### 5.1.1. Strategic Maneuvering

In the extended version of pragma-dialectics, the concept of strategic maneuvering was introduced (van Eemeren & Houtlosser, 2009). It refers to the continual efforts made by the parties to reconcile their simultaneous pursuit of rhetorical aims of effectiveness with maintaining dialectical standards of reasonableness. Strategic maneuvering manifests itself in argumentative discourse in "topical potential" audience-directed "adjustments" and in the purposive use of linguistic "devices". Although these three aspects run parallel with classical areas of interest, they can be distinguished analytically as a rule that they will occur together in actual argumentative practice. Nevertheless and due to the limited scope of this work, presentational devices will not be referred to in the analysis presented later.

The expression "topical potential" refers to the range of topical options available at a certain point. It represents the aggregate of options for maneuvering strategically that are generally available at a specific point in the discourse aimed at resolving a difference of opinion by means of a critical discussion (Eemeren, 2010: 96). The second aspect, audience demand, refers to the requirements that must be fulfilled in the strategic maneuvering to secure communion, at the point in the exchange, with the people the argumentative discourse is aimed at. In this regard, Al-Hindawi and Al-Ebadi (2017: 113) prove the importance of attracting audience demand to change their minds. In order to be not only reasonable but also effective, the strategic moves a party makes must at each stage of the resolution process connect well with the views and preferences

of the people they are directed at, so that they agree with these people's frame of reference and will be optimally acceptable (ibid.).

The model of strategic maneuvering which is developed here to analyze the data is best illustrated by Figure (1) below:

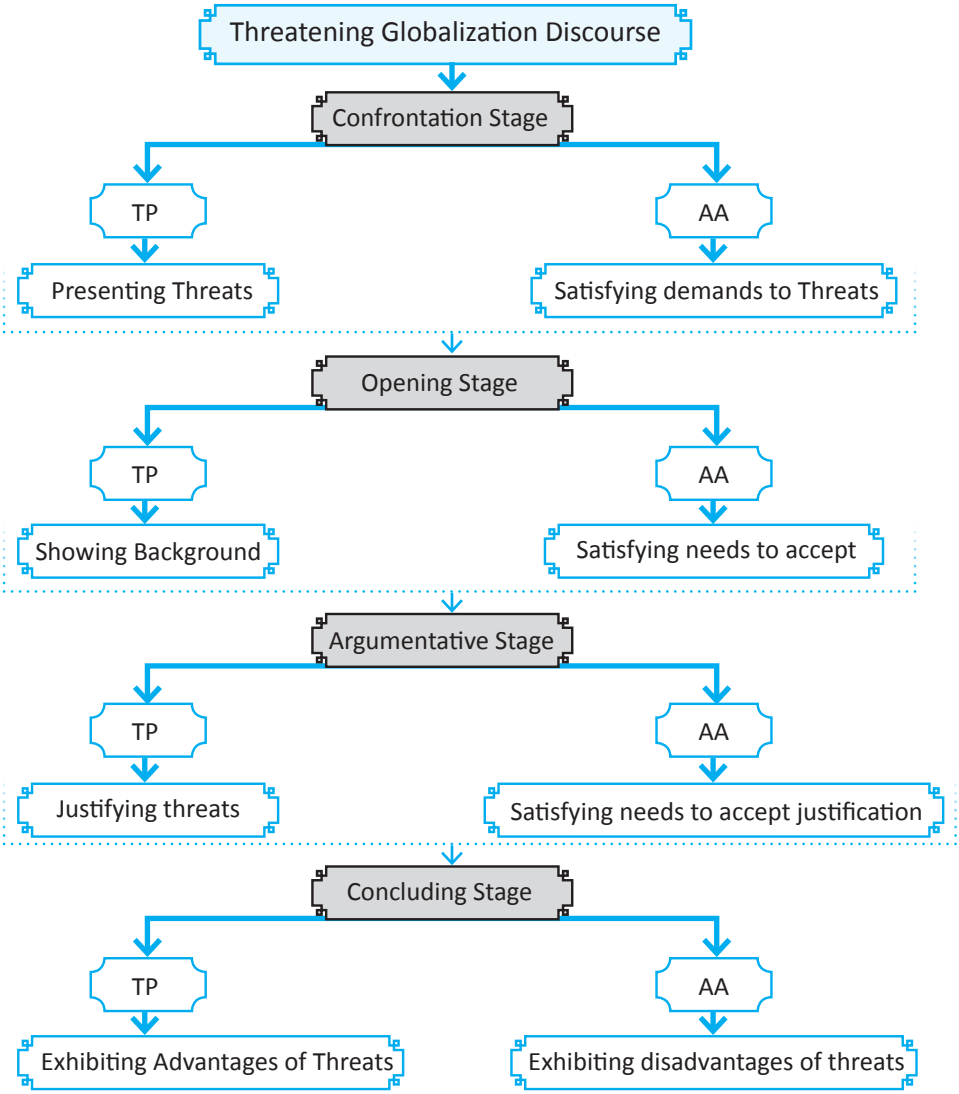


**Figure (1): Eclectic Model of Analyzing Threats in Globalization Discourse**

*Key: TP: topical potential; AD: audience demand*

## 6. Achieving and Sustaining Cultural Security

Threatening cultural security can be avoided by resorting to certain achieving and sustaining means. Among the most prominent ones are culture awareness, culture maintenance and supporting essential requirements, as shown in the following section.

### 6.1. Cultural Awareness

Quappe and Cantatore (2005: 2) state that cultural awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. It becomes central whenever interacting with people from other cultures. What is considered an appropriate behavior in one culture can be inappropriate in another one. There are several levels of cultural awareness that reflect how people grow to perceive cultural differences: people are aware of their way of doing things, and their way is the only way; people are aware of other ways of doing things, but still consider their way as the best one; and people are aware of their own way of doing things and others' ways of doing things, and they chose the best way according to the situation.

### 6.2. Cultural Maintenance

**1. Improve Culture Development to the Point Of National Strategy**

The culture of a state should be nationalized by means of 'culture diplomacy'. This is achieved by the state or government through conveying its lifestyle, values, ideologies, politics and economic system.

**2. Use Modern Industrial and Technological Communication**

To transform one country's cultural resources into actual culture soft power needs certain media, materials, and means. In this field, developed countries have sufficiently operated and disseminated their cultural resources by advanced cultural industries and modern science and technologies, conveying their values and ideologies by movies, books, Internet, and other means quietly (ibid.: 94).

### 6.3. Supporting Essential Requirements

For Jaber (n.d.: 142), the essential requirements of cultural security should be supported and maintained by certain procedures which represent a fence of deterrence that protect culture from threats of other cultures and nations.

### 6.4. Brokerage

Brokerage is a mechanism by which awareness of successful and safe practice can be deepened. It involves a two-way communication, where both parties are equally informed and equally important in the discussion. Communication and respect are of the utmost importance. Values and ideas are not pushed, but considerations from both sides are regarded equally. Good brokerage is a key ingredient in cultural (Coffin, et al. 2008: 144)

### 6.5. Protocols

Protocols are strategies that can deal with a culturally safe and secure practice. The right people will generally support many of the processes by suggesting the correct guidelines for community engagement (ibid.: 145).

## 7. An Eclectic Model of Cultural Security

In the view of what has been discussed in the previous sections, the process of culture threatening and cultural security can be seen as a two-way process. It starts with a threatening globalization discourse through triggering a certain type of threat. It, in turn, threatens one (or more) of the essential requirements of cultural security. Subsequently, this leads to threaten culture. By contrast, a particular reaction, securitizing of culture, seems necessary to take place. The victims of culture threatening have some strategies to face threatening including culture awareness, culture maintenance and supporting essential requirements, brokerage, and protocols. These two tracks can best be schematized in the following figure:

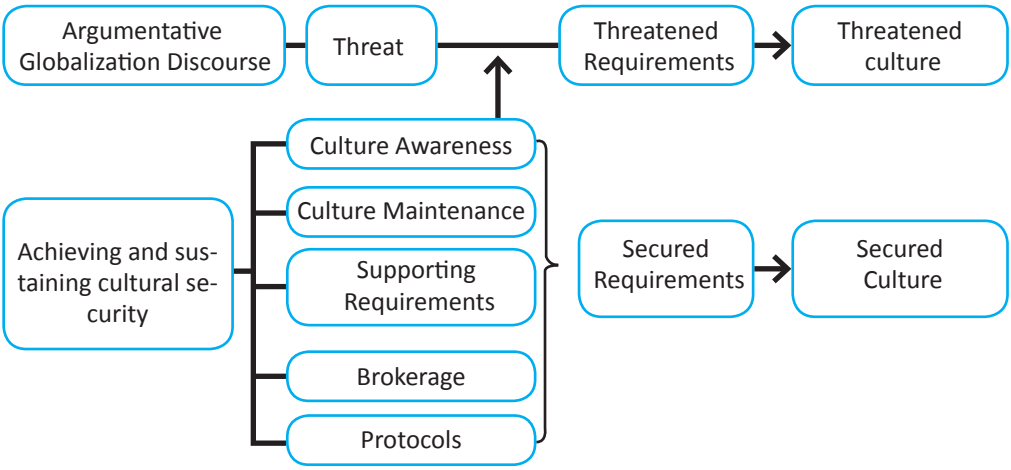


**Figure (2): An Eclectic Model of Cultural Security**

## 8. Data and Analysis

### 8.1. Data Collection and Description

The data of analysis is an addressing speech delivered by the American President Donald Trump in Saudi Arabia 2017 after nominating him as president of the United States. It is taken from the BBC Satellite Channel available at www.bbc.com/news/world-us. The address lasts about 35 minutes and it covers some worthy issues, among which are 'war against terrorism' and 'cooperation between America and Arabs and Muslims'.

### 8.2. Data Analysis

#### 8.2.1. Method of Analysis

The data are analyzed according to the model developed in (5.1) above in order to reveal its argumentative structure and then to show how this structure is intended to threaten the requirements of the Islamic Arabic cultural security.

### 8.2.2. Overall Analysis

The analysis of the data shows that Trump argumentatively moves through the four stages of the critical discussion to threaten the requirements of the Islamic Arabic cultural security. Throughout these stages, he maneuvers strategically to persuade Arabic and Islamic leaders to accept his theses of cooperation at different levels.

Regarding the characterization of Trumps' globalization threatening discourse to Islamic Arabic cultural security, two main requirements are threatened implicitly by Trump's involvement of some Islamic religious beliefs and economy. As for the first, Trump describes some Islamic religious beliefs as extremists including those of Hamas, Hozbullah, Iraqi Mobilizing Forces (or as he calls Militias), and Huthies. By so doing, the notion of adopting correct religious beliefs and ideologies is threatened. Put another way, he impliedly attempts to sow discord among Arabs and Muslims concerning their already acceptable beliefs and ideologies "Our goal is a coalition of nations who share the aim of stamping out extremism and providing our children a hopeful future that does honor to God".

As far as the second requirement, economy, the analysis reveals Trumps' strategic maneuvers to associate Arabic and Islamic economies to America's. With total absence of any activation for Arabs and Muslims to cooperate among each other commercially, industrially, etc., Trump claims future prosperity for the region in case they resort to cooperate with United States. Hence, the Arabic and Islamic cooperation seems periphery and useless "I pledged to strengthen America's oldest friendships, and to build new partnerships in pursuit of peace. I also promised that America will not seek to impose our way of life on others, but to outstretch our hands in the spirit of cooperation and trust…".

Concerning the argumentative structure of the data, the analysis reveals that Trump's address is of four stages: confrontation, opening, argumentation and concluding. In each stage, Trump makes certain topical selections and a seeming response to audience demands to fulfill his objectives. The first one has the task of presenting two main standpoints including 'establishing partnership between America and the Islamic Arabic worlds and motivating Arabs

and Muslims to fight extremist Muslims (or as Trump calls them terrorists)'. In the second stage, opening stage, Trump creates common relevant interests that enable him to carry out a seemingly fruitful critical discussion. In this regard, he expresses shares and mutual respect with Muslims and Arabs "and so this historic and unprecedented gathering of leaders, unique in the history of nations, is a symbol to the world of our shared resolve and our mutual respect.". This inspires Arabs and Muslims to have their own decisions and contentments though they reciprocate identical interests with America. As for the third stage, argumentation stage, Trump brings together a collection of arguments in order to support his standpoints that have already been given in the first stage. For instance, he exemplifies the benefits of the commercial cooperation with Saudi Arabia via committing a military agreement of 400 billion dollars "Yesterday, we signed historic agreements with the Kingdom that will invest almost $400 billion in our two countries and create many thousands of jobs in America and Saudi Arabia,.... In addition, he mentions some of the calamitous outcomes of extremists' attacks against several countries. Finally, the fourth stage, concluding stage, Trump reasons out a variety of advantages and disadvantages of adopting his advanced standpoints "the birthplace of civilization is waiting to begin a new renaissance. Just imagine what tomorrow could bring..." Trump's strategic maneuvering four stages are illustrated in Tables (1-4) below:

**Table (1): Trump's Strategic Maneuvering in Confrontation Stage**

| Confrontation Stage | | | |
|---|---|---|---|
| Standpoints | Topical potential | Audience Demand | Threatened Requirement |
| 1.establishing partnership between Americans and Arabs/Muslims<br><br>2. fighting extremist Muslims, | *strengthening and building new partnerships,<br><br>*achieving cooperation and trust<br><br>*making a coalition of nations to stamp out extremism, | *promising not impose American way of life on others,<br><br>*creating peace, security, and prosperity—in this region, and in the world. | 1. religious beliefs<br><br>2. complementary economy, |

**Table (2): Trump's Strategic Maneuvering in Opening Stage**

| Opening Stage | |
|---|---|
| Topical potential | Audience Demand |
| * this historic and unprecedented gathering of leaders is a symbol to the world of our shared resolve and our mutual respect. | * I want you to know that the United States is eager to form closer bonds of friendship, security, culture and commerce. |

**Table (3): Trump's Strategic Maneuvering in Argumentation Stage**

| Argumentation Stage | | |
|---|---|---|
| Standpoints | Topical potential | Audience Demand |
| 1. establishing partnership between America and Arabs and Muslims. | *signing agreements between America and Islamic Arabic worlds.<br><br>* starting discussions to strength partnerships and form new ones.<br><br>*ideological cooperation | *creating jobs<br><br>*helping armies to take a greater role in security operations.<br><br>* Giving chance to build a new era of prosperity.<br><br>* to advance security and stability across the Middle East and beyond,<br><br>*protecting the safety of friends and allies – many of whom are here today. |
| 3. fighting extremist Muslims, | *sufferings of several nations from terrorism such America, Europe, Africa, South America, India, Russia, China and Australia, innocent people of Arab, Muslim and Middle Eastern nations,<br><br>*negative effects of terrorism,<br><br>*showing the real situation of the countries of Middle East,<br><br>*clarifying the supporting role of those supporting extremist Muslims,<br><br>*stating the role of those who take part in fighting extremists, | *growing up freedom and safety,<br><br>*promising prosperous Middle East economically, peacefully and so on. |

**Table (4): Trump's Strategic Maneuvering in Concluding Stage**

| Concluding Stage | |
|---|---|
| Topical potential | Audience Demand |
| *showing the disadvantages of non-cooperation, | *showing great advantages of cooperation |

## 8.3. Illustrative Analysis

This section covers illustrative analysis that clarifies Trump's argumentative structure to threaten Islamic Arabic cultural security.

In the confrontation stage (See 5.1 and 5.1.1), Trump presents two main standpoints including establishing partnership between Americans and Arabs/Muslims "I pledged to strengthen America's oldest friendships, and to build new partnerships in pursuit of peace. I also promised that America will not seek to impose our way of life on others, but to outstretch our hands in the spirit of cooperation and trust…", and taking part in fighting extremist Muslims "Our goal is a coalition of nations who share the aim of stamping out extremism and providing our children a hopeful future that does honor to God". He puts these standpoints in order to be accepted at the end of his critical discussion. As such he maneuvers strategically to fulfill these aims. This stage moves through the elements of topical potential and audience demand. For the first, certain strategic choices are used by Trump; he pledges to strengthen their old friendship and to create new ones "I pledged to strengthen America's oldest friendships". Moreover, he promises to cooperate with his allies in terms of trust "I also promised that America…". As far as cultural security is concerned, this standpoint threatens the essential requirement of 'perfect economy' because it weakens the ties of cooperation among Islamic Arabic countries. As regards the second standpoint, it seems that Trump's major task is to drive extremists via making a coalition "our goal is a coalition of nations who…". Again, the Islamic Arabic cultural security is threatened here by threatening the essential requirement of 'religious beliefs'. Put it differently, some ideological Islamic groups are considered 'terrorists', a matter which affect the acceptability of Islamic beliefs.

By contrast, Trump resorts to certain demands of his audience, Arabic and Islamic leaders, in order to prove his awareness to their needs and interests, and thus, motivate them accept his implicit threats. Regarding 'partnership', he signals that Arabs and Muslims are independent and free to choice their way of life, leaders and decisions without any pressures or embarrassment as a result of this partnership "America will not seek to impose our way of life on others". Besides, such a partnership is governed by cooperation and respect "but to outstretch our hands in the spirit of cooperation and trust". Moreover, America takes into consideration best future for the region "our vision is one of peace, security, and prosperity—in this region". By this audience demand, Trump's threat of the 'perfect economy' is reinforced. As regards the second standpoint, fighting extremist Muslims, Trump strategically adopts his audience need for a hopeful future that is empty of terror or fear "providing our children a hopeful future that does honor to God". Thus, he supports his threat to Islamic 'religious beliefs'. This stage is reflected in Table (1) above.

As far as the second stage, opening stage, Trump proves the existence of a common background with his antagonists to carry out his critical discussion and pass forward the next stage of his argumentation. Here, in the topical potential, Trump feigns that Americans, Arabs and Muslims have their common shares, interests and so on. They have the same plans, aims, mutual respect and cooperation, and they face the same dangers "and so this historic and unprecedented gathering of leaders, unique in the history of nations, is a symbol to the world of our shared resolve and our mutual respect." For audience demand, Trump makes reference to strong wish to cooperate with Arabic and Islamic countries "to the leaders and citizens of every country assembled here today, I want you to know that the United States is eager to form closer bonds of friendship, security, culture and commerce." As such, He paves the way for his discussion to move forward to next stage and presents arguments to support his advanced standpoints. As such, the essential requirement of 'perfect economy' is threatened by connecting it to that of United States.

In the third stage, argumentation stage, the American President

maneuvers strategically by topical potential and audience demand to give several evidences to support his two threats. Regarding the first, Trump exhibits some economic, commercial and military achievements in his attempt to support his threat to Islamic Arabic perfect economy. For instance, he states the advantages of the commercial and economic cooperation between America and Arabs and Muslims by means of making agreements "Yesterday, we signed historic agreements with the Kingdom that will invest almost $400 billion in our two countries and create many thousands of jobs in America and Saudi Arabia,... this landmark agreement includes the announcement of a $110 billion Saudi-funded defense purchase,... this agreement will help the Saudi military to take a greater role in security operations,... to advance security and stability across the Middle East and beyond". These arguments shows the positive outcomes of such cooperation with United States. Creating jobs, funded defense purchase, security and stability represent what Islamic Arabic lack in their cooperation among their countries. By contrast, when these outcomes are achieved by the cooperation with America, this would replace such cooperation among Arabs and Muslims.

Concerning the second standpoint, fighting extremist Muslims, Trump puts in hand a collection of sad happenings and terrorist attacks in order to support his invitation to create a coalition to fight them military and ideologically. Thus, he maintains his threat to the essential requirement of Islamic Arabic 'religious beliefs'. In this regard, he surveys some of such attacks like those against America, Europe, Russia, etc. "America has suffered repeated barbaric attacks, the nations of Europe have also endured unspeakable horror, so too have the nations of Africa and even South America. India, Russia, China and Australia have been victims,... but, in sheer numbers, the deadliest toll has been exacted on the innocent people of Arab, Muslim and Middle Eastern nations. They have borne the brunt of the killings and the worst of the destruction in this wave of fanatical violence. Some estimates hold that more than 95 percent of the victims of terrorism are themselves Muslim". By these arguments, Trump reminds Arabic and Islamic leader the terrorist doings of such Islamic groups. Besides, he attempts to stir up discord among Muslims by attributing these terrorist attacks to differ-

ent Islamic groups and ideologies who are themselves inconsistent in their beliefs such as Hamas, Huzbollah, ISIS, Al-Qaday and so on "the true toll of ISIS, Al Qaeda, Hezbollah, Hamas, and so many others, must be counted not only in the number of dead. It must also be counted in generations of vanished dreams".

Moreover, Trump maneuvers strategically by fulfilling his audience demands to ensure the acceptance his threats. In this regard, concerning the first threat, partnership, Trump attempts to satisfy the needs of the populations of the region and this satisfaction can be fulfilled by cooperation with United States "we are not here to lecture—we are not here to tell other people how to live, what to do, who to be, or how to worship. Instead, we are here to offer partnership…, we are here to offer partnership – based on shared interests and values – to pursue a better future for us all…, Young Muslim boys and girls should be able to grow up free from fear, safe from violence, and innocent of hatred. And young Muslim men and women should have the chance to build a new era of prosperity for themselves and their peoples…, The Middle East is rich with natural beauty, vibrant cultures, and massive amounts of historic treasures. It should increasingly become one of the great global centers of commerce and opportunity…, This region should not be a place from which refugees flee, but to which newcomers flock. Saudi Arabia is home to the holiest sites in one of the world's great faiths…, Egypt was a thriving center of learning and achievement thousands of years before other parts of the world. The wonders of Giza, Luxor and Alexandria are proud monuments to that ancient heritage…, etc.". As such, the acceptance of these justified threats means threatening some requirements of Islamic Arabic cultural security. Differently phrased, when Arabs and Muslims are convinced with these threats, they would cooperate with America instead of each other.

As regards the last stage, concluding stage, Trump is in a position to predict on the one hand the advantages of his threats; "the birthplace of civilization is waiting to begin a new renaissance. Just imagine what tomorrow could bring. Glorious wonders of science, art, medicine and commerce to inspire humankind. Great cities built on the ruins of shattered towns. New jobs and industries that will lift

up millions of people. Parents who no longer worry for their children, families who no longer mourn for their loved ones, and the faithful who finally worship without fear. These are the blessings of prosperity and peace. These are the desires that burn with a righteous flame in every human heart. And these are the just demands of our beloved peoples". On the other hand, he warns the disadvantages of such threats; "if we do not confront this deadly terror, we know what the future will bring—more suffering and despair. Will we be indifferent in the presence of evil? Will we protect our citizens from its violent ideology? Will we let its venom spread through our societies? Will we let it destroy the most holy sites on earth? If we do not confront this deadly terror, we know what the future will bring—more suffering and despair. But if we act—if we leave this magnificent room unified and determined to do what it takes to destroy the terror that threatens the world—then there is no limit to the great future our citizens will have".

As a best reaction, it seems important for Islamic Arabic leaders to work on the suggested strategies of achieving cultural security (See 6, 6.1-6.5). The leaders should be aware of their culture, namely to consider that their way is the best way. Besides, they must maintain their culture by developing Islamic Arabic culture as a national strategy by means of 'national diplomacy'. In addition, the essential requirements of cultural security have to be supported always in order to prevent any negative cultural interference. Brokerage and protocols seems necessary to support and limit the borders of Islamic Arabic culture.

## Conclusions

It has been concluded that Trump's globalization discourse represents a threat to Islamic Arabic cultural security through threatening its essential requirements of 'perfective economy and religious beliefs'. As such, the first hypothesis is valid. As for linguistic strategies, Trump's threats, are argumentatively performed by aspects of strategic maneuvering including topical potential and audience demand. Thus, the second hypothesis has been validated. Such topical potentials include, for instance, "strengthening and building new partnerships, this historic and unprecedented gathering of leaders is a symbol to the world of our shared resolve and our mutual respect, signing agreements between America and Islamic Arabic worlds…", etc. whereas examples of audience demands involve "promising not impose American way of life on others"…, "I want you to know that the United States is eager to form closer bonds of friendship…", "security, culture and commerce, Giving chance to build a new era of prosperity, etc…" (See Tables 1,2,3 and 4). Finally, some strategies of avoiding culture threats seem necessary to sustain Islamic Arabic culture such as cultural awareness, cultural maintenance, supporting the essential requirements of cultural security, brokerage and protocols.

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# Cyber Security, Cultural Security and the Cyber Gap: Lessons from Middle Eastern Policy Makers
# Cultural Security: Concepts and Applications

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## Abstract

States face ever increasing ethical, legal and rights challenges thrown up by cyber security issues both in terms of national security, the protection of cultural norms and in terms of privacy and commercial activity. These challenges interface with greater demands for online human rights across a broad spectrum from the defence of IP to the protection of identity and the limits of surveillance. There are significant variations in the level and quality of policy frameworks that respond to increasing economic reliance on internet based activity. The link between the effective operation of a national cyber security plan and the promotion and defence of online human rights in terms of national, regional or global human rights norms in what will be an ever more complex and disputed area, requires a platform for training and sharing of best practice. There have been a range of initiatives from the international donor community to engage with individual countries and to set global standards. There has been little specific and sustained focus on the interface between security and rights because different departments tend to focus on these issues. In turn, different states have widely differing conceptions of freedom of expression and cultural norms that should be allowed.

This paper builds on a three year multi-country project that has established a network of cyber policy experts across the Middle East. It explores the need to manage the trade-off between public expectations of privacy, cultural difference and the need for state surveillance in cyber space. It presents the preliminary conclusions of a group of policy makers who took part in a multi-stage Fellowship programme. This group pulled back from considering some key issues, accepted profound differences of approach on other issues and devised an agenda of collaboration in spaces that they felt progress could be made on. The paper concludes on the needs to more Fellowship style network policy making and presents a broader theory of change model for developing policy responses to the challenges of cyber-crime.

**Keywords:** *cyber security, cultural security, Middle East, Cybercrime, global human rights*

## Context

The internet is the most powerful engine for global economic growth, enterprise, innovation and productivity we have seen for the last one hundred years. It has reduced distance to such an extent that it has laid the foundations for the development of a single global community. At the same time as an engine for freedom of expression it has created a myriad of global communities of shared interests and beliefs. It allows for the connectivity of citizens enabling unparalleled political activism. It is a utopia of instant communication. It is better than any science fiction.

The challenge we now face is how to make the internet safe without resorting to the Leviathan[1] of a Hobbesian state that sets out to control everything. It may be that we are already[2] too late. Another Leviathan, organised crime, inhabits large parts of the dark net already. Criminals abhor a vacuum. When they realised that by shuffling IP addresses they could not be traced they filled the dark net. Ironically it was the CIA that created the ability to hide so that their agents could not be traced on the internet. Now they have to deal with a vast dark cyber space in which anything can be bought and sold.

As the open and the dark net have grown so they have become home to both the best and the worst of humanity. For every action that furthers freedom on the Internet there seems to be a new use that exploits or degrades human beings. It also gives states powers of surveillance that even Big Brother could only have dreamed of. As states have tried to assert control, so this in turn has pushed the misguided, the naïve and the perverted into the dark net. What they find there is a place outside the law, outside the reach of the state. They will enter the state of nature.

The French philosopher Jean-Jacques Rousseau postulated that in the state of nature the best of humanity would shine through. The English philosopher, Thomas Hobbes disagreed. He postulated that in the state of nature the worst of humanity would flourish. The internet has created a state of nature and the jury is out as to which philosopher will be proved right.

Historically governments through law and regulation, civil society institutions like schools and churches, mosques and law enforcement agencies have existed to protect citizens organised into a state from a state of nature in which human creativity and depravity go unchecked. For Rousseau these were chains that entrapped people who would otherwise be free. For Hobbes there were necessary barriers that saved humanity from itself. These barriers of protection and these rule books for enabling have been rendered largely redundant. At the time of writing it is Thomas Hobbes who is ahead on points in cyberspace and in what humanity does with freedom.

Cyberspace can still reach its full potential and continue to transform the world for the better. But states must make cyberspace safe enough to maintain public and commercial users' confidence in it. They must also allow it to remain open and build legitimacy into the regulation of its operations. They must allow for the protection of values and the diversity of cultures that promotes cosmopolitanism. While they must combat serious and organised criminals who use the internet to organise, equip, and perpetrate crimes such as fraud and child exploitation, they must also defend and protect the rights of citizens to use, organise and communicate positions critical of their own governments. States need to defend themselves, their critical infrastructure and their people from profound external threats. Extremely powerful and intrusive capabilities – technologies, legal powers and cyber skills – are available to help them do this. The use of these powers entails ethical and legal challenges. National security, human rights, technological innovation and commercial interests form the arena in which the future of the internet will be shaped. At the moment the shape of that future is uncertain[3].

At the interface between state action and internet use sits the need to balance reasonable public and corporate expectations of privacy and safety and security. States use capabilities in technology, intelligence and surveillance to carry out their protective duties. These activities must be enabled and regulated by national, regional and ultimately global legislation. There is, however, no easy, generic solution. No one country's model will work precisely for another. In addition, while each state must take a route that works for them,

states cannot act alone. Cyber space is borderless, its criminals international. National responses are more effective with support from regional and international partners, underpinned by common principles and standards.

To understand these principles and standards, the debate must be technically well informed. This is the heart of the matter. It is the reason that what has been unleashed on the world is out of control. Many recent examples have shown that those responsible for law enforcement have no idea what is going to happen next. That aggressive states are attacking their rivals and their neighbours in a multiplicity of ways that sometimes do not emerge until long after the event. That legislators, because they do not understand the technology have little idea what they are making legal or illegal in the measures that they are passing.

Jurisprudence over an area that expands in ways that the drafters of law do not understand is not a new phenomenon. The invention of cars required the imposition of speed limits. It is the expediential systemic nature of innovation in information technology that creates a problem of new proportions. It is like inventing something equivalent to a motor car every few days over several years and trying to legislate to control their impact on society, culture, geography and safety. But not only does the law not map onto the new worlds that are being creating.

Criminals have always and will always find new ways to break the law and steal what they want. But now eighty per cent of crime committed in the UK, for example, is cybercrime (that which can only happen because the internet exists) or cyber enabled crime (crime that is made easier by the presence of the internet). That means that there are now entirely new categories of crime being committed. Entirely new crime scenes being created often not in the same location as the criminal. These crimes are taking place in a context that officers openly admit they do not fully understand and do not have the skills or the tools to properly investigate.

If the state in the shape of its legislators and its law enforcers is out of its depth then so too are the defenders of internet freedom. Arguments for Freedom of Expression as an absolute right stood

up well within a world in which information could be mapped and identified clearly, when civil society was strong and when access to depravity was limited by the physical challenges of distribution. There are no longer barriers to access afforded by controls that allowed for universalism. Moreover, the political freedoms afforded by the flow of information on the internet can be used to recruit extremists of all kinds, distribute hate literature, insight violence against individuals and communities and ultimately through cyber warfare be the means of delivering attacks on critical infrastructure anywhere in the world, at any time.

To navigate our way through the contemporary state of nature that we find ourselves in, the experts in the science of security and technology need to be involved in the discussion alongside experts from law enforcement and intelligence agencies, alongside human rights lawyers and advocates. But here we come up against The Two Cultures[4].

C.P. Snow, an English writer and a scientist, laid out the divide between Science and the Arts in a famous Rede lecture delivered in the 1950s:

> "The non-scientists have a rooted impression that the scientists are shallowly optimistic, unaware of man's condition. On the other hand, the scientists believe that the literary intellectuals are totally lacking in foresight, peculiarly unconcerned with their brother men, in a deep sense anti-intellectual, anxious to restrict both art and thought to the existential moment. And so on. Anyone with a mild talent for invective could produce plenty of this kind of subterranean back-chat. On each side there is some of it which is not entirely baseless. It is all destructive. Much of it rests on misinterpretations which are dangerous."

In the case of the modern internet we face a three culture problem of a kind that Snow would have recognised, though there are important differences. We all use the technology. In that sense the cultural position of technology has alternated significantly since

Snow's day - he was writing in 1959. But only the technologists and scientists understand the technology. The Human Rights industry is not technically expert but they are predominately lawyers and so they see the world through a very particular prism. The police and the intelligence services might come from arts, social science or humanities background, but they now see the world from a law enforcement perspective. If not three separate cultures, we are certainly talking about three mutually uncomprehending dialects.

This situation needs to change and quickly. There needs to be a forum through which translators can work to enable a dialogue. Each side has valid and important things to say about this debate. A rights based approach is needed in a democracy but it must be realistic. States will not abandon the use of this technology to defend the security of their citizens so freedom of expression advocates need to engage in debate and dialogue with governmental cyber policy makers. In turn, law enforcement must engage with lawyers to understand and agree the limits of what is acceptable rather than what is merely technologically feasible. The security scientists and technologists must hold the ring. They alone can provide the tools to monitor and evaluate what is being done and how it is being done. But they can also keep both of the other two groups informed of the pace, extent and capability of what is happening in cyber space and what it means for the lives of citizens. There needs to be an open and frank dialogue between human rights activists, the University experts in security science and the private sector cyber security industry and government officials at the front line of fighting cybercrime. The challenge is to create the forum in which this dialogue can take place.

What happens if the three cultures do not come to together to tackle these issues? If we are to avoid the creation of a series of internet silos, in which states create walls around their citizens own use of the internet, then we must develop regional legislative and cooperative structures.

Cybercrime grows in parallel to the growth of the internet. As usage increases, crime via the internet will also increase. There will soon be four billion people online. In 2014 estimates of the cost of Cyber-

crime varied from $500billion to $1trillion: all the experts agreed that it was increasing and that 75% of all crime was technology enabled in some way. It is a high profit, low risk crime. Getting away with it is easy as the criminal is not linked to the crime scene. A fundamental principle of policing has been removed. As Troels Oerting, the Head of the European Cybercrime centre has recently put it, "We are fighting 21st Century crime with 19th Century tools". While banks and large companies might be able to protect themselves, individuals and Small and Medium Enterprises (SMEs) are extremely vulnerable, and citizens are very bad at their own cyber security.

Cybercrime presents investigative, ethical and legal challenges for law enforcement officers and telecommunications policy makers in government that need to be recognised by freedom of expression advocates. States need to understand the nature of these crimes and the role of states, organised crime and individual criminals in their perpetration. They need to know how technology is developing to enable crime, its prevention and intelligence operations. But they also need to understand legal constraints on the actions of intelligence agencies and law enforcement in circumstances where law is often running behind technology. To ensure prosecutions are successful, they need to allow evidence to be assembled in ways that will make it admissible and identify the jurisdiction within which the crime can be prosecuted. They must also ensure that it is real criminal activity that they are targeting and not legitimate political or cultural activity.

A further challenge is presented by the international dimensions of the problem. The internet eliminates borders and the territoriality of the rule of law. Cybercriminals therefore operate without borders. Those who seek to prevent criminal activity on the internet tend to be hampered by boundaries between jurisdictions, competition between agencies and differing standards, terminologies and penalties. In the absence of robust and enforced legal frameworks, networks within countries' borders can be used to store and transport information and conduct operations that are illegal elsewhere. This reality raises many questions for human rights advocates defending the universalism of freedom of expression in the UK.

A yet further challenge is presented by the need to manage the balance between public and corporate expectations of privacy, the

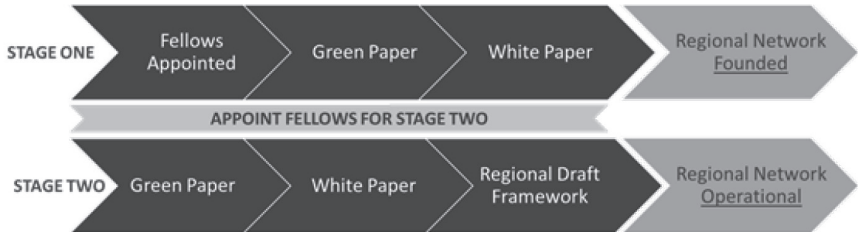
rights of the accused and the need for state and law enforcement surveillance in cyber space. The programmes and processes that are used to gather intelligence to prevent cybercrime, combat hostile foreign activity and keep citizens safe from criminal and external threats give the state extremely powerful and intrusive surveillance capability. States must use this capability to fulfil their responsibility to protect, prevent crime and secure convictions while meeting the reasonable expectations of everyone who is using cyber space that they will be able to go about their business safely, freely and in private. States must also seek ways to capture, investigate and punish perpetrators while also respecting the legal rights of the accused.

The substantial and layered ethical dilemmas posed by the use of the capability developed to protect and investigate in this field are made even more acute by the absence of a single, internationally agreed legal framework. The construction of international law is struggling to keep up with the speed of technological advancement. As international and national laws and best practice are still developing in this area, many policy makers believe there is no single right answer or generic template which can be applied. Instead, a balance must be struck appropriate to the threat, national intelligence and law enforcement systems and processes as well as prevailing cultural and international norms. This balance must then be enabled and regulated through the development of nationally appropriate legislation which is understood, enforced and promoted by those who are conducting operations and developing national offensive, investigative and defensive capability. In turn experts in the technology itself must be central to the process of law making so that the regulations are actually keeping pace with the capabilities.

Many campaigners reject these claims, holding to the notion of the universal applicability of freedom of expression and other rights. The role of a Forum is in part to explore what common ground can be found between these two positions. The rapid development of such appropriate frameworks will be enabled by sharing information between the policy makers who are trying to frame law and policy in this rapidly changing field, technologists and scientists who understand that nature of the change taking place and rights advocates who are campaigning for an Open Internet.

## Model for a Response

In this situation the need for a network in which key players can come together is essential. In 2015, the UK Foreign Office funded the development of a network of policy makers from across the Middle East. The purpose of the network was to bring together practitioners from across the Two/Three Cultures. Policy makers to work with lawyers to work with law enforcement. This work was to begin with meetings in London and then in the region. The initial meetings were based on a Green Paper-White Paper approach. ***All discussions through the network are confidential and all participants attend on the condition of anonymity so there is a limit to what can be shared in this paper.*** What we can explore is the overall methodology of the multinational policy network. These are termed in the UK Fellowships to imply that as a shared endeavour they are more than just a network, they are a trust organisation.




## Overview of the Fellowship:

The purpose of the Cyber Experts Fellowship was to develop a regionally-based network of national experts who understand and connect best practice, balancing the needs of security with individuals' expectations of privacy. The Fellows worked together to consider emerging legal frameworks and statutory powers for the investigation and prosecution of cybercrimes on the one hand and the defence of human rights on the other.

The network drafted a framework for an ethical approach to cyber security which supports the principle of an open internet but allows for and explores the differing national contexts in which this broad objective can be achieved. This framework began with a Green Paper that mapped out the key issues to be considered by the Fellows. The Fellows agreed a framework for this Green Paper and a timeline for its delivery at their first meeting.

When the Green Paper was drafted the Fellows meet together to build on their work and then completed a White Paper for the region and individual country White Papers. The production of the agreed regional White Paper, which is on-going, will establish a model which is available to all countries in the region and – if they chose to adopt it – to which they can move at their own pace and in their own ways. It also gives a regional framework of reference for future discussion. The influence of the individual country White Papers and the debate and discussion which creates them will place an ethical approach at the centre of the cyber regulatory agenda.

The project is split into different country zones to reflect different regulatory frameworks and political contexts in which the network will operate[5]. While countries in the region may not all implement regional and global rights frameworks and the impact in the different zones will vary, the existence of the White Paper will ensure that the debate in each country with respect to the principles and guidelines for internet governance will be better informed.

The Fellowship is also a network which can form the basis for mutual legal assistance within and between the states involved.

The Green Paper discussion generated the following core areas of debate, which require further work in the White Paper stage and which address various aspects of the context described above. This is based on a two day meeting in London between policy makers and law enforcement officials from ten countries across the Middle East. The discussions were facilitated by UK experts.

Core issues that emerged:

- **Social Media and Censorship**
- **Law and Law Enforcement**
- **Ethics**
- **The Human Factor**

The main points that emerged from these discussions are summarised below and possible solutions to be explored at subsequent stages in the process are outlined:

## Social Media and Censorship

There is debate surrounding whether censorship should be the responsibility of the state or the companies controlling the content. Social media services are unwilling to transform their role from platform to editor, partly in the attempt to meet the interests of their founding ideology and shareholders. Companies may also struggle to ensure consistency in the editing of their content if they adopt a purely reactionary response to inappropriate content. H However the different dimensions of the need for censorship on social media are increasingly compelling.

## Solutions Discussed

- Train authorized flaggers who work with social media to inform them of potential infringements that may be removed under the content agreements between social media providers and the client.
- Investors and advertisers, reluctant to be associated with providers hosting inappropriate content, may provide background pressure and should be encouraged to do so.
- Increase the presence of positive content through “teaming” and civil society groups, mosques, and moderate political parties to flood social media and swamp the extreme content.
- Combating Content: Simply blocking an account generally fails to prevent repeated misuse, merely forcing the individual to create new accounts or move to new social media platforms so addressing radicalisation at source or disrupting the payment process for the purchase of pornography is being explored.
- Removing content should also occur alongside other methods, including using geo-mapping to identify and target the ecosystem of the repeated attacks’ origin.
- Technical improvements on websites such as the algorithms used to detect child pornography.

## Law/Law Enforcement

Cross Border Attacks: Cyber-attacks are often cross-border. This inhibits a state's ability to prosecute and combat attacks not only because of the reliance on the cooperation of another state's law enforcement agency but also because that cyber activity may not be illegal in that state's jurisdiction.

## Discussion Points

- The lack of resources and competing priorities prevent law enforcement agencies from responding to prosecution requests quickly. Providing feedback on how response connects to their remit might improve the service.
- Laws are unable to keep up with the technological advances used by cyber criminals. Private companies thus often become the first line of defence in responding to attacks. Even in the UK Civil Contingencies Act there was no provision for the role of police in a cyber-attack until the Investigatory Powers Act was passed in 2016[(6)].
- During the investigation and prosecution process difficulties can arise from the number of different parties involved, including law enforcement, security and government departments.
- The potential need for new legislation to cover specific areas, such as big data and cloud forensics was demonstrated by the UK Investigatory Powers Act in 2016. Many activists opposed it but most elements of law enforcement welcomed it.
- There is a real need to bridge the gap between the public and private sector in exchange of information about cyber threats and attacks.

## Potential Solutions

- Interpol: potentially good candidate for dealing with cross border crimes but competing demands and priorities often lead to poor response times.
- Bi-lateral/multi-lateral agreements: Success is dependent on the nature of the agreement and may still suffer from differences in jurisdictions and law enforcement priorities.
- Formation of a regional group to encourage sharing of information and cooperation in the pursuit of cyber-crime is essential and could mirror the work of EUROPOL.
- Encourage development of domestic university programmes, businesses and industries in cyber technologies and methods to help bridge the gap in supply and demand in the cyber field.
- If cyber-crime were regarded not as an entirely new crime, but rather as conventional crime with a cyber-component, this might offer a means of combating the rate of developing of cyber-attack advances.
- Laws, like the UK Computer Misuse Act, should be flexible and general enough so that new attacks can be included within its existing clauses rather than require constant amendments or new laws.

## Ethics: Discussion Points

- The complex dynamics of cyber-crime raises a number of key issues including:
- accountability and boundaries
- Responsibility for mitigating risk
- Managing consequences of an attack
- Privacy and security.

There is a need to ensure that individuals understand the ethical demands of decision making in responding to cyber-attack crises. Individuals are much more sensitive to state sector intrusions into privacy than private sector intrusions, despite this being a major ethical issue.

There remains a general lack of awareness about the extent of the information companies are able to gather from applications and other cyber information.

### Potential Solutions

- Creation of a Digital Ethics Panel based on consultation with different fields, such as security, intelligence, policing, law enforcement, academia and pressure groups, to explore ways of regulating and framing ethical decisions. This offers the potential to fill those areas where the law has failed to adapt to the changing threat.
- Use of simulated cyber-attacks provides a company/country with a procedure for facing the threat and prepares individuals for the ethical decisions they must make in response to it.
- Regulation that supports informational privacy, allowing individuals to specify that his/her data only be used for a specific set of purposes.

### The Human Factor: Discussion Points

Surveys of government employees demonstrates that, despite high levels of confidence in working with computers, employees can fail to recognize the importance of the information they have and make rudimentary security mistakes. It is often the Human Factor that allows the security breach to take place.

### Potential Solutions

- Banning one form of insecure data transportation, such as a flash drive, does not prevent exposure to risk. However, employees often turn to another equally insecure method to transfer data.
- Creation of a “cyber aware” ethos in the company and basic cyber awareness training may be a means of combating this.

In the final session of this first meeting of the Fellowship, the team discussed and agreed on a set of working principles and practices that would inform the on-going development of the regional response.

## Conclusions of the Initial workshop of the Cyber Fellowship

### Statement of Principles and Working Practices

### Principles:

- The Fellowship will only work on the most difficult problems that need to be dealt with by a cross country, cross-disciplinary team.
- The Fellowship is agreed on the importance of sharing information as partners and that political issues should be absent from its work and the formulation of this paper.
- It recognizes that whilst alliances and relationships may change there are shared areas in which cooperation to increase each country's cyber capacity overrides political issues.

### Working Practices:

- Each working group of the Fellowship has undertaken to complete a section of the Green Paper.
- The UK team are a resource that can be tapped into to support this work. It is up to each working group to decide on the working practices and division of labour that will allow them to meet the deadlines that were agreed at the final session of the Fellowship.
- The drafts of each working group will be circulated to the whole Fellowship for discussion and debate.
- Our working model will be one of consensus with minority reports. The consensus model is one in which the conclusions and recommendations arrived at by the Fellowship will comprise only those things on which there is consent. That does mean that every detail and the style of writing is agreed upon. It does not mean that all the material in that specific section is agreed to by all the Fellows.

- In areas in which individuals or groups cannot agree to significant conclusions or recommendations, then they will submit a minority report. It is important to stress that minority reports are based on difference of substance across regions or between Fellows.
- The drop box folder is designed for storing material that is not confidential but useful for reference purposes for working group discussions. Fellows who are happy to can store drafts of Green Paper material in drop box otherwise each working group should decide on the sharing mechanism that they favour.

## Framing the Future Discussion

- Three key areas of cyber-crime emerged as potential for the focus of the paper: terrorism, inter-state attacks, and cyber-crime.
- Cyber-crime is most likely the area in which substantial progress can be made by the Fellowship.
- Terrorism is already comprehensively covered, and inter-state cyber-attacks are generally bilaterally focused on a particular target. However, cyber-crime targets any potential source of pecuniary advantage, regardless of borders or political machinations.
- States in the Middle East are currently poorly served by Interpol, and so developing more effective cooperation between fellowship countries may offer a means of more successfully combating such activities.
- The practical solutions developed by the Fellowship to combat cyber-crime will in many cases also be transferable to improve the fight against terrorism, extremism and inter-state attacks.

## Next Stages

The initial discussions summarised above are now to be developed. The idea is to build on and extend the existing PGI Cyber policy makers network by conveying the first standing conference on cyber security policy issues informed and influenced by UK experts and best practice in the region and support this with a series of specific policy based projects. The network identified key areas of risk that need addressing across the Middle East and key areas of best practice reflecting British and other international expertise that need to be developed. The delivery of these projects would enhance global cyber security by spreading across over ten Arab states, through the development of individual and joint projects, contemporary best practice. The hope is also that they will build sustainability into a network that can respond and adapt across the region to new challenges as they arise.

The Cyber Policy makers' network encompasses some fifty individuals across ten Arab countries. The next stage of the network is to develop and support a series of joint projects that have been proposed and developed at the White Paper stage of the programme. This will take these concepts through to be ready for delivery with support from regional donors in 2017-19. It will take the network from a peer to peer network of policy experts and develop it into a project-network which extends the peer to peer connectivity into the implementation of joint projects informed by the network participants and joint projects designed and delivered by the team.

The projects link international experts to policy makers and practitioners across the region and was developed through a combination of regional development meetings and expert lead webinars. Over the next calendar year the Fellowship will concentrate on the white paper stage projects, two of which will be ear marked for separate support, but all of which will link regional with UK experts in the peer to peer/ project delivery network. In 2018-2019, the Fellowship will seek support to extend and expand the network further across the region and deepen and extend the impact of the projects and policy initiatives generated.

The agenda for 2017-2018 is therefore shaped around taking forward the following projects which will be explored in greater depth in a series of ten webinars with UK experts:

## Trust

1) Learning from Precedent – What were the lessons that the UK learnt during the 6 or 7 years it took to develop IISP

• Develop a case study of international best practice and disseminate

• Develop a model of regional best practice and disseminate it

• Develop a methodology for Gap analysis between the two

2) Identifying and marking trusted organisations

• Develop guidelines for developing a 'safelist' of endorsed/accredited companies

• Design a model of existing best practice for trusted/preferred partners (e.g. Cyber Essentials?)

3) Design a model for forming a multi-sector committee which could formulate requirements and develop the community of trusted partners

## Critical National Infrastructure/Critical Information Infrastructure

Design and disseminate a road map for benchmarking critical national infrastructure with recommendations for implementation, to include

• Methodology for identifying formal national strategy to identify CNI

• Identify and study an international success stories and assess why certain aspects were/were not included

• Design a case study should be from outside the region, to be followed by one from inside (e.g. UAE or Qatar who have a mature understanding)

Following this, conduct Gap Analysis and Risk Assessments on other countries in the region to establish way forward to effectively identify CNI.

## Capacity Building

- Design a case study of the finance sector to use as a model for thinking about and engaging private industry
- Translate and disseminate UK materials for cyber security training in Schools
- Disseminate the model of the UK Cyber Security Challenge
- Develop a model of a Cyber Academy (i.e. a Fast Track) where individuals are given 16-20 weeks of upskilling training – this could be run by the public or private sector
- Develop a model of another public institution (comprising Government, private industry and NGOs) – rather like Academic Centres of Excellence – to cover Theory, Practical Experience and Training
- Study an established model which could be adapted by the Fellowship to identify courses that meet certain criteria and could be badged/certified within the region – e.g. GCHQ's Academic Centres of Excellence

These projects will be developed into concept notes and project proposals at two regional meetings and a series of expert lead webinars over the course of 2017-2018. Built into to these meetings and seminars will be strategy discussions for leveraging support from regional and other global sources to take projects through to implementation.

## Conclusions

To fight Cyber Crime, defend our cultures and our values, we need law enforcement tools that match the weapons of the criminals and the terrorists. But we must also defend our freedoms. To fight international crime we need law enforcement to be international, to be able to cross borders and jurisdictions as fast and as effectively as the criminals and the terrorists do. In both cybercrime and international terrorism we face a network of networks so we must build networks of experts who cross cultural divides to speak to each other and shape collective responses. The Cyber Policy makers Fellowship programme has been an attempt to build the kind of network that is needed in this space. But on its own it is not enough. It forms one part of a broader project to map policy responses that are needed in the current situation. By way of conclusion, the following slides show the mapping out of a broader set of initiatives and programmes that would build the capability needed to provide greater human security against the threat of Cybercrime.

### The Global Cyber Security Skills and Policy Gap

#### The Problem

- Global challenge of technology enabled crime increasing faster than response from government or private sector
- Global shortage of cyber security skills and knowledge in technology and security-related professions
- Global shortage of cyber security expertise in law enforcement and judiciary
- Cross cutting threat that encompasses national, human and economic security
- Transnational threat that requires national and international; solutions

## Lessons from Precedent

- National solutions must feed into regional and global solutions but states will retain high levels of control
- Human Factors are as important as technology in meeting the challenge
- Solutions will only be derived from Public-Private partnerships
- Learning must be experiential because of the speed of change
- Any improvement in security and response makes everyone safer

## Challenges to be addressed

**Skills and Knowledge shortage**

- Specialist Cyber Security
- IT departments
- General Workforce
- Public Sector Employees
- Law Enforcement

**Policy and technology gaps**

- Judicial Competences, Human Rights and Transnational jurisdictions
- Identity protection, System integrity and defence

## Inputs: Each country requirement different

- Support for Institutional Design
- Provision of Legal capacity building
- Funding of Technology transfer

## Activity

- Capacity analysis against Oxford maturity model
- Policy and Law Audit against regional and international norms
- Institutional Design and structures of training and research provision for human solutions
- Audit of existing provision of R and D research in IT solutions

## Outputs

- Capacity Building
- National Cyber Academies
- Regional Cyber Policy makers networks
- Public-Private Partnerships
- Projects based networks on specific areas/challenges
- Technology transfer programmes

## PGI Specific Outputs

**National Cyber Academy**

- Public-Private partnership in training delivery
- Double loop experiential learning model combining experience and teaching
- Flexible delivery patterns to reflect workforce need
- University partnership to link industry and education
- Nationally owned and developed to reflect security and cultural contexts

**Regional Cyber Policy makers' networks**

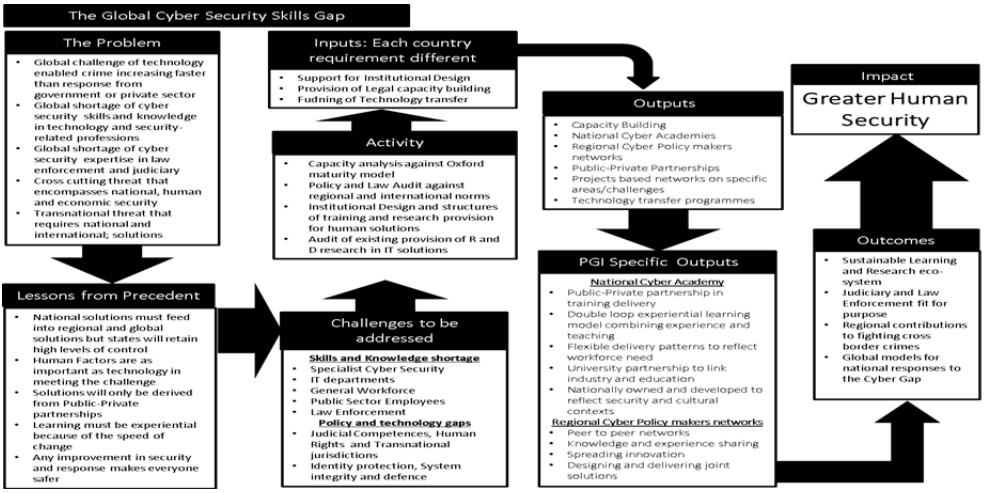
- Peer to peer networks
- Knowledge and experience sharing
- Spreading innovation
- Designing and delivering joint solutions

## Outcomes

- Sustainable Learning and Research eco-system
- Judiciary and Law Enforcement fit for purpose
- Regional contributions to fighting cross border crimes
- Global models for national responses to the Cyber Gap

## Impact

# Greater Human Security



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6. The Investigatory Powers Act legalised powers that the UK security services and police had been using for years after the investigatory powers tribunal, the only court that hears complaints against MI6, MI5 and GCHQ, ruled that they had been unlawfully collecting massive volumes of confidential personal data without proper oversight for 17 years. This brought their ability to combat Cybercrime within the legal framework of the UK


## Further Study


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# Multiple Versions of Islamic Source Texts: A Suggestion for Achieving Cultural Security

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**Abstract:**

Security, and particularly cultural security, are of utmost significance for sustaining the cultural capital of any nation. Although various nations may take pride in their dissimilar cultural capitals, all depending on their cultural values and heritage, the same principle of safeguarding our cultural capitals proves of conspicuous significance for our posterity and the future any nation may desire to construct. The present paper pays attention to ways of achieving cultural security vis-a-vis multiple versions of Husayni texts for our posterity and the threats and opportunities that may appear. Here Husayni literature, in its various manifestations, is regarded as a precious capital worthy of careful safeguarding for our future generations. It is here that various types of translation and annotation, when applied to Husayni literature, prove of utmost significance.

**Keywords:** *Security, cultural security, Husayni texts and literature, cultural translation.*

"Security" proves a necessity when a "threat" or "danger" can be discerned. "Cultural security" proves of utmost significance because cultural assault or invasion takes place steadily, without injuring anybody, hence any sensible authority (or even a person) is expected to guard oneself and the community against such a threat or danger so as its posterity shall be able to understand its own position and status and not to be (or feel) lost in the face of an assault launched by a cultural enemy.

Since any community that has (and is aware of its own) splendid history and has a sense of historiocity may be subject to invasion (whether cultural, economic, or otherwise), the intellectuals of such a community are expected to take the appropriate initiative for maintaining their cultural security and stability for the contemporary generation as well as for the posterity. In such a condition that typical Muslim communities have long been subject to various types of cultural invasions, it is our duty to present our cultural heritage to the younger generation of Muslim communities as well as to the wider global audience. However, due to the highly culture-bound nature of our Islamic cultural heritage, it proves necessary to present it in a variety of versions (whether in textual editions or in multi-media formats) so as to suit the comprehension level(s) of various age groups of audience. In this way, translation can receive an identity-preserving function. Never an end in itself, such an identity-oriented function of translation necessitates reproducing a given value-laden source text in multiple versions in translation for various age groups. In this way, it is hoped that an appropriate way of maintaining cultural security can be achieved.

For a people, however advanced they might seem, unawareness of their cultural glories makes a ground for their slavery. On the other hand, nations that have realized their glories seldom tolerate the yoke and burden of obeying invading forces. This is a potential threat that is currently observed in certain younger generations of some Muslim nations. Granted that no nation can remain an isolated island in the present-day world, modern communication technologies can prove both an asset and a threat. A currently desper-

ate plight of certain Muslim nations is that the younger generations seem seldom well-informed of their cultural glories.

The cultural glories of a Muslim nation can be divided in several ways. Some personalities and their heritage are locally important. For example, a wealthy benefactor constructs a public library, public bathroom, a bridge, and the like for the convenience of the people of his city. There is yet another type of people whose efforts can benefit both the present state and the future of a nation. Examples of such people are those who build colleges, universities, hospitals, factories, printing-houses, publishing firms, and so on. There is a third group of people whose efforts benefit almost all people in the world. Examples of these dignitaries include those thinkers and inventors whose mental efforts still bear fruit for all people.

"Culture" is a term that sounds of crucial significance for the present discussion. Apart from dividing "culture" into two broad categories of "material culture" and "non-material culture", for a few definitions of culture, just the following ones are cited here. Williams in his book The Long Revolution (1961) defines culture in three "general categories", namely, the "ideal", the "documentary", and the "social" categories. According to his definitions, the "ideal" definition is that "culture is a state or process of human perfection, in terms of certain absolute or universal values" (Williams, 1961, p. 41). His second, "documentary" definition is that "culture is the body of intellectual and imaginative work, in which, in a detailed work, human thought and experience are variously recorded" (Ibid.). The third, " 'social' definition of culture [...] is a description of a particular way of life, which expresses certain meanings and values not only in art and learning, but also in institutions and ordinary behavior. The analysis of culture, from such a definition, is the clarification of the meanings and values implicit and explicit in a particular way of life, a particular culture." (Ibid.)

What is interesting in the three definitions rendered by Williams is that he mentions and emphasizes the role of "values". And since "the study of culture can never be free of assumptions of value or an

involvement in meaningful, value-making activity" (Brooker, 2003, p. 60), "value" makes part and parcel of the culture and/or cultural traits of a people or community. Another value-oriented definition of culture maintains that it "consists of the abstract values, beliefs, perceptions of the world that lie behind people's behavior, and which are reflected in their behavior" (Haviland, 1994, p. 303). It is certain that culture is acquired by new generations of people from their parents, peers, and predecessors not only "through the medium of language" (Haviland, 1994, p. 303) but also by viewing the gestures and modes of behavior of other people around.

On the other hand, in the cultural-cum-civilizational contacts among nations, civilizations, and peoples, some cultures may prove more attractive stand higher. The upper, hence triumphant, people may prove ruthless, as it was so in the case of the Mongol peoples who invaded the Middle Eastern lands and ruined almost everything. In other cases, the upper people try to contribute to the cultural enrichment of the conquered people, as it was the case in the arrival of Islam in Iran. It is here that the contributory role of the Islamic religions to the ancient Iranian culture and civilization becomes apparent such that soon after the advent of Islam the Persians (later on identified Iranians) have long established a bilateral relation with the Islamic religion, hence a considerable number of Muslim scholars have been originally from the Persian-cum-Iranian cultural context. [1] Moreover, as a "missionary religion" (Huntington, 1996/1997, p. 42), the spread of Islam has relied very much on dissemination of its values and principles by means of promulgating its pillars and belief systems by scholars and merchants (who had religious knowledge, too). [2, 3]

Modern broadcasting innovations may cause a cultural danger for the younger generations. Nowadays, with the spread of modern technologies, e.g., the mass and social media, on the one hand, and the widespread of learning foreign languages, particularly English, [4] on the other hand, makes it a rather strange case for safeguarding our younger generations. Since almost all sorts of materials can

be accessible via these channels, not only sensible families are expected to care for the future of their children but also it is rightly expected of conscientious policy-makers to take the right and appropriate measures and initiatives for maintaining the future of their nations. Therefore, it sounds a must to be concerned with the cultural security of our peoples and the upcoming generations.

It is exactly here that the safeguarding role of Islamic religious literature becomes salient. Throughout Islamic history, great figures and socio-cultural reformers who were well-versed in Islamic education and literature were able to rise over important cultural barriers and helped safeguarding the upcoming generations of their people. [5] Given that one of the causes of falling into the trap of alienation in the younger generations is to a great extent their unawareness of their past cultural glories, it is the duty of educators, preachers, historians, biographers, authors of school books, essayists, journalists, film-makers, and cultural managers to collaborate with one another for preserving their future generations and to immune them from the unfavorable effects of cultural hegemony of mainly Western countries. [6]. It is really a pity that in certain Muslim nations, e.g., Iran, many, many university students, let alone poorly, or even uneducated, people are ignorant of their past glories.

Faced with the critical problem of cultural survival, the cultural practices of nations can serve as a good lesson and model. In typical Anglophone cultures, and mainly in the UK and the USA, multiple versions of their literary masterpieces are constantly produced. Granted that in the field of translation studies, it was indicated that "[e]very great book demands to be re-translated once in a century, to suit the change in standards and taste of new generations, which will differ radically from those of the past" (Cohen, 1962, p. 9), the same can safely and wisely be held with regard to producing various editions of culture-bearing and value-laden masterpieces, as it has long been a practice in Euro-American nations. Although there have appeared several religio-national simpler editions of certain works, it is yet to be a fully established practice in third world nations.

Since the cultural threat felt mainly targets underlying Islamic religious values and value systems, it is essential to produce various editions and reader-friendly translations of Islamic religious texts from the Arabic other host or target languages. In this regard, it is necessary for the translator to have appropriate religious education. Since a translation is expected to be "an intellectual construct" (Chaudhuri, 1999, p. 43), it must be done with utmost care, particularly when the original text belongs to a past period of another language. A qualified translator is expected to be able to properly discern the "authorial intention" (Chaudhuri, 1999, p. 2) of the text being translated. Cohen (1962) rightfully maintains thus: "The more important the book in the cultural history of mankind, the more self-important the language in which it must be translated." (p. 29) In line with this remark, it deserves mention that Roman Jakobson (2012 [1959], p. 127) made a tripartite division of translation in terms of being interlingual, intralingual, and intersemiotic. Such division must have implications and insight for finding appropriate means of communicating the cultural values of peoples with their audience.

Given that a translation-oriented solution is being sought, two other ways or modus operandi may also prove helpful. Of them is transcreation (Lal, 1996) which is essentially "the creative adaptation of source language material in the target language" and "[s]uccessful transcreation is based on thorough knowledge of local environment, practices and details of specific to a given culture and country." (Harishankar, Krishnan, and Shivakumar, 2013, p. 36). Reynolds also talks of "Prismatic Translation" that tries to "release the multiple possible meanings of the source text rather than offering just one equivalent" (2016, p. 87). It seems that we must make use of all such possibilities for re-understanding and reintroducing the glories of our past to both our nations and to the world.

The Third world countries, if such a notion can be really correct and factual, are constantly being culturally attacked by the hegemonic ideologies of the governments that are better known as superpowers, or instances of what Williams terms as "culture-vulture" (1976, p. 82). The dominant nations that are sometimes described as "major" (Bagby, cited in Huntington [1996/ 1997], p. 43), or properly they can also be described as invading governments [7] attack the "peripheral" (Bagby, cited in Huntington [1996/ 1997], p. 43) or less powerful civilizations. It remains the duties of the intellectuals and teachers of such "peripheral" communities to value and appreciate the merits of their own cultures and civilizations. Such self-recognition must not be led for a nation to regarding itself as the best gift of God to mankind. The reality is that a nation, however advanced, can and must learn from the historical experience of other nations. This cultural humbleness is a major step toward being constantly enriched.

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[1] Here it is necessary to make a division between "Persia" and "Iran", on the one hand, and "Persian" and "Iranian", on the other hand. "Persia" refers to the vaster and greater cultural and civilizational space that had existed even before the advent of Islam. "Iran" is the name that is applied to the present-day country in the Middle East. It follows that the word "Persian" has a greater cultural-geographical point of reference. Perhaps similar differentiation must be considered in relation to "Islam" and "Islamic", on the one hand, and "Arab(ic)", on the other hand, although in older English texts "Arab" meant "Muslim" or "Islamic".

[2] Various classifications of religions, whether "missionary" or otherwise, can be found in other sources, e.g., Park (1994), Jensen (2014), Ward (1909), Smith (2000), and Smart (1971 [1969], 1989).

[3] For the spread of Islam in the world, T. W. Arnold (1913) is still a good and reliable read in English.

[4] Phillipson (1992) discusses certain thought-provoking aspects of the spread of English over the globe. Apart from the educational value and the necessity of learning English for more efficient international communication in the world, it cannot be devoid of its potential cultural threats for other nations and peoples.

[5] A few notable cases in point are as follows: Sir Syed Ahmad Khan in the Indian Subcontinent. He was a personality who, among other great jobs and praiseworthy endeavors, founded a higher education institution, now well-known as Aligarh Muslim University, Aligarh, India. (For further insight into the character and career of Sir Syed Ahmad Khan, see Kidwai [2017]). Another notable dignitary was the late Sheikh al-Tusi, the founder of the Najaf seminary in Iraq. A good source for the life and times of Sheikh al-Tusi is available in Tehrani (1997); it must be indicated that the original version of Tehrani's book is in Arabic.

[6] By saying so, the present writer never intends to deny the good and beneficial achievements made for mankind in typical Western countries. Nor is it fair to regard all Western peoples as "dominant, colonizing" (Chaudhuri, 1999, p. 18) powers, hence enemies of the

other, culturally "colonized" (Chaudhuri, 1999, p. 18) communities. Figures such as the Swiss priest and physician, Albert Schweitzer, who devoted himself to rendering humane services to Africans can hardly be regarded as a malignant person, hence it is utterly unfair and unjust to regard all Western people as "culture vultures" (Williams, 1976, p. 82).

[7] The present writer quite purposefully refrains from using the word "civilizations" for such governments on the ground that the heart of "civilization", as an opposite of barbarism, is bound to be closely tied to showing really sympathetic feelings and beneficial deeds for mankind. Hence the American pilot who bombarded the Japanese cities of Hiroshima and Nagasaki, or the ISI agents and forces who massacred ordinary people for nothing can hardly be regarded as "civilized" people, although they were provided with the most advanced warfare technologies.

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# Charity, Tenderness-Based Moral Education and Cultural Security

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## Abstract

Explosion-like access of information, communications, and social media have brought about instant cultural exchanges. In itself of a tool-like nature, it can potentially be in the service of the good or evil. Availability of harmful data, represented by tempting appearance that instigate people to follow carnal desires, and sharpen and kindle more sagacious people's desires, it urges people, and especially the religious people, to find cures for this unfavorable mass phenomenon.

Hence, the question: What is the easiest and most accessible way for prevention, cure, and providing cultural security for the human and spiritual resources and capitals? The present paper focuses on the notion of moral education based on tenderness and charity as the fastest and firmest ways for achieving cultural security, particularly based on the Quranic and Ahl al-Bayt legacies. This method never contradicts the minimal legal and state-based requirements; however, these requirements should be designed and practiced according to charity/ tenderness-based moral education strategies.

***Keywords:*** *Moral education, Cultural security, Tenderness, Charity, The Ahl al-Bayt moral conduct.*

## 1. Introduction

Explosion-like access of information, communications, and social media have brought about instant cultural exchanges. In itself of a tool-like nature, it can potentially be in the service of the good or evil.

Availability of harmful data, represented by tempting appearance that instigate people to follow carnal desires, and sharpen and kindle more sagacious people's desires, it urges people, and especially the religious people, to find cures for this unfavorable mass phenomenon. Hence, the question: What is the easiest and most accessible way for prevention, cure, and providing cultural security for the human and spiritual resources and capitals? This is a two-fold question, with one part related to culture and the other one related to security.

To answer this question, it is necessary to first identify the literature on culture and security as necessary. And then the common ways of creating security and methods of cultural and moral education are briefly identified. After that, the method of Charity/ Tenderness-Based moral education is explained and its effects on cultural security are surveyed.

The present paper focuses on the notion of moral education based on tenderness and charity as the fastest and firmest ways for achieving cultural security, particularly based on the Quranic and Ahl al-Bayt legacies. This method never contradicts the minimal legal and state-based requirements; however, these requirements should be designed and practiced according to charity/ tenderness-based moral education strategies.

## 2. Literature review

### 2.1. Moral education

Based on an approach that considers the domain of ethics as both of virtue and deed, science, ethics identifies good and evil psychotic qualities and deed and behaviors appropriate to them; and show way of obtaining good and evil qualities and good deeds, and avoiding bad qualities and unpleasant deeds, and explains their conceptual and concessive foundations. Hence, Moral education includes both general and specialized education, the manner of moralization, and spiritual conduct. Moral education can be regarded as the last phase of great System of Ethics.

This part of the moral knowledge collection of Muslims has an acceptable development. Researches that are labeled as "practical ethics", versus theoretical ethics, mainly include discussions of this kind. The writings of the spiritual scholars, called the gnostic ethics, based on the teachings of the revelation and observing became morality and spirituality of mankind, are secondary sources of educational ethics in Islam. (Bahari Hamedani, 1982; ṬabaṬabaī, 1986; Hoseini Ṭehrani, 1989; MosṬafavi, 1988) Even researches that have been documented in recent years as educational psychology from the perspective of Islam, are also part of the sources of Islamic moral education. (Ahmadi, 1990; Bagheri, 1990 & 1999)

### 2.2. A Moralist Perspective of Culture

The second constituent is culture. Culture is a construct that includes beliefs, moral values, and their manifestations in manner. Also, it refers to rituals and customs, and/or the teachings whose consideration gives meaning and orientation to man's life.

This is a distinction that divides man from animal. Of course, speaking of the nature and meaning of life has, especially in recent decades has been extensive discussion. But this is a brief statement here. In the Islamic tradition, the meaning of life can be considered in the divine unity of God and kindness servitude of God.

### 2.3. Security

The third point concerns security. It makes reference to not being in the danger zone and being protected against threats, relief from being concerned, and having confidence, justified and well-documented. Cultural security means being immune from the dangers that threaten the cultural, and more importantly moral and religious values of a community.

### 2.4. Benevolence

It is a good deed that is based on grace and love. Compared with justice, benevolence is very much based on kindness and forgiveness.

### 2.5. Kindness

Some Muslim thinkers view kindness from four perspectives. They are as follows:

2.5.1. Kindness is formed in a short time-spam and dissolves pretty soon. This is a pleasure-based kindness, such as the transitory sense of kindness;

2.5.2. The second one is formed late and lasts long. This is based on benevolence, usually well-wishers are so.

2.5.3. The third one is formed late, but dissolves pretty soon. This is based on interest, especially characteristic of old merchants.

2.5.4. The last one is formed pretty soon and lasts long. This type of kindness is based on pleasure, interest, and benevolence.

The love between a father and his children, between a teacher and his/her student, and between a state and the public must be based on well-wishingness. (Al-ṬŪSĪ [1389], p. 266; Shahrzuri [1383 SH, vol. 3, p. 515)

## 3. Ways of attaining security

In traditional thought, security is often defined in the realm of military invasion into another country's assets and heritage. With the development of the dimensions of the lives of nations, and in particular the development and domination of the immaterial and spiritual capital of human beings, new forms of invasion and threat were created, and new aspects of security such as cultural and moral security were raised.

Resorting to harsh military power has been the oldest way of opposing security threats. With the advent of civility and police state that regarded its mission maintaining peace and order, for centuries maintaining security was indebted to arms-based terror balance.

With the advent of a social contract, and democracy and the civil community, the emerging approach was based on public pleasure and participation of the public. The more advanced manifestation of this state was based on legal and legitimate authority. However, as forms of animosity and invasions have changed, intellectual element of power emerged more and more, such that the present-day, knowledge-based power is its more dominant aspect.

But according to the definition of the concept of culture, requirements that can maintain the cultural health of a nation, are in various type themselves. And each of them have its function. And enjoyed from various value.

## 4. Ways of Moral and cultural education

There are three main approaches in general education and particular in cultural education and more particularly in moral education:

- Cognizance-based approach,
- Emotion-based approach, and
- Deed-based approach

- The cognizance-based approach holds that cardinal desires are rooted in man's cognizance, hence, the deed comes next.

The most important criticism of this approach is that they establish a logical and philosophical connection between good and bad cognition and practical loyalty to them.

- The emotion-based approach holds that cognizance comes from the psychological state of the person. Educational programs are effective when they come from inward hate and loves, because they form wills and shape the conduct.

The best evidence of this claim is that there are so many people who know good and bad; and they speak beautifully about it, but they are not really loyal to it and act differently.

Hence, the establishment of moral education on the sole recognition is a failed attempt for cultural and moral reform.

- The last approach is conduct-based that holds that the best way of education is through repetition of the deed so that it would turn into an established habit. Accordingly, followers of this approach consider ethics as a technic for making habit.

Perhaps the most important challenge to this approach is its difficulty. This approach requires a kind of prior devotedness and deontologism that may not be available to many of people at the beginning of the spiritual and cultural movement.

## 5. Kindness-based Moral education

It is a type of emotion-based education. In it, the origin of education is kindness and benevolence with the audience. In the light of emotion-based interaction and generous attitude toward the audience, he receives a feeling of friendship, and he will simply accept the educational standards of the teachers.

The disciple will avert from committing many unfavorable deeds simply out of respect for his teacher. In kindness-based education, moral teachings are given indirect influence and, on the other hand, practical role-making recommendation takes the place of oral admonition. As it is indicated in the words of the sixth Infallible Imam (al-Sadeq (PBUH:

كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمُ الْوَرَعَ وَ الِاجْتِهَادَ وَ الصَّلَاةَ وَ الْخَيْرَ؛ فَإِنَّ ذلِكَ دَاعِيَة؛

(كلينى، ٩١٤٢ق، ج٣، ص٢٠٢)

"Recommend people to be good, by not using your language. So that they will see your guards against evil, seriousness, prayer and good; in fact, this method is recommending." (Al-Kulaynī, 1429, vol. 3, p. 202)

The Holy Quran about effect of inner attributes on external deeds indicate that:

ذلِكَ وَ مَنْ يُعَظِّمْ شَعائِرَ اللهِ فَإِنَّها مِنْ تَقْوَى الْقُلُوبِ؛ (سوره حج، آية ٣٢)

That. And whoever venerates the sacraments of Allah indeed that arises from the God wariness of hearts." (SŪrah. 22: Al-Ḥajj, verse. 32)

And about effect of deed on thought stipulate that:

"وَ اتَّقُوا اللهَ وَ يُعَلِّمُكُمُ اللهُ وَ اللهُ بِكُلِّ شَيْءٍ عَليم؛ (سوره بقره، آيه ٢٨٢)

And be careful of [your duty] to Allah, Allah teaches you, and Allah knows all things." (SŪrah. 2: Al-Baqarah, verse. 282)

يا أَيُّهَا الَّذينَ آمَنُوا إِنْ تَتَّقُوا اللهَّ يَجْعَلْ لَكُمْ فُرْقان؛ (سوره انفال، آيه ٢٩)

O you who believe! If you are careful of [your duty] to Allah, he will (grant you a distinction." (SŪrah. 8: Al-Anfāl, verse. 29

People are influenced by the favor they receive. Based on kindness, loves and hatred can be directed to their proper channels, exert influence on beliefs, and direct modes of conduct, make personalities, and influence the future fate of people.

As said: "Watch your thoughts, they become words; watch your words, they become actions; watch your actions, they become habits; watch your habits, they become character; watch your character, for it becomes your destiny." And based on this sentences said; Plant a thought and reap a word; plant a word and reap an action; plant an action and reap a habit; plant a habit and reap a character; plant a character and reap a destiny. (FRANK OUTLAW, Late President of the BI-LO Stores)

The above points show the significance of practical methods. It happens that a high aim would appear unappealing owing to using an inappropriate method. Conversely, a bad aim may appear appealing due to using an appropriate means. This is phrased in the Holy Quran in:

« ثُمَّ كانَ عاقِبَةَ الَّذينَ أَساؤُا السُّواى أَنْ كَذَّبُوا بِآياتِ اللهِّ وَ كانُوا بِها يَسْتَهْزِؤُن [سوره روم، آيه ١٠]؛

Then the fate of those who committed misdeeds by using an inappropriate and bad method was that they denied the sigs of Allah and they used to deride them." (SŪrah. 30: Al-RŪm, verse. 10)

« وَ للهَّ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ لِيَجْزِيَ الَّذينَ أَساؤُا بِما عَمِلُوا وَ يَجْزِيَ الَّذينَ أَحْسَنُوا بِالْحُسْنَى؛ (سوره النجم، آيه ٣١)

Allah belongs whatever is in the heavens and whatever is in the

earth, that he may require those who do evil for what they have done and reward those who do good with the best (of reward) and by using an appropriate and good means ." ((SŪrah. 53: Al-Najm, verse. 31)

Hence, some scholars have said that the foundation of monotheistic ethics is based not on the pleasure and the mundanely utility, or even on the otherworldly benefits, but on the benevolence and pure affection for goodness and virtues, and on human dignity and human honor. (ṬabaṬabaī, 1996, Vol. 1, p: 354- 360; 1986, p. 31- 59; Bahari, 1982, p. 110- 117; Hoseini, 1986, p. 31- 49; MosṬafavi, 1988, p. 86- 105)

## 6. The Role of Kindness-based Moral education on Cultural Security

After identifying the security risk and identifying its source and its nature, the most important issue is the detection of the method of prevention or mitigation the risk. This method itself should be proportional to the nature of the capital and value that has been in jeopardy.

When a human being is invaded, the most basic preventive action is to attract support and companionship of the person being subjected to the invasion and the so-called vaccination.

First of all, it depends on that the person who is in danger, believe to the benevolence and friendship of those who seek to help him, and to interpret their actions as kindness to him.

The fulfillment of this condition provides the area for the efficiency of the benevolent actions. If the person who is at risk, does not feel such a feeling, and consider the reformers and the benevolent as his enemies, and consider the enemies as his friend, all the actions of the benevolent will be fruitless.

This law becomes more necessary, where there are dangers and threats with cultural, ethical and religious nature. Because maintaining cultural capitals and developing them in individuals, requires their freedom and voluntary deeds. And such behavior is realized with the knowledge, awareness, ability and will of the subject. Hence, algebraic actions and strict requirements in this area are very inefficient.

## 7. Conclusion

With a view to the nature of moral and cultural values, an approach and mechanism for maintaining them should start from making a kind relation with the audience whom have been threatened, so that a sense of friendship and well-wishingness would be created in them. This is achieved by means of an attitudinal and non-linguistic method. The conduct of the infallibles was based on such a theory. Speech and behavioral methods of Infallible Imams provide clear examples of this strategy to humanity. And it seems that one of the most important reasons for the rapid extension of their school is the use of the same strategy and its appropriate methods. This conduct is a manifestation of the mercy of God whose kindness takes precedence over His wrath.

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# Moral Language Endangerment

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**Abstract**

This paper is concerned with the concept of moral language endangerment by which is meant the unnoticed danger that a language is exposed to in what makes its identity at stake. It comes as an offspring of certain mechanisms the unfolding of which is the main concern of this work. Thus, the paper starts with defining the concept of physical language endangerment and showing its strategies, then defining its counterpart, i.e. moral language endangerment by comparing it to the former spotting Arabic as a case under scrutiny. Finally, a number of conclusions and recommendations are listed.

***Keywords:*** *endangerment, cultural security, need for diversity, moral language*

## 1. Introduction

Language is identity. This is globally agreed upon and no two people can dispute about it. Yet, there are cases where a language is not viewed as identity-mirroring; it is considered as a requirement whose fulfillment is not mandatory – it is a second-degree means of communication, as it were. That is, if someone can speak a specific language, then it is good; if s/he cannot, it is equally good (if not better in certain cases for some people). What are the reasons for such cases, what are the solutions and more are presented in this paper. Thus, it starts with defining language endangerment in its physical sense, showing its types and degrees, and then discussing the case of moral language endangerment taking Arabic as an example and citing some live supporting examples. Finally, a number of conclusions and recommendations are given.

## 2. Physical Language Endangerment

How can a language be physically endangered? Is there some specific tool used to do this? What is physical language endangerment in essence?

Janse (2003: 1) and Carmichael (2008: 9) look at language endangerment as the case whereby languages are in the process of dying when they for whatever reason lose speakers without gaining any in return.

Janse (ibid.) mentions five levels or types of language endangerment:

1. **Potential Endangerment:** if the children start preferring the dominant language and learn the obsolescing language imperfectly.

2. **Endangerment:** if the youngest speakers are young adults and there are no or very few child speakers.

3. **Serious Endangerment:** if the youngest speakers are middle-aged or past middle age.

4. **Terminal Endangerment or Moribund:** if there are only a few elderly

speakers left.

5. **Death:** a language is dead if it has no speakers left at all.

Carmichael (ibid.: 15-7), in her turn, adopts a different classification of the stages of language endangerment depending on other factors that make languages liable to extinct. However, she (ibid.) invokes the classification of two organizations (Summer Institute of Linguistics (SIL) and the United Nations Educational, Scientific and Cultural Organization (UNESCO), respectively):

1. **Critically Endangered:** very few speakers all 70 years old and older, great grandparent age.

2. **Severely endangered:** speakers are only 40 years old and older, grandparent age.

3. **Endangered:** speakers are only 20 years old and older, parent age.

4. **Eroding:** speakers are some children and older people. Other

children do not speak it.

5. **Stable but Threatened:** all children and older people are speakers, but few in number.

6. **Safe, Not endangered:** language expected to be learned by all children and all others in the ethnic group.

She (ibid.) states that the UNESCO has come up with a more in-depth form of classification, setting out nine factors for each of which a language can rate from one to five, with five representing the highest level

of vitality:

**1. Intergenerational Language Transmission : 3**

The language is no longer being learned as the mother tongue by children at home. The youngest speakers are thus of the parental generation. At this stage, parents may still speak their language to their children, but their children do not typically respond in the language.

**2. Absolute Number of Speakers : 2**

Languages with lower absolute populations of speakers are considered at higher risk than larger speech communities.

**3. Proportion of Speakers within the Total Population : 2-3**

When the community consists of people whose ages is averaged, that is, people are of near averages: for instance a community consisting of most people over age fifty and a number of speakers aged twenty to fifty.

**4. Trends in Existing Language Domains : 3**

The non-dominant language loses ground and, at home, parents begin to use the dominant language in their everyday interactions with their children, and children become semi-speakers of their own language (receptive bilinguals). Parents and older members of the community tend to be productively bilingual in the dominant and indigenous languages: they understand and speak both. Bilingual children may exist in families where the indigenous language is actively used.

**5. Response to New Domains and Media: 1-2**

This factor refers to whether or not the minority language is appearing in newer domains such as radio, television, and interne-t.

**6. Materials for Language Education and Literacy: 3**

This refers to the case where a language is taught in school, yet it is not the local variety being used in interaction. The following example is given: in Louisiana, many children are exposed to French in school; however it is not the local variety of French. Moreover, the teaching of Modern European French (MEF) in Louisiana schools "amounts to the promotion of an external French standard in Louisiana rather than to the preservation of regional varieties of French." An additional problem is that there is no accepted orthography for Louisiana Regional French (LRF); however most frequently LRF is represented using MEF orthography, once again promoting the MEF standard.

**7. Governmental and Institutional Language Attitudes and Policies,Including Official Status and Use: 4**

Carmichael prefers to illustrate the remaining factors by invoking French as an example. PACIT French and other varieties of Louisiana French are in theory well represented in government by the state-run agency CODOFIL. Especially after the Cajun Renaissance in the 1960's, Louisiana's French heritage has been capitalized upon for purposes of tourism. However, tourists were quite positive in their reactions to hearing Gaelic spoken, the condescension inherent in their view of Gaelic as quaint or charming could hardly have escaped local residents."

**8. Community Members' Attitudes Toward their own Language: 2**

As could be noticed in a few quotes from speakers of PACIT French, there is still a certain amount of shame and embarrassment about speaking French. Although there are some staunch advocates of PACIT French, many PACIT French speakers expressed indifference over language revitalization and maintenance efforts.

**9. Amount and Quality of Documentation: 3**

There have been a number of works, descriptive as well as sociolinguistic in nature, on French in the region.

Whatever the classification is, there is one thing which all these various taxonomies agree upon: language death does not come on the spur of the moment. There are certain signals sent that must not pass unnoticed concerning the conditions of languages that are at the stake of endangerment.

One last things needs to be mentioned to close down the discussion on language endangerment. Černý (2010: 52), following Fishman (1991: 88–109), proposes a graded division of languages according to their endangerment. Černý (ibid.) comments on the following figure by stating that Stage One languages are the least threatened, with higher levels of government and education institutions employing the language. Stage Eight languages, on the contrary, are the most seriously endangered, having only a few fluent speakers left. The remaining six stages rank between these two poles:

| | |
|---|---|
| **Stage One** | Used by higher levels of government and in higher education. |
| **Stage Two** | Used by local government and the mass media in the community. |
| **Stage Three** | Used in business and by employees in less specialized work areas. |
| **Stage Four** | Language is required in elementary schools. |
| **Stage Five** | Language is still very much alive and used in community. |
| **Stage Six** | Some intergenerational use of language. |
| **Stage Seven** | Only adults beyond child bearing age speak the language. |
| **Stage Eight** | Only a few elders speak the language. |

Figure (3) Adaptation of Fishman's Scale for Threatened Languages (Following Černý, 2010: 52).

## 2.1 Two Concluding Questions

After knowing what is meant by language death, its main causes, and how languages become nominated for death (that is, being endangered), the time has come now to ask two important questions:

1. Why should we care about language death?

2. What should be done to prevent it?

Crystal (2000: 27, 32-65) answers the first question by giving five reasons "all answering in different ways the question 'Why should we care if a language dies?'":

1. **The Need for Diversity:** Linguistic diversity is a prerequisite for successful humanity, as such its preservation is essential due to the fact that language lies at the heart of what it means to be a human. By the same token, if the development of multiple cultures is important, then the role of languages becomes critical because cultures are chiefly transmitted through spoken and written languages. Accordingly, when language transmission breaks down, through language death, there is a serious loss of inherited knowledge.

2. **Language Expresses Identity:** Identity and diversity are two facet of the same coin. By association with diversity, everyone in this world cares about their identity. Crystal (ibid.: 36) summarizes this by invoking a Welsh proverb:

**'A nation without a language is a nation without a heart'**

He continues discussing this point by believing that the loss of languages is tragic precisely because they are not interchangeable, precisely because they represent the distillation of the thoughts and communication of a people over their entire history. He, eventually concludes that identity is what makes the members of a community recognizably the same. It is a summation of the characteristics which make it what it is and not something else – of 'us' vs. 'them', i.e. language is the primary index, or symbol, or register of identity[(1)].

**3. Languages are Repositories of History:** Languages are the pedigree of nations. Pedigree, then as now, refers to ancestry, lineage, or descent. A language encapsulates its speakers' history, i.e. languages are the archives of history, as it was once thought. They do this, most obviously, by expressing, through the grammar and lexicon of their texts, the events which form their past.

**4. Languages Contribute to the Sum of Human Knowledge:** To explain this reason well, it seems necessary to use Crystal's (ibid.: 44-5) exact words. He says that identity and history combine to ensure that each language reflects a unique encapsulation and interpretation of human existence, and this gives us yet another reason for caring when languages die. It is a motive that is more self-serving than altruistic, though no less worthy. We should care – because we can learn a great deal from them. The view that languages other than our own provide us with a means of personal growth, as human beings, is a recurrent theme in literature, at various levels of intellectual profundity. The message is clearly that there is much to be learned and enjoyed in experiencing other languages. And the corollary is that we miss out on this experience if we do not avail ourselves of the opportunity to encounter at least one other language. Everyone who has travelled has felt this limitation, to at least some extent. Otherwise s/he voluntarily makes himself a great baby, – so helpless and so ridiculous. He finally deduces that 'The world is a mosaic of visions. With each language that disappears, a piece of that mosaic is lost'.

**5. Languages are Interesting in Themselves:** Crystal's (ibid.: 54) point of departure for this reason is that "The aim of linguistics is to define the nature of the human language faculty, comprehensively and explicitly". By so claiming, he supports the opinion that each language manifests a fresh coming-together of sounds, grammar, and vocabulary to form a system of communication which, while demonstrating certain universal principles of organization and structure, is an unprecedented event and a unique encapsulation of a world view. He terminates his discussion here by affirming that "The more languages we study, the fuller our picture of the human linguistic options will be".

In an attempt to answer the second question, Crystal (ibid.: 130-41) enumerates six 'gate-keeping' factors which might save an endangered language. He thinks that an endangered language will progress if its speakers:

1. Increase their prestige within the dominant community.

2. Increase their wealth relative to the dominant community

3. Increase their legitimate power in the eyes of the dominant community.

4. Have a strong presence in the educational system.

5. Can write their language down.

6. Can make use of electronic technology.

## 3. Moral Language Endangerment

After getting an idea about physical language endangerment, it is suitable now to present and clarify what the moral counterpart means. By moral language endangerment is meant the 'unnoticed' danger which a language is exposed to in what makes its identity at stake. Two words need more illustration in this definition: unnoticed and identity. The former means that the endangerment is not meant purposefully to threaten a particular language; it comes as an unexpected offspring of certain mechanisms followed by both government and people on an equal basis for purposes other than endangering their mother language. Let's take Arabic in the Arab Homeland, in general, and Iraq, in particular. United Arab Emirates is cited as an example on the case of some Arabic countries. It is well known that in the UAE the system as a whole hinges upon English as the main language of communication, even more basically than Arabic, to the extent that a person's qualifications are only taken into consideration if s/he can master English and so can get better jobs. In the Iraqi educational system, by contrast, English has been taught as the main foreign language in schools, and this actually presented a problem for many generations along the years. Nevertheless, due to the influence of globalization, mass media, and the new policies of education, the case has changed gradually yet drastically. For example, the governmental policy, nowadays, for the schools of the most distinguished students is that the basic subjects are taught in English. So, let's suppose that half of the materials are given in English, with the passage of time that student will prefer speaking a variation which is a mixture of both English and Arabic, with a tendency towards English. Let's also admit that the percentage of the most distinguished students is much less than the non-distinguished ones, yet the latter are also prone to prefer English owing to the effect of media, requirements of job market, and seeking better opportunities of jobs. Hence, when a graduate likes to get a good job with a decent income, the basic requirement is to have good English spoken and/or written.

A more seriously important example is reading the Glorious Quran. The majority of the youth today do not know how to read from the Glorious Quran correctly in spite of the all the inflections

written. Why? This is mainly because the educational system does not give Arabic its due attention as required, the matter which has its repercussions on other major issues like this. Arabic is taught as a mandatory subject without drawing learners' attention to its aesthetic aspects, its richness and its magnificent history. As a result of this, its young speakers do not feel proud as native speakers of such a kept-by-God language. And that is why the standard Arabic is now viewed as very difficult if not impossible to speak, to the extent that if we happen to meet someone speaks this variation we feel as if we speak to an alien as we cannot understand much of what is said.

As such, if Janse's (2003) levels of endangerment listed above are recalled, we can state that, morally speaking, Arabic is potentially endangered because the majority of the grownups prefer English to Arabic.

The question which poses itself now: In the midst of this jumble, where is Arabic? Does it even exist? It is actually there, no one can deny its existence, for after all it is the language of the Glorious Quran that is kept by God. Yet, it is not identity-reflecting as much as required. And here comes the need for illustrating 'identity'.

Though simple and clear it seems, the word 'identity' is a complex amalgam of various aspects. It is a combination of psychological, physiological, social, cultural and even conventional features. All these and more are created and expressed by language hence appears the link between language and identity. Keller (2007: 3) states that all the various aspects of language, i.e. phonetic features, lexical units, syntactic structures, and even personal names are embedded in expressing that link.

Let's take college students as an example. Certain English words they use in everyday communication, maybe unconsciously, to express various meanings without even mentioning the Arabic counterpart even once. Such words as: mobile, mall, diet, hello, OK, video, cream, gel, tag, mention (when talking about facebook) and even the names of shops are written in English; if not the name itself is English in essence. Such use should ring a bell. Since people

find it easier, and actually more educated, to utter these words than using their Arabic peers, this means that there is no attention paid to the mother tongue. What is more important for interactants in such situations is express what they have in mind in a prestigious manner regardless of what code is used. This also implies that, for the majority of Iraqi speakers, to use English words mixed with, or in place of, their Arabic counterparts is more prestigious than using the original Arabic terminology which when used may cause some embarrassment to the persons using it. English now is treated as a scale of a person's education and cultivation.

From what is mentioned so far, the following should be affirmed: moral language endangerment threatens people's identity with making them think that what their use of foreign words is actually a matter of culture and cultivation. What is worse, they begin to judge other people by their use of foreign language, English in our case, so the matter becomes socially spread; it is not a matter of individuals any more and that is why it represents endangerment. When mother tongue use does not make people feel proud when speaking it, when people themselves require mandatorily using a foreign language, in preference to the mother tongue, to get a good job, when the youth prefer to use foreign words in preference to their native peers, all these should ring a bell.

What can be done then? The following may shed light:

1. There must be campaigns led by professional people in getting the whole ideology back to track again. That is, to edify people, of all levels whatsoever, of the importance of their mother tongue.

2. Moreover, people should also comprehend the strong link between their language and their identity as both are part and parcel of each other.

3. More important than the two just mentioned is instilling in children the sacrosanctity, richness, and beauty of their native language. This is done by means of proper teaching methods prepared by professionals who do believe in their language and not just jotting down difficult subjects whom neither the teacher nor the stu-

dents are going to make use of in future. Arabic should be taught according to certain approaches, viz. the communicative approach, on the same par with English whose teaching really occupies the minds of those in charge at the expense of Arabic. If the latter is taught correctly, learners' views will change accordingly.

## Conclusions

Moral language endangerment is a serious issue that needs to be taken into consideration. Though farfetched it might seem to some, every language is liable to be endangered when its speakers' are not as aware as required concerning the close link between their identity and their language.

However, it remains plausible that physical language endangerment is more tangible and noticed than the moral one. This is because it is associated with tangible causes the main of which is the number of speakers. That is why languages with larger number of speakers (like English and Arabic) are less prone to physical endangerment.

Moreover, it has been concluded that moral language endangerment has two other dimensions above the social one: economic and political. This is clearly manifested in (ex)colonized countries and in touristic areas whose people are not well-aware of (or might not pay good heed to) the actual dimensions of such an issue. As such, it is the responsibility of the government (especially those in charge of language policies and planning) to pay attention to the various languages and varieties that are constantly used in a country, in order not to allow harmful factors aggravating and drive the whole situation out of control.

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1- For more details on the relationship between language and identity, see Joseph (2009: 345-61), and Kiesling (2009: 352-8).

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# Culture and Critical Thinking Skills for Language Learners

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## Abstract

Language Learning is a an indispensable part of human culture. A major purpose of language is to express thoughts, knowledge, and beliefs through the processes of teaching and learning. As a result of learning and functioning in a language, culture is sustained through generations (Salili & Hossain,2007). At the same time, culture also influences how knowledge, teaching and learning are construed as well as how teaching and learning are practiced. The knowledge is acquired in a particular cultural context transforms into schemata (mental representation of knowledge based on personal experience) that may not be universally acceptable. A better understanding of the interdependency of language and culture is paramount to the development of appropriate learning strategies to meet the needs of an increasingly changing world. This paper examines the influence of culture on language learning in relation to the teaching and learning of critical thinking in the context of professional education. The increasing emphasis on critical thinking in education at all levels is applicable to any culture that is currently influenced by changes in the global environment, but how culture influences the increasing emphasis on critical thinking is not certain. Just as culture affects how people construe and practice teaching and learning (Merriam, 2007), culture can also have an important influence on how critical thinking is perceived and exercised. The ability to think well does not guarantee one's ability to communicate effectively. Students are trained with critical thinking skills in order to solve problems or make decisions; if they do not know how to present their ideas appropriately, the efforts spent in critical thinking would be futile. While it is important to consider the language ability of students, the manners and methods involved in the expression of their critical thoughts should also be made explicit to others, regardless of their cultural backgrounds.

***Keywords:*** *Critical thinking, Foreign/second language Learning, culture, culture-biased interference*

## 1. Critical Thinking Skills

Critical thinking has been commonly used to describe a desirable intellectual or cognitive outcome of students of professional courses, but the exact meaning of the term in this context varies. A precise understanding of the concept and its nature provides the basis for meaningful discussion on how it may be influenced by culture. As Friere (1973) says, language is a thinking process that allows students to learn and grow. The processes of thinking, learning and growing with language demand the learners' involvement.

Critical thinking is also a normal activity which all of us do but when left untrained, it is unstructured , biased and self-centred. This affects the process of learning. The quality and quantity of learning is minimal and time taking because there is no systematic approach to learning as well as cognitive involvement. A well directed thought which is very systematic and organized should be cultivated for better learning output.

Critical thinking skills are viewed to be a crucial part of education to make education relevant to the rapidly changing world. Many educators believe that specific knowledge will not be as important to today's workers and citizens as the ability to learn and make sense of new information (Gough, 1991). Multiple skills and basic knowledge in many areas of study is the need of the day. For this the learners/ individual has to be a lifelong learner. Learning has to be independent as looking for someone to support or teach throughout one's life is next to impossible. Hence, the learners have to be independent thinkers as well as learners to be successful in their careers.

The model suggested by Lakshmi(2007) present.s all the chief characteristics of critical thinking. The outcome of being a critical thinker is the ability to make a good judgment which is truthful/ universally accepted to be true (Bowell & kemp,2002) . Advocates of critical thinking skills programmes argue that the skills stated as part of characteristics of critical thinking can be promoted to help pupils to achieve their full potential as thinkers which in turn results in their improved performance. All the higher order thinking skills,

considered critical thinking skills are intuitive abilities of every individual.

The presentation of various definitions of critical thinking shows that there are many sub-skills for critical thinking and a person can be called a critical thinker only when some of these major sub-skills are acquired. They are: creative thinking, logical reasoning and problem solving. All these skills are interdependent and can also be treated as independent skills. There are researchers who suggest that creative thinking and critical thinking are two separate skills independent of each other (Eg, Hinkel, 1999). Lipman (2003) suggests that caring thinking (emotional intelligence ) is another thinking skill as important as critical thinking.

However, for this study there are three sub-skills considered are creative thinking, logical reasoning and problem solving. The outcome of acquiring these skills is application of knowledge/skills in new contexts along with unbiased evaluation. As critical thinking emphasizes the importance of giving equal importance to all cultures, this study trained the students in accepting other cultures and being objective in evaluation when it comes to their own culture.

## 2. Influence of Culture on Critical Thinking and Second/Foreign Language Learning

### Abilities

The ability to think critically has become a critical attribute expected of young adults . however, the endorsement of critical thinking in higher education has been challenged by the growing cultural diversity in language classroom.

Traditionally, culture is related to civilization. Cultural knowledge generally emphasizes history, literature, art, music and way of life along with beliefs and perceptions expressed through language, behavior, food, dress, customs, habits, leisure, time activities and so on (Luk and Lin, 2007). Hence, it can be understood that culture primarily influence the language learnt or used by an individual as language is a product of all the above said aspects of a social life.

However, it is not the same when it comes to second/foreign language. Learning second language does not mean learning the culture of that language. The dichotomy of learning the culture of the target language or learning the second language through the culture with which the learner is familiar, still exists. The communicative competence of an EFL learner is considered to be of high proficiency levels only when he/she is on par with a native speaker's competencies. This includes understanding popular idiomatic expressions , accent and intonation, pace of speech and respond to them with equal ease. However, training our students in critical thinking skills with developing their critical learning abilities in general and language competence ,in particular, may not need the native like competence.

## 3. The Study

The aim of this study is to make EFL critical thinking skills learners culture sensitive along with making objective judgments.

The objectives of this study are

- To make the learners culture sensitive
- To develop critical thinking skills
- To enhance language proficiency of the learners

The present discussion is part of a major study on developing critical thinking skills in EFL learners. There are various strategies that the learners are trained into become critical thinking. In the process, it is observed that the learners' initial response towards culture based texts was biased. As stated above, culture influencing the thinking of an individual is a non-controversial fact. Hence, it is realized that the learners need to be trained to make unbiased judgements to help them become better critical thinkers and professionals by making them sensitive to various cultures.

The study involved a group of first year students in English Department (young Adults) who are first generation learners. As the family background does not support diverse thinking. It can be said that their concepts are schema based. Their world of knowledge and understanding is based on the culture and society they live in. However, the course, being a professional one, demands students to be critical thinkers resulting in application of knowledge in new contexts with logical reasoning and decision-making abilities. Their critical thinking skills should be devoid of any cultural influences on their decisions or judgments. That is, the learners need to critique their own thinking, metacognate (thinking about one's thinking) and be objective.

The learners are young adults and therefore the complexity in their cognition is very high. Hence, the factors that influence the leaners in the process of responding to a task are restricted to analysis of their responses devoid of the influences of the context or background. Nevertheless, the environment in which the learners were trained through the tasks is common along with their socio-

economic and academic background.

In three phases, the learners are trained to become culture sensitive and make unbiased judgements. In the process the learners are trained to use critical thinking strategies suggested by Paul et al (1995). The strategies the learners are to adopt to complete a task, are given to them as part of instructions.

The four levels of responding to tasks in each phase are: creative thinking, logical reasoning, problem solving and application or evaluation. The learners are expected to respond to the task with creative interpretations at the first level, then think of the logic behind the response, later decide on the acceptability of the response and finally give different contexts where this knowledge or strategy can be adapted. The strategies learnt in one phase are automatically implemented in the next phase. That is, along with the strategies adopted in the first phase, they learn to adopt/adapt the strategies of the second phase and whatever strategies are suitable that are to be used in the third phase.

Implicitly, the language skills that the learners would be able to develop are:

1. Reading the text and understanding at three levels: factual, inferential and interpretative.
2. Written responses to the tasks are to develop their writing skills.
3. Discussion with peers are to develop their listening and speaking skills and communicative competence.

Role of the teacher: The teacher's role is confined to guiding the learners towards the intended change in the learners' thinking patterns. Unless the learners are diverting from the actual task, the teacher does not interfere with the process of completing the task.

**Phase I: Learning to understand a wide range of interpretations**

In this phase, the learners are given simple texts (one or two sentence) and are asked to make a list of facts, inferences and interpretations. The strategies that the learners are to exercise in this phase are:

1. Making facts, inferences and interpretations.
2. Exploring thoughts underlying feelings and feelings underlying thoughts.
3. Developing intellectual humility and suspending judgment.
4. Developing intellectual courage to question.
5. After the learners respond to the task, they are asked to think of the reasons (logically) that led them to their interpretations. Questioning themselves is the strategy they need to adopt here. Then, they are asked to find out the possibilities of implementing the strategies in new contexts.

**Phase II: Peer interpretations-group- discussion**

All the responses to the tasks in this phase are peer reviewed. The texts given in this phase are stories or incidents that are based on the beliefs of different places. The learners complete the tasks as per the strategies they are to adopt. Later, they are asked to work in pairs, for the first task, groups of three for the second task, groups of four for the third task and groups of five for the fourth task. The objective of this phase was to expose the learners to other's interpretations and question their ideas.

1. Developing intellectual faith and integrity
2. Reasoning: comparing perspectives, interpretations, or theories
3. Recognizing contradictions
4. Examining or evaluating assumptions

During the discussions, the learners were instructed to listen to the partner or group member and then respond to their opinions or interpretations. For every point, the learners are making in the discussion, they are supposed to give a reason which is to be logical and acceptable to all the other members of the group. This phase took a longer time than the previous phase because each of the learners was trying to convince the other members regarding his/her opinion or response.

**Phase III: Reinterpreting the texts**

In this phase, the learners were given non-fiction, long texts to understand and respond. Each text calls for better logical thinking and problem solving skills when compared to the tasks of the previous learners.

1. Exercising fair-mindedness
2. Comparing analogous situations: transferring insights to new contexts
3. Exploring implications and consequences
4. Generating various solutions and deciding on the right ones for culture based problems.

Each learner has to accept the response of the others. If there is any objection, it has to be logically pointed out. The complexity of the task has increased. That is, the learners have to respond to their own task, evaluate others' tasks ( not less than three learners' responses for each task). As their evaluation is completely based on logic, their questioning abilities are to be pointing out the logically of the others responses.

The three phases and types of tasks given to the learners are presented in this table:

| | Creative Thinking | Logical Reasoning | Problem-solving | Evaluation/ Application |
|---|---|---|---|---|
| Phase I | Generate possibilities | Questioning | Accept possibilities | When &where to be used |
| Phase II | Peer interpretations | Reasoning possibilities | Possible solutions | Judge peer interpretations |
| Phase III | Reinterpretation | Logic of interpretations | Deciding on the right solution | Apply in different contexts& acceptability |

## 3. Discussion

There are a few issues that cropped up in the process of making our students culture sensitive and make them be open to other cultures. They seemed to be complex and contradictory to be solved within the limited time span of the study. They are:

**Questioning or Acceptance?**

When the students were insisted on being open to other cultures, the major challenge was whether to encourage them to question the cultural issues or to accept them. Acceptance of the given texts would mean that their critical thinking skills are not prominent and if questioned it means that they are not able to accept the others' opinions.

Hence, during the study, the students were encouraged to question every concept that seemed new to them. However, they also need to accept the text/concept if it presents the alien culture. This is how the critical thinking.

**Identifying culture-biased inferences/ interpretations**

The students were able to identify the cultural issues if it was new or different to them. But they failed to do the same if the text presented was of they own culture or familiar culture. Hence, this became one of the challenges in this study.

For every aspect of the text, the students were asked to answer a set of questions:

1. Is this acceptable to people to US and UK which generally contradict the Iraqi culture?

If yes, how similar?

If no, how different?

2. ( If the text is unfamiliar) Can it happen in my place?

3. What is wrong in doing/ thinking/acting/ reacting in this manner?

Students are supposed to answer these questions before they work on the critical thinking tasks. This made them turn more open to the texts and avoid a lot of conflict is accepting other culture based issues.

**Schema Vs Concept**

Normally, the schema (based on personal experience) of a person/student is mistook to be the concept (universal). This made the students accept and understand issues which are familiar to them as it was supported by their schemata. They also assumed that it is a concept and everyone in the world understand it in a similar way. This brought in another face to critical thinking and made me help the students focus on their metacognition.

**Metacognition**

For every aspect that was common or acceptable to the students, they were asked to trace out the situation or experience or incident that they encountered to understand that particular aspect. They were also asked to write down their experiences to help them understand the difference between schema and concept.

**Teacher Constraints**

In spite of the teacher-researcher being aware of backgrounds of the students, there are limitations. The students come from different backgrounds and their schemata are varied. Hence, the major role of the teacher in critical thinking classes is to be open and accept the opinions as “different” and nothing can be wrong when it comes to the students’ interpretations. However, the teacher has to be aware of the appropriate strategies that are to be adopted by the students to respond to various tasks.

## 4. Implications and Suggestions

Based on the responses of the learners and observations made during the study, the following are the suggestions made:

1. Enable the learners to critique their own thinking, metacognate, to avoid any culture bound assessment of the given text or information.
2. Sensitize them to culture based interpretations by exposing them various culture based texts.
3. Before examining the possibilities of enhancing critical thinking skills in EFL learners, there are other aspects of teaching that are to be taken care of. Firstly, steps are to be taken to enhance the cultural sensitivity of existing critical thinking instructions.
4. Secondly, the teacher has to be aware that behavioural expressions of critical thinking are very much related to one's abilities ineffective communication of ideas. Hence, it would be important to incorporate the training of interpersonal communication into critical thinking skills instruction.
5. In addition to offering training to students, it might also be important to help teachers involved in teaching critical thinking skills to be exposed to international education/culture to become more aware of cross-cultural differences in communication styles and preferences (Durkin,2008)
6. The teacher has to understand and implement the difference between teaching and guiding.
7. Teachers have to be trained to design tasks which specifically promote CT skills.
8. Teachers have to know to assess CT skills (responses of learners) and guide them in a proper direction.
9. The issue of the effectiveness of different instructional strategies is especially important to the design of appropriate critical

thinking instruction for an intercultural classroom.

10. Despite the possible influence of culture, critical thinking instruction can and should be applied in international education.
11. The cultural challenges involved in the notion of critical thinking are also relevant to the other skills and attributes.

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## Appendix

## Sample Texts

**Phase I:**

Write the facts, inferences and interpretations related to these texts

She locked the car door and straight away entered the conference hall.

Jeane is a fabric which has been widely accepted in Iraq for its functional and symbolic values. Initially, jeans caught on in the urban market and later the appeal of jeans spread to rural and semi urban markets.

**Phase II :**

There was once a boy who loved stories. His name was Dong Chin, and every night at bedtime he listened to stories from a favorite family servant, a man named Pak. Years later, on the night before the wedding, Dong Chin's father undid his son's long braid- the kind worn by all sons and daughters till they married. Then he fixed the hair in a tight topknot, just like his own. On his son's head, he placed a skullcap with a hole for the topknot to poke through. And over it all, he placed a feather-light, see-through hat of horsehair mesh. Dong Chin was so proud. For years he had waited for this moment. Now he was a man! Pak was busy like everyone else during the wedding. But as he rushed around, he happened to pass outside Dong Chin's room. To his surprise, he heard a murmur of many voices " That's strange", he said to himself. " The young master isn't in there now, and no one else.

He went up to the paper window, carefully poked a small hole, and peeked through. Then he grasped. The air was teeming with spirits- hundreds of them! Over, under and around each other they swarmed . There were so many, they barely had room to fly, and they didn't look one bit happy! "Silence" called one of the spirits. " Stop talking all at once, or we'll never get anywhere".

Complete this story……

**Phase III:**

To outsides, South Korea's traditional culture looks Chinese and its modern culture looks Japanese. However, South Koreans assertively argue that their culture, both traditional and modern, is unique. With regard to traditional culture, Koreans talk of " Korean Confucianism", " Korean Buddism" and " Korean martial arts". For Koreans, it is important to believe that their traditional culture either originated in Korea or was shaped in Korea.

In Australia, it is difficult to talk or cultural uniqueness and expect other Australians to share the sentiments. For many Australians, Australian culture does not exist, there is nothing unique about Australia and Australia has no need for a national identity. Ironically, such a view is a uniquely Australian thing to say. No other country in the world has a significant segment of the population openly expressing their hostility to the notion that their country might have a culture.

How different is Iraqi Culture when compared to these two cultures?

# Cultural Security: Stagnation or Safety?

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## Abstract

When reflecting on the concept of cultural security, it is important to be mindful of its multi-faceted existenceand its far-reaching impact on individuals across the world,and,ifpondered from a theological perspective, in thehereafter, too. Definitions of the term 'culture' are largely demographic in nature,premised on the idiosyncrasies of a nation. They commonly focus on heritage and both the conservation and celebration of diversity in architecture, art, clothes, cuisine, language, literature, music, religion, tradition, and much more. Culture is, therefore,the manifestation of a multi-layered reality, a tool through which individuals craft their identity and their paths through life. Thus, it is no surprise that the preservation of cultures is of paramount importance to anthropologists, sociologists and some theologians, and naturally, individuals whopossessan innate desire to seek comfort in the familiar. However, in recent years, the term cultural security has also taken on meanings other than those associated exclusively with nations and individuals.


***Keywords:*** *cultural security, safety, characteristic of neoliberalism, Cultural Heritage*

## Introduction

This paper aims to take a holistic approach to examining cultural security by consideringthe degree to whichthe conceptmight be synonymous withmatters including, but not limited to,individual identity, societal securityand/orreligious security.Inreflecting oneach of the aforementioned, it will discuss the degree of truth, if any, in the belief of many – typically in the West – thatthe desire forcultural securityin different forms can be equated with cultural stagnation. A question that naturally arises from this is whether there aresituations wheredeviations may be permissible, and if so,the extent to whichcompromise is acceptable beforecultural securitycomes under threat.The paper will close by drawing on verses from the Holy Qur'an that refer to 'security'so as to reflect on the different contexts in which the term is used, and can therefore be understood.

## Definitions of Cultural Security

The term cultural securityis defined in a variety of ways depending on the discipline and/or institution within which it is situated. Before proceeding to the discussionpart of this paper, this sectionhighlights some of the most frequently found, yet diverse definitions of this term that are commonplace today.

From an **anthropological** viewpoint, cultural securityhas traditionally been concerned with mitigating threats surrounding the manipulation of culture that would result in the modification ofauthentic cultural practices by the collective, i.e.: society. More recently, the term has been extended by some to be defined as a "characteristic of neoliberalism1"in which the State plays an important role with the function of security-makers for stabilisation.

Interpretations of cultural security from a **political** perspectivecontinue to focus heavily [though not exclusively] on the management of wartime threats, terrorism, andanti-ethnic cleansing. This has become noticeably pronounced following the events of 9/11 in New

York. Yet, within this discipline, what was once claimed to be about reducing or eliminating environmental and social degradation and injustice2now also incorporates discourses which seek to challenge differing values and fundamental principles of belief which could, and in some casesdo, result in threats for society at the macro- and mirco-level.

According to the Australian **Human Rights** Commission and other similar committees, cultural security is used to oppose lateral violence, which is violence aimed at peers, includingthe type enacted by one minority group against another3. The most common example of this is one linked to indigenous peoples, like the Aborigines in Australia whose rights continue to be usurped.

In **sociological** terms, cultural security is related to both personal and collective identities. In his chapter entitled, 'Cultural Security & Global Governance – International Migration & Negotiations of Identity4,' Majid Tehranian (2004) discusses cultural securityandinsecurity, before simply defining the former as "the freedom to negotiate one's identity" (p.7) and relates this to multiple identities and citizenships. In the case of the latter, insecurity is described as the restrictions imposed on cultural groups which prohibit their practice of customs and traditions, thereby threatening their identity in the process.Several examples by Tehranian alsoinclude reference to displaced persons like refugees.

From a **theological** perspective, and specifically in Qur'anic terms, "Being a religion of peace and security for all, it [Islam] is against all forms and types of aggression, oppression, acts of transgression and mischief...5" Indeed, during the time of the Prophet Muhammad (pbuh), there were many non-Muslim tribes who were inhabitants of the holy cities of Makkah Mukarramah and Madinah Munawarrah,together with the Muslims. The Prophet (pbuh) established a constitution6 which provided security and stability to all its citizens so as to foster societal wellbeing and a harmonious, respect-

ful and productive community within which people were free to travel, work – andexpress their religious identity.

What is evident from each of the definitions above is that irrespective of their discipline and/or the defining institution, the notion of cultural security encompasses an element of **safety**, that is – preservation and protection from change and modification, as these factors are perceived to be threats. The question that arises is the extent to which these practices and efforts can, and at times perhaps do, lead to culturalstagnation.

## Corpus Linguistic Search

In order to establish how widely the phrase 'cultural security' is currently in use, a corpus linguistic search of the term was conducted using the Bank of English which contains in excess of 700 million words, and over 29,000 written and spoken texts across 11 sub-corpora from the UK, USA and Australia. However, surprisingly, this search only yielded two results (per million words). The first showed the term being used as part ofa dialogue in a book published in 1998:

> 'He [Jack] needed the money to get through school, and the devil he knew, he thought, was surely better than the devil he did not…He had also learned "not to be a quitter" from his father, who'd said, **"Your career is who you are. It's the path to financial, psychological, and cultural security"**…'

The above search result shows cultural security as being synonymous with an individual's standing within the community in association with his/her occupational status. Thus, it is equated tonot only acceptance within and by society, but also financial stability and the subsequent psychological wellbeing.

The second corpus linguistic search result was situated in non-fiction, specifically, a newspaper article published in the Megastar in the year 1992. This article uses the term cultural security in the context of indigenous Canadians, or aboriginal Canadians, when referring to a controversial vote to determine their self-governance, as can be seen below:

> '…voters are only being asked if the constitution should be renewed "on the basis" of the consensus reached Aug. 28... The Yes side is comfortable with the hand-shake agreement on the basic principles – Senatereform, aboriginal self-government, Quebec 's cultural security and the division of powers.'

The writer of the above newspaper article presents cultural security as an ethnographic concern which encompasses the preservation of

a culture and its customs, together with the habits and mutual differences of the peoples of the culture in question, and their right to self-governance. Despite being published in 1992, these concerns continue to be of ongoing relevance today, that too in multiple contemporary societies.

One of the questions that is now often raised, however, is the extent to which the determination to conserve one's culture leads to a lack of progress or development (i.e.: stagnation), as is habitually argued by many in the West when labelling traditional or developingnations as 'backward', 'primitive' and/or 'anti-modernist.' One of the biggest ironies in this equation, is that the very powers and nations who criticise those who wish to preserve cultural securityare fearful of its insecurity at various levels in relation to their own interests and goals. The section that follows explores some of these interests.

## Cultural Insecurity Fears in the West

### Cultural Heritage

Using the cloak of anthropology, many Western nations express the desire to protectcultural heritage and as such, display a willingness to take the necessary steps to enact this protection. Among the common concerns that are communicated in relation to tangible heritageisthe will to guard historical sites and to prevent their destruction. For instance, in 2001, following the Taliban's apparent bombing of the Buddhas of Bamiyan, aUNESCO World Heritage Sitein Afghanistan, Western nations declared this act as "abominable" and a "crime against culture7."Later the same year, after the Twin Tower attacks in New York, the West launched the so-called 'War on Terror', and together with their allies, they alsopledged to rebuild the UNESCO World Heritage Site.

The intentions behind actions to protect culture are, however, rarely completely altruistic. As has been argued by many, the right surrounding the prevention of cultural insecurity appears to be the privilege of powerful, wealthy and dominant nation states. Often, they involve some expropriation of tangible wealth, and the appropriation of foreign land and territories. Also, as aptly described by Harvard University academic, Michael Herfeld8:

> That situation [protection of heritage]threatens an even larger insecurity, as the prospect of swelling tides of displaced and dispossessed humanity threatens to create physical danger on the streets. It also undermines the very values of humanism on which the "high culture" tradition—itself, ironically, a proudly borne heritage—claims to have been built, and thereby threatens the well-being of that tradition's self-appointed bearers.

In a similar vein, together with bodies like the United Nations, developed nations engage in the inconsistent application of the notion of protection. For instance, an overriding sense of compassion for Iraqis and Kuwaitis was, it was claimed, one of the reasons for the invasion of Iraq, especially to protect cultural heritage and torture at the hands of Saddam Hussein, respectively. Similarly, today, it seems it is the Syrian population who have the sympathy of the West. Yet, this desire to bring about justice rarely applies equally in other countries facing allegedcultural genocide.

## Corporate Culture

The notion of cultural security also exists within corporations, and it is for this reason that large companies and organisations have established systems to protect their corporate culture from insecurityby implementing policies on Corporate Social Responsibility (CSR) that seek to uphold ethical practices. Typically, such policies also claim to have community wellbeing and environmental protection at the heart of their operations.

Another one of the primary functions of CSR is to ensure that it satisfies the needs of key stakeholders by mitigating risks and upholding good values through transparency, consistency and honesty. Aside from the aforementioned, this makes good business sense, for the way in which the organisation is viewed by its customers and key stakeholders has a direct impact on the success of the business, or otherwise,in terms of loyalty to the company/brand. Hence, any form of insecurity is detrimental to both the reputation and financial standing of the corporation. Thus, “security acts as an enabler for CSR programs9”and…

> …by attaching images of ‘ethics’, ‘aid’ and ‘development’…to consumer products…underlying cultural assumptions are substantiated and materialized.10

## Economic (In)Security

Being in an economically stable condition is a basic human needthat transcendscultures. Security of this kind is intrinsically interconnected with a multitude of human needs like housing; access to education; having a balanced, nutritious diet; quality healthcare; and opportunities for employment and social mobility. Economic stability can also affect the social position that individuals have within society due to the way in which they are perceived by their peers in terms of status and prestige,typically measured by their material wealth, worldly benefits andmonetary strength, or lack thereof. It is for these reasons, among others, that economists and politicians declare an interest in being committed to making changes within society that will provide opportunities for equal access to education, employment opportunities and a reduction to social stratification through social mobility.

Over a series of decades, numerous countries have developed legislation pertaining to the minimising of economic loss through maximising economic equality; for instance, the UK developed the Equal Pay Act in 1970 so as to reflect its culture of aiming for equality between men and women. However, despite this Act, and the Equality Act 2010 which also includes an economic component, pay inequalities between the sexes in the UK continues to this day11.

One of the main party manifesto pledges repeatedly found in election campaigns across the globe is the promise to strengthen the economy. This is no coincidence, for it is understood that economic insecurity leads to cultural insecurity for the whole nation, which in turn affects the ranking of the country in the world. Thus, to ensure cultural security, it is imperative to reduce/mitigate “income volatility and the risk of downward mobility into poverty12.”

## National (In)Security

In contemporary societies, something that is becoming increasingly inseparable from cultural security, is the notion ofnational security. This takes many forms, from hysteria surrounding immigration and refugee migration,to the need to eradicate humanitarian conflicts in intra- and inter-warring nations; to the current obsession across the world – nationalsecurity threats stemming from terrorist activities. Yet, where national security is concerned, "…the narrow definition of security tends to focus on material capabilities and the use and control of military force by states13"

The concepts of fairness and justice within national security appear not to apply equally across cultures. For instance, it seems to be permissible for certain nations to protect themselves and their cultures through nuclear armament, while other nations are made to endure paralysing sanctions to deter them from becoming a nuclear power. The decision surrounding who is allegedly responsible enough to use nuclear weapons is taken by so-called 'First World' powers, and this is premised on the unspoken tenet that their national and cultural securityis of greater importance than that of developing nations.

When honesty and integrity are compromised in the name of defence, and tyranny is used as a tool of oppression, suffering becomes inevitable. Often, furtive intentions manifest themselves-onceactions become irreversible. This is usually andlargelyat the expense of those treated unfairly in the process. For instance, the US-UK alliance against Saddam Hussain was acceleratedon the basis of claims by the West that the Iraqi President had stock-piles of 'weapons of mass destruction' (WMD) which could be deployed to strike multiple nations within 45-minutes14:but here, mendacity was brazenly employed to engineer public opinion and manufacture consent to invade Iraq in 2003. The eradication of threats to national and cultural security were also cited as key motivating factors for military action. However, the lies told to the world by the West were exposed when United Nations Inspectors failed to locate any WMDs15 in Iraq.

It would seem, therefore, that "security interests are defined by actors who respond to cultural factors16" and that these factors are not static, but fluid, based not only on changing situations and circumstances, but motives and policies. Irrespective of the nation in question, however, it can be argued that "…national security is threatened by the consequences of events that quickly degrade the quality of life of state and non-state actors alike, thus narrowing-significantly the future range of political choice17." It is commonly accepted that there are two sides to every story; national security is no exception. Some argue that national insecurities are the natural and inevitable outcome of a 'clash of civilisations' where each wants to protect their cultural heritage18, while others are more sceptical about the motives of those claiming to have cultural security at the heart of their military operations.

## Security in the Holy Qur'an

Thus far, this paper has discussed the meanings associated with the term cultural security and its usage in contemporary society. It has highlighted how the scope of the term has widened from being linked only to the preservation of the peculiarities of a nation, to the broader aspects of life. The discussion has also explored the threats that can arise as a direct consequence of insecurities.

This final section of the paper aims to focus on references to security in the Holy Qur'an. In particular, itwill consider how various verses encapsulate different meanings when referring to the term. The degree to which religious references may be considered as being synonymous with present-day cultural understandings will also be pondered.

To begin with, it is worth stating that while the Qur'an is read by many Muslims across the world, theoverwhelming majority tend to be reluctant to question the meaning of Qur'anic verses due to the sacrosanct nature of the text. However, in refraining from such activity, they also limit their ability to fully engage with the verses, and instead form a superficialor very basic understanding of the

scriptures (if at all). The fearof 'challenging' the words of the Qur'an not only leads to inevitable limitations in comprehension, but also a form of stagnation.

Thestagnation referred to above is in relation to the restriction of personal development and intellectual advancement through the teachings of the Holy Qur'an as so many of its readers across the world are unwilling to delve deeply into itsexegesis. It is also worth thinking about the extent to which Muslim views of security, as interpreted through the Holy Book, reflect the viewpoints and/or concerns expressed by non-Muslims in relation to the term today. Let us explorethree Qur'anic verses which refer to "security" in an attempt to ascertain their different focus and meaning.

**[1] "Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the wrath will not seize them from directions they little perceive?" (An-Nahl | Chapter 16, Verse 45)**

In the verse above, the Almighty Allah (swt) uses the term 'secure' as part of a rhetorical question aimed at conspirators. Heprompts them to consider whether they truly feel that they are 'secure' from Allah (swt) by thinking that He will ignore their maliciousschemes and not punish them for their mischief-making. Theimplied punishmentscan takedifferent forms, for instance:

that which can be witnessed on earth in the form of natural disasters; i.e.: When Allah states He will "cause the earth to swallow them up" it seems highly likely that this alludes to earthquakes;

in asking "Do then those who devise evil (plots) feel secure that… the wrath will not seize them" the word 'wrath' reflectsthe anger of Divinity at the obstinacy of those who act fearlessly against the commands of Allah (swt);

while"directions they little perceive"indicates that the punishments will not only be sudden, but can take different forms, for instance: hurricanes, tsunamis, earthquakes.

References to Divine punishments can be found in all the Holy books revealed to humankind by God. It is for this reason that some Christianstoday also believe in the wrath of God as being a form of punishment. Examples of this include a Christian leader in the US state of Louisiana in 2016 who warned the population that natural disasters are sent by God as one way to punish gay people.19The same thoughts were reiterated by a US Political Commentator a year later who commented on tropical storms being more likely to be a sign of God's anger about homosexuality, rather than being linked to climate change20.

If we return to the words in chapter 16 and verse 45 of the Holy Qur'an, and relate these to present-day natural disasters such as storms, fires, hurricanes, floods and earthquakes in different parts of the world, it might be argued that as repeatedly stated throughout the Holy Qur'an, indeed, "therein there are signs for those who reflect…"

**[2] "Do you think you will you be left in what is here, secure [from death]…?"**

**(Ash-Shu'ara | Chapter 26, Verse 146)**

This Qur'anic verse serves as a reminder of the Day of Judgment. It seeks to urge those who are contented in the comforts of their worldly gains to reflect on the Hereafter and to be mindful of the never-ending life – afterdeath. What is alluded to here, is the following:

1. that those who amass wealth, status, power and other similar things which can often be a source of corruption, tend to feel a [false] sense of security and enjoyment in these ephemeral achievements;
2. furthermore, this mindset frequently leads them away from Allah (swt) as they become immersed in their material comforts

and acquiring more of the same;

3. such people live their lives as if they will forever remain on earth, and so the use of the word 'secure' in this context is one in which the reader is jolted into remembering what lies beyond their present life.

The above verse and those preceding them were revealed to the people of Thamud by their Prophet, Salih. In verses 141-145, the Prophet stated to the inhabitants of Thamud that he was a trustworthy messenger of Allah, their brother, and one who was not trying to seek any personal gain for his warnings about their disobedience to Allah (swt) in their misplaced sense of security.21

In verse 149of SurahAsh-Shu'ara (Chapter 26), Prophet Salih continues by making explicit reference to dwellings on earth as perceived safe-havens, that is: "And you hew houses (skilfully built) out of the mountains exultingly"for the home is often considered to be a place where people see themselves as being 'secure', yet none is out of the reach of the Almighty.

**[3] "Verily, the pious will be in place of security."**
**(Ad-Dukhan | Chapter 44, Verse 51)**

In the above verse, it is evident that Allah (swt) promises righteous believers security. According to most clerics, this refers to the Hereafter, while other learned scholars interpret this verse to mean security both in this world, and through a place in paradise.The sense of security being referred encompassesthe following underlying notions:

those who remain chaste and are devout and sincere in their worship and commitment to Allah will be protected;

they are ones who successfully resist temptations and wrongdoings to tread the path ordained by the Almighty;

the use of the words "will be" when referring to a "place of secu-

rity" is to be understood as a promise; i.e.: if one is pious, s/he will be secure;

if interpreted simply as the future tense, "will be" may be interpreted as alluding to life in the future, specifically the Hereafter;

the pious will be protected from the insecurity of the hellfire.

When examining the verses that follow the above in chapter Ad-Dukhan, there is no doubt that the word security here most definitely refers to at least the Hereafter, as there are references to "gardens and springs" (verse 52); being dressed in the finest Sundus [silks] (verse 53); and hurs (verse 54). Hence:

"In short, the blessed Verse refers to those whose hearts are secure in this world through faith. They are placed in the place of security. They are secure in their worldly life from concupiscent and satanic desires enjoying the protection of God Almighty. They will also be secure from any affliction in proximity to God in the Hereafter.22"

It can be seen from the three examples selected above that the Qur'an uses the term security/secure to contrast with punishment; it serves as a reminder of the Hereafter; and as a promise related to security in paradise. There are many other chapters of the Holy Qur'an which refer to security (for example: Surah Al-Isra, verse 69; Surah An-Nur, verse 55; Surah Al-Mulk, verse 16; Surah Al-Qasas, verse 31), and in essence, the meaning associated with each use is an iteration of one the aforementioned three examples in this paper.

## Concluding Comments

Cultural security can take many forms, as has been discussed herein, and in most cases, this comprises the desire to protect and preserve something of value, be it tangible or intangible. While some individuals or nations may equate the drive to conserve cultural security with a form of stagnation and a lack of development and progression, others from within the same cultures and disciplines seek to uphold the culture due to the importance placed on specific aspects therein.

The degree to which cultural security may be considered synonymous with religious security among believers is debatable, however, what is clear is that irrespective of culture, identity and belonging, humans have a natural and innate desire to seek protection and certainty.

While flexibility and adaptability may be exercised within reason in order to function in contemporary societies, there are values at the core of human behaviour which warrant preservation in any form. In Islam, it can be safely assumed that security lies in obeying the commands of the Almighty Allah (swt) with complete submission to His will, through an unwavering belief and unfaltering trust in the Creator, His words and His guidance for humankind.

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# Cultural Insecurity: Where Lies the Threat?

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## Abstract

In Cultural Security conferences and tea party drawing room discussions, there seems to be much concern about two particular issues on the subject: the articulation of an accurate definition of 'culture', and identifying the external threats to the same.Extremely complicated definitions are obsessed over, and thus, much time and effort is expended on what seems to be an endless pursuit.

The United Nations may defineculture in a particular way, dictionaries in anotherand learned professors in their way, but in the wake of this intellectual wrestling, the bottom line isthat whatever it may entail, culture is, simply put, a way of life.

Then, in the twists and turns of the intellectual jousting regarding what aspects of the human existence may be includedin or excluded from it, the issue of security is considered, and the default stress seems toprimarily be placed on the 'external' forces as being the greatest threat.It is rare for one to hear participants and others who are concerned about their cultural security, to lay equal, let alonegreater, stress on the factors of theinternal threat to their culture.


**Keywords :** *cultural security , extremism, Maslow's Hierarchy of Needs, White Caucasian professionals, religio-cultural encroachments*

## Introduction

The basic definition of religion, or deen, is the same as that of culture: it is a way of life. In Muslim communities and societies, Islam seems to have arrived at a crossroads in the hearts of its people: many, particularly the older generation, it seems, are beginning to harbour a disdain for it, while the young seem to be increasingly drawn towards it. In other words, in the life of the latter, Islam apparently now takes precedence, and thus, it becomes their new way of life, their new culture. In the case of those already born into it, the deen should, by definition, be the priority in their mores, etiquette and mindset, but the expected manifestation of the same in practice tends not to be fully apparent. This may then beg the following questions: is religion – Islam (for the purpose of this paper), the Deen-e-Ilahi – actually not what it propounds itself to be? For, if it were the favoured way of life, is what is actually observed in lands predominantly populated by Muslims, Allah's (swt) recommended way of life? If it is not, then the faults observed within an "Islamic" society tend to be placed by the Muslims on external conspirers. But where lies the cultural insecurity?

## Discussion

According to Maslow's Hierarchy of Needs (1943), a sense of security is a basic human requirement. It is no surprise, therefore, that the Holy Qur'an makes repeat references to it. For instance:

"The righteous [will be] amid gardens and fountains [of clear-flowing water]. [Their greeting will be] 'Enter ye here in peace and security.'" (Surah Al-Hijr, 45-46).

"There can they call for every kind of fruit in peace and security" (Surah Ad-Dukhan, 55).

"Will ye be left secure, in [the enjoyment of] all that ye have here?" (Surah Ash-Shu'ara, 146).

According to Tuhaf-ul-Uqul, Imam Mahdi (as) is reported to have said: "I am indeed the security for the inhabitants of the earth." Shia

Muslims in particular make supplications on a daily basis for the hastening of his (as) reappearance in their quest for the security of their way of life that only he (as) is believed to be able to deliver in the future after he assumes apparent government over the world.

However, a point to ponder is why this much awaited saviour (as) does not seem to return from his occultation despite extended centuries of injustices being prevalent in the world against the Shia and non-Shia alike. On the one hand, it is said that the Imam (as) will reappear when the Muslim ummah is prepared to receive him; yet, the ummah seems to await his reappearance first before, by some miracle, they think their insecurities will be addressed and that thus will "Islam" gain dominance over the world.

Unfortunately, this does not seem to be the way Allah's justice works, for in the Holy Qur'an, He (swt) clearly states:

"...surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector" (Surah ar-Rad, Verse 11).

It is a fact that Muslims today around the world tend to be in a spotlight of ridicule, and are regarded as second class citizens by their own kind, leave alone others. A case in point could be how the White Caucasian professionals in Muslim lands are treated like royalty, as if it is a privilege to employ them, and as if by virtue of their accepting offers of work, the Muslims feel a favour having been bestowed upon them. On the other hand, the perks and privileges accorded to the non-White, non-Caucasian denizens of the world are either a third or half of what is offered to the Caucasian race. This disdain is none-too-often not only laughed at, but also exploited by the "West". This is but a case in point of the weakness of the "Muslim" ummah themselves.

Therefore, it is pertinent that every individual – the intellectual and the so-called commoner alike – self-reflect, what in Arabic is called muhassiba: where does the threat to the cultural insecurity of the Muslims actually lie – is it external or internal? If it is the former, then is it not one that is invited? And by that count, is that external exploitative threat not a consequence of an internal weak-

ness of the Muslims – one that is based on sheer prejudice about the skin and eye colour of their own "kind", in addition to a hubris drawn from a superiority complex over their own kind as to race and heritage?

It is very clearly stated in the Holy Qur'an in Surah Baqarahthat Satan will lie in wait for those who do not cling to the rope of Allah (swt); that he, the accursed, will attack the "believers" from the left, right, aft and asunder. Could it be then that it is the Muslim Ummah who expose their underbelly, as it were, for attack by the already-ambushing external threat of the "Kuffar", or "satanic forces" as they are labelled – who would lie in wait anyway? Interestingly, this ambushing could be regarded as the wont of Muslims in general too, given the nature of mankind in this 'dog eat dog' world.

This could be considered from a macrocosmic as well as microcosmic perspective. In the case of the former, a quick glance at the relationships among Muslim states reveals attempts at religio-cultural encroachments upon one another: for example, the contest between Shia (Iran) and Wahabi "Islam" (Saudi Arabia). While the Wahabi version may have been propped up by the British and American covert state machinery, the fact remains that they did not invent it – they only exploited a strand of "Islam" very much followed by some Arabs who were already present in Najd in the Arabian Peninsula. One could also cite what may be regarded as a rather simplistic illustration: when Muslims keep monies and precious items in banks, who do they keep them safe from – the threat of thieves from overseas or inland? The point is that Muslims need to curtail themselves from scapegoating the "West" for the maladies of cultural depreciation that may afflict their lands, and instead clean up their own house first. Since Allah (swt) is ever-Merciful and Beneficent, and His promises are true, it would be quite safe to state that it is Muslims themselves who are a greater threat to their culture from within than from outside; it may be that they themselves are the reason why they may generally be disrespected and unvalued.

To expand on this, the case of an eloquent undergraduate Iraqi student (who was also a journalist) at a local Iraqi university could

be considered. At a Q&A seminar at the university's English Language department, regarding problems of Iraq, he said that there was no way that the Iraqis could address their severe issues because corruption in the land was rampant and that he had come to the conclusion that only someone from "outside", that is, the West, could sort them out. It was surprising to hear this coming from an Iraqi young man considering the fact that the same West had literally been involved in the bombing of his very country, directly or indirectly, in addition to imposing economic and even medical sanctions, for in excess of two decades.

By 1996, during the economic embargo on Iraq, when 500,000 Iraqi infants had died due to a lack of essential necessities such as milk and medicines, the then US Secretary of State, Madeleine Albright, was asked for her thoughts on the matter, and she replied, "...the price was worth it". During the "Western" bombing campaign against neighbouring Lebanon in 2006, the then US Secretary of State, Condoleeza Rice, was quoted as saying that the death and destruction thus caused were the "birth pangs of a new Middle East".

In 2017, at the same Iraqi university where the Dutch ambassador to Iraq was invited to address local students, he was asked whether the Netherlands would support an Iraqi demand that the US pack up its military bases and leave their country; that is, whether he would be willing to go on camera and make a statement that the will of the Iraqi people be respected. The ambassador diplomatically responded that the matter was up to the Iraqis and Americans to decide, but that he would also like to mention Iranian interference in Iraqi affairs. The student responded by saying that she had specifically asked about the American occupation but that she understood that the ambassador could not clearly state that his country would support the Iraqis' fundamental right to be free of occupation from the United States, a foreign occupying military power, because the Netherlands was an American ally.

The point of these examples, albeit political ones, is as follows: there is little that anyone from outside can or will do to offer support to a nation unless it is in their own interest first; and therefore, the only real way a people can affect their security, cultural for the

purpose of this essay, is by first improving their own condition by themselves. After all, it is not a Zionist conspiracy, or the lack of help from the West, that while Muslims are generally able to maintain their saf, standing in line during congregational prayers – a practice afforded to them five times a day, 365 days a year, no less – but yet they are unable to resolve a simple issue such as lane discipline on their roads.

It seems this rather "Waiting for Godot" has done Muslims significant harm – the "evil" that they seem to have invited upon themselves – such that they have regressed by decades in terms of general civic sense when compared with what are regarded as developed countries; and it is this, at times lack of basic civic sense, which has generally come to be understood as part of Muslim culture.

In some other parts of the Muslim world, it has become a "culture" to snatch food from one another when it is being distributed in the name of Imam Husayn (as) during Muharram. This often happens soon after the lamentations of the events of Kerbala have been recited, and people have wept at the tragedy; for instance, even though people attending a lecture might have just heard that upon being told by Zaynab binte Ali (sa) that the youngest person has first right to food and drink, how Sakina binte Husyan (sa), despite her own intense thirst, searched for her baby brother, the slain Ali Asghar (as) to offer him her share of water, people still push one another in order to snatch food that is being distributed, preventing it from reaching some other outstretched hand.

All this begs the question whether it is some consultancy firm from the "developed" world that needs to be employed to educate the Muslims on basic rights and etiquette – when even sound guidance from a minbar such as that of Imam Husayn (as) does not seem to be internalised. Both the discerning believer and the non-believer could wonder whether such behaviour is part of the "cultural etiquette" of Islam. Since that is not the case, the Muslims need to consider whether they themselves are a threat to their deen – the way of life taught by the Ahlulbayt (as). At the same time, they need to regard whether what they follow is actually that Deen-e-Ilahi or not in the first place.

It seems it is for such situations also that Allah (swt) in the Holy Qur'an reminds believers again:

"Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you" (Surah Muhammad, 38).

In light of these well-known verses, it is clear that Allah (swt) is reminding Muslims, or believers, that instead of busying themselves with looking for scapegoats for their problems, and then relaxing and waiting for Imam Mahdi (as), or Godot, or a consultancy firm from the West to resolve corruption, ill-discipline, impatience, unprofessionalism and lethargy, the believers must first look within themselves, and their nations as a whole, to improve their condition, before passing on the blame to some external "satan". Other-

wise, other nations will be made dominant over them – and that is exactly what seems to have occurred over the last few centuries.

In the Holy Qur'an, Allah (swt) swears by the declining day – and what choice of symbolism this could be – in what may be regarded as somewhat unambiguous verses so that even a lay person, as it were, can easily comprehend:

"Most surely man is in loss; Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience" (Surah Asr, 2-3).

Imam Ali (as) is attributed to have said: "You think you are a small entity, but within you is enfolded the entire Universe". Surely, at that time, he (as) was addressing his Arab audience, not "Western".

## Conclusion

Instead of looking outward at where the threat and its risks to cultural security might lie, it is paramount that Muslims look inward so as to identify the real threat to their cultural security. This can be accomplished by engaging in self-accountability both as individuals and collectively as a nation, or nations; then seek, internalise and practise the true teachings of the Ahlulbayt (as) in their daily lives and secure the same; after which they might look outward for inspiration, and ward off any threats, for the answers and teachings lie within the guidance given by Allah (swt) in the Holy Qur'an and by the Ahlulbayt (as).

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# Cultural Security of Indian Muslims: Sir Syed Ahmed Khan and His Legacy

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## Abstract

In the middle of Nineteenth century, the Indian Muslims confronted with the crucial problems of the devastation of the long 800 years of Mughal Dynasty/ Muslim's rule and concomitant colonial expansion of the British in India. The failure of the Revolt of 1857/ Mutiny/ First War of Independence exacerbated plight of the Indian Muslims. In post-1857 India, several forces- both external as well as internal - were working against the Muslims in India. The Britishers' retaliatory havoc in post-1857, colonial domination in the transformed historical situation and the darkness of ignorance engulfed the Indian Muslims. The condition of Muslims was deplorable as they were most backward in education and economically shattered and politically defeated by the East India Company. The entire community was distressed and helpless, and their culture, identity and existence were at stake in Hindustan. At that critical juncture, Sir Syed Ahmed Khan (1817-1898), confronting the situation and negotiating with colonial modernity, came forward with western modern science and English education in one hand and the light of the Quran on the other hand to offer a solution to the Muslim community from this decadence. Syed Ahmed was a distinguished scholar, philosopher, historian, Islamic reformer, educationist, political ideologue, archaeologist, lawyer and a humanist who transformed socio-political, cultural situation of Muslims in post- 1857 India. He was primarily concerned about the socio-cultural issues and modern education of the Indian Muslims. With a view to modernizing and uplifting the socio-cultural and economic status of the Muslims, he laid the foundation of Muhammadan Anglo-Oriental College (1975), which was later transformed into Aligarh Muslim University (1920). Aligarh Muslim University has been serving as a socio-cultural Movement for protecting and preserving the cultural heritage and religious identity of the Indian Muslims.

**Keywords:** *Syed Ahmed Khan, Culture, Security, Indian Muslim, Aligarh Movement*

## "Yet Leaving Here A Name, I Trust,a That Will Not Perish in the Dust"1...

With such firm determination, Sir Syed Ahmed Khan (1817-1898), a social reformer started the epoch making Aligarh Movement for the restoration of the socio-cultural identity and regeneration of the Indian Muslims in British-India. In the second half of 19th century, the Indian Muslims confronted the crucial problems of the devastation of the long 800 years of Mughal Dynasty/ Muslim's rule and concomitant colonial expansion of the British in India. Several forces- both external as well as internal - were working against the Muslims in India at that time. The Britishers' retaliatory havoc in post-1857, Hindu domination and the darkness of ignorance engulfed the Indian Muslims. The condition of Muslims was deplorable as they were most backward in education and economically shattered and politically defeated by the East India Company, and were entirely hopeless. The entire community was distressed and helpless, and their culture, identity and existence were at stake in Hindustan. At that critical juncture, Sir Syed Ahmed Khan, confronting the situation and negotiating with colonial modernity, came forward with the light of Quran in one hand and western modern science and English education on the other hand to rescue the Muslim community from this decadence.

The natural curiosity comes up, who was Sir Syed Ahmed Khan and what prompted him to do such reformation? He was a distinguished scholar, philosopher, Islamic reformer, educationist, political ideologue, archaeologist, lawyer and a humanist who transformed socio-political, cultural and intellectual India after the failure of the First War of Independence (1857). He waged war against blind faith and religious dogma, and insisted on reason and logic. He was an Indian civil servant and a person of genius, that only at the age of 19 he was officially recognized to be a learned person in India. He was also well versed in Islamic studies/Religious/Quranic Studies as well as Modern scientific knowledge. He visited several Western as well as Eastern countries and therefore acquainted with many languages, cultures and civilizations. In addition to Urdu and English, he learned many languages like Arabic, French, Hebrew, Persian, and English. He visited Royal society of London and was deeply influenced by the 18th - 19th century England, considered to be an era of reason. He

was privileged with a vast library and his familiarity with the West provided him an access to the western philosophy and rare western journals/ periodicals which equipped him with profound knowledge of Western philosophy, modern science and other scientific subjects. In his article "Man who Knew Tomorrow", Professor Asim Siddiqui refers to the personality of Sir Syed Ahmed Khan as "a collective intellectual" (the term is coined by Pierre Bourdieu). He asserted his identity as Muslim not because of his religious inheritance from predecessors but he learned Islam and other religions.

The debacle of the Mughal Empire and the post-1857 aftermath led to the distressful condition of Muslims in British-India. Moreover, the Muslims were also considered to be the central enemy in 1857 wage against the Britishers.Voicing against the British was beyond imagination at that time, but Sir Syed dared to write back the cause of Indian revolt in his book Asbab e Baghawat e Hind to point out several provocations responsible for the revolt alongside defending the Muslims from the wrath of Britishers. In Asbab e Baghawat e Hind (The Causes of Indian Mutiny), he tries to defend the Muslims from the onslaught of the British Empire which considered Muslims as the main participants against the British in the war of 1857. In this writing, he brought to the surface several shortcomings of the British, several injustices and the aggressive accession policies adopted by the East India Company. He nullified the British accusation of the Muslim's conspiracy in the revolt; rather he wrote that it was a spontaneous reaction against the faulty policies and wrong doings of the East India Company. Sir Syed argued:

> The primary causes of rebellion are, I fancy, everywhere the same. It invariably results from the existence of a policy obnoxious to the dispositions, aims, habits, and views of those by whom the rebellion is brought about.,. As regards the Rebellion of 1857, the fact is, that for a long period many grievances had been rankling in the hearts of the people.... The manner in which the rebellion spread, first here, then there, now breaking out in this place and now in that, is alone good proof that there existed no widespread conspiracy.
>
> ( Asbab e Baghawat e Hind)

He further argued that "the Honourable East India Company had act-

ed in defiance of its treaties" and the man of all classes were irritated at its annexation of Oudh. He suggested several valuable recommendations for the British Government to follow in British-India. Instead of punishments for writing such daring pamphlets against the policy of Company, he received applauds in the British parliament for his daring treatise. Most of the English news papers endorsing Sir Syed's views, advocated the British Government to act on the recommendations.

He realized that it was not possible to achieve social security of the Muslims without modern scientific education. He came up with the practical solution to the gloomy atmosphere of post- 1857 British-India to conduce the "promotion of English education and of refinement of manners and character-building among the Muslim gentry so that they could qualify for employment within the colonial bureaucracy, thereby keeping in check the perceived Muslim political and economic decline." With a view to modernizing and uplifting the socio-cultural status of the Muslims in India, he founded The Mohammedan Anglo-Oriental College in 1875. On his way to England, Sir Syed dreamed of establishing a University of excellence like the Oxford and Cambridge and recorded in his travelogue. Sir Syed wanted to build the Mohammadan Anglo-Oriental College on the model of University of Cambridge. While vividly describing the University of Cambridge where his son Syed Mahmood was studying at that time, Sir Syed Ahmed Khan vividly expressed his dream in Musafiran e London, (Travelogue of Visiting England). :

> After visiting the University of Cambridge, which is testament to the power of intellect, generosity, and hard work, I fervently desired that in my country, India, people would shed their backward-looking attitude, and that my country becomes the same beacon of greatness and glory, as England is in Western Europe.
>
> (Musafiran e London)

With a vision to create a lot of thinking beings among the Muslim community, Sir Syed's Aligarh Movement started with the establishment of scientific society, and the cumulative efforts resulted in the foundation of Mohammadan Anglo Oriental College in 1877, later became Aligarh Muslim University which is one of the most prestigious modern Muslim education institutes in South Asia. Sir Syed expressed his philosophy of education that "Philosophy will be in our right hand and natural science in our left. And the crown of, 'There is no God but Allah' will adorn our head." Despite his proclivity towards modern science, he never ever compromised

with the high values of Islamic principles. He exhorted the Muslims to change their traditional religious outlook and discard their opposition to the western education system. Sir Syed himself explained the reason behind the foundation of The Mohammedan Anglo-Oriental College:

> I shall feel sorry if anybody thinks that this college has been established so as to show discrimination between Hindus and Muslims. The main reason behind the establishment of this institution was the wretched dependence of the Muslims, which had been debasing their position day after day. Their religious fanaticism did not let them avail the educational facilities provided by the government schools and colleges. It was, therefore, deemed necessary to make some special arrangement for their education. Suppose, for example, there are two brothers, one of whom is quite hale and hearty but the other is diseased. Thus, it is the duty of all the brothers to take care of their ailing brother. This was the very idea that goaded me to establish the Mohammedan Anglo-Oriental College. But I am pleased to say that both the brothers get the same education in this College.

Sir Syed started the epoch making Aligarh Movement for the restoration of the socio-cultural security and regeneration of the Indian Muslims. Intellectual bankruptcy in the Muslim community necessitated the exigency of English education for his community. He urged the Muslims to accept modern scientific English education like their Hindu counterpart. He strongly believed that "skepticism and anti-religious ideas could be effectively countered if Muslim youths were taught modern sciences and English language along with Arabic and Islamic studies." Deeply influenced by the two periodicals of London, Tatler and The Spectator by Addison and Steele, he initiated the publication of the journal titled Tahzib-al-Akhlaq for the reformation of Muslim Society. Through the writings in this journal, Sir Syed started spreading his ideals, ideas, and propagating beliefs of reason, to vanquish blind faith. He interprets Quran and Hadith with reason going against the grain of orthodox interpretation of Islam. He vehemently fought against the social evils- ignorance, superstitions, and un-Islamic customs- prevalent among Indian Muslims. He wrote against false belief, dogma and prevalent un-Islamic customs of the Muslims and urged them to be equipped with modern scientific knowledge and rational believer in Islam. The socio-cultural and concomitant religious issues dealt with in the journal had lasting impact on the Indian Muslims as Syed Ahmed says:

The purpose and objective of starting this journal is to help Muslims get rid of wrong and superstitious religious beliefs that are an obstruction to the road to progress of the community but also definitely against Islam, and to develop into a healthy, civilized and educated Muslim Community.

(Tehzeeb-ul-Akhlaq)

His writings and articles on Tehzeeb-ul-Akhlaq led to the confrontation with the conservative Muslim clerics within the community and this conflict symbolically represents the conflict between reason and established blind faith. He argued and refuted the traditional belief system and offered reorientation of Islam and traditional culture. Some of them issued fatwa of Kufr against him for his attempt to social reformation. Coincidentally Sir Syed was going to England and the concerned person named Emdad Ali was going to Saudi Arabia to bring fatwa against him. This incident drew the attention of a contemporary Urdu poet, Akbar Ellahibadi who ridiculed the fact that:

"Sudhare Shekh Kabe ko,

Ham Englishtan Dekhenge,

Oh Dekhe Ghar Khuda ko

Ham Khuda ki Shan Dekhenge"

Sir Syed preferred to go to London, instead of Macca to be enlightened by the reason than by blind faith to be able to understand the greatness of God. in the David Lelyveld considered Sir Syed's journey to London as pilgrimage. Moreover, he also established 'The Scientific Society' to translate the important books of scientific knowledge and critical thinking and "published the translation of a small Perso-Arabic treatise on mechanical devices for lifting heavy objects". He established translation society in 1863 for translating prominent English books of diverse disciplines into Urdu. The establishment of the society served dual purposes, promotion of Urdu as well as propagation and dissemination of the advanced scientific western knowledge among the India Muslims to educate and improve the socio-economic condition of the Muslims. He wrote several books on Islamic history and his books on Sirat-ul. Nabi and Tafsir al Quran are also well acknowledged across the world. Sir Syed also has written many critical essays on various issues and history of Islam like "Essay on the Birth and Childhood of Mohammad (1870)", "Essay on the Prophecies

Respecting Mohammad" "Essay on Sakki- Sadar and Meraj" (1870) "Essay on Pedigree of Muhammad" "Essay on Holy Koran" (1870), "Essay on the Question whether Islam has been Beneficial or Injurious to Human Society in General".

In post-1857, the question of the survival of the 20/% minority Muslims in the Hindu majority British-India also came up. There was threat to the assimilation of the Muslim culture with the majoritarian Hindu culture of India and there were every possibilities of merging Muslims into the major Hindu religion. Restoration and preservation of the Islamic culture is another significant concern of Syed Ahmed Khan to connect with roots of the glorious past and have a sense of identity and belonging of the Muslims. He contributed several books on the socio-cultural and political conditions of the Indian Muslims in "The Present State of Indian Politics" Consisting of Speeches and Letters. He realized that without modern scientific education it was not possible to achieve social security of the Muslims. In the Asar Al Sanadid ('The Remnant Signs of Ancient Heroes, 1847, 1854) written in Urdu, he tries to bring out glorious past of Islamic architecture and history in Delhi. The book dwells upon "the buildings in and around Shahjahanabad, the Red Fort, and about the people of the city and their ways".

## Contribution to Urdu Language

Sir Syed was apprehensive of the erosion of the centuries-old Muslim cultural identity when the East India Company took over the power of undivided India from the Mughal Empire. In the post-1857 British India, Sir Syed witnessed Hindi–Urdu controversy and perceived threat to cultural security of Indian Muslims. In the Hindu dominated British-India, Sir Syed also felt the threat to the linguistic heritage of the Muslims' Urdu language which was, next to Persian, second important language used by the Muslim rulers of India. He observed Urdu as the lingua franca of Muslims was at stake and therefore, advocated and promoted Urdu as the symbol of Muslim heritage. Since the decline of the Mughal dynasty, he also persuaded the British to give Urdu extensive official use and patronage. His intellectual friends and colleagues such as Maulvi Abdul Haq and Mohsin-ul-Mulk founded the organisations such as the Urdu Defence Association and the Anjuman Taraqqi-i-Urdu, committed to the promotion of Urdu. He also established 'The Scientific Society' in 1863 to translate the important English books into their vernacular language i.e. Urdu to disseminate scientific knowledge and critical thinking among the Muslims. Sir Syed established Urdu medium schools to for the Muslim's education. Sir Syed also promoted the use of Urdu through his own writings. He wrote several Urdu books on history, socio—cultural- economic-political- religious issues of the contemporary society; some of his writings are Abtale Ghulami (Slavery is against Nature) (1893), Ahkam Ta'' am al-kitab (1868), The Ain-i-Akbari (the "Institutes of Akbar mode of governing) (1855), Al Khutbat al Ahmadiya (1870), in reply to Muir''s "Life of Mahomet", Aldua Wal Istajaba (1892), Asbabe Baghavate Hind (1858), Haqeeqat us Sahar (1910), Ik Nadaan Khuda Parast aur dana dunyadar ki kahani, Izalatul Ghain An Zulqurnain (1889) , Khalaqal insaan ali mafil quran(1891), Safar nama Musafiran e London, (1869), Safar nama Punjab (1884), Sarkashi Zila Bijnour (1858), Urdu, Sirat-i-Faridiya, (1896) etc.

With the end of the Mughal Empire, the English people came to India with various purposes like trade and political purpose etc. Besides trades, several Christians came with missionary zeal to impose their religion alongside spreading falsehood and propagation against Islamic culture. Sir Syed started to write back to the misconception, misperception, and distortion, misrepresentation of and propagation against Islam and its culture in the western writers' Orientalism/ missionary preaching. He took up his pen to retort to the false propagation of Islam by Christian missionaries. The falsehood and slandering attack on the Prophet (PBUH) in William Muir's Life of Mahomet (1861) prompted Sir Syed to visit England in search of the

materials of the library of William Muir. In reply to William Muir's book against the Prophet (PBUH), Sir Syed Ahmed refuted the misunderstanding, misperception, and false representation of the preaching of the missionaries in Kutubidia Ahmedia (1870). Later, with his convincing reply William Muir accepted his faults.

**Cultural Legacy:**

Sir Syed strives to retain the Cultural identity of Muslims by bridging the gap between and Indian Muslims and English, and bringing about the cultural synthesis among the different communities in India. Sir Syed's significant contribution towards promotion of communal harmony deserves special mention. He asserts that "We (Hindus and Muslims) eat the same crop, drink water from the same rivers and breath the same air. As a matter of fact Hindus and Muslims are the two eyes of the beautiful bride that is Hindustan. Weakness of any one of them will spoil the beauty of the bride (dulhan)". He established cross-cultural understanding among different communities of the world. He strived to bring Muslims and Christians closer and his commentaries on the Bible testified to the fact. When communal riots were a commonplace phenomenon in India, he vehemently worked for the peaceful coexistence of the Hindus and Muslims in India as he considered Hindu and Muslim to be "the two eyes of a beautiful bride". Moreover, Sir Syed spread the words of harmony among the Muslims and had a clear vision about the two major sects of Islam i.e. Shia and Sunni. He adhered to the belief that "You with your beliefs and I with mine" and did never intervene in the belief systems of others. In boarding house of Mohammadan Anglo Oriental College, he strictly dissuaded to discuss about the religious differences among the students, rather emphasized on the political unity of the Muslims. There is prevailing harmony among the both the sects of the community inside the campus and they offer prayers at the same mosque. His respect for the follower of the different sects is manifested in the fact that in the entire South Asia, Aligarh Muslim University has two distinct theology departments of both the sects of the community. When the world-wide sectarian violence and intolerance supposed to be the cause of the political as well as social downfall of the Muslims reaches its peak, Mujahid Mughal, one of the scholars from AMU, said that "The kind of tolerance practiced here is, possibly, unparalleled in the world with green, white and black caps shining together, five times a day." Sir Syed Mosque, the Grand Mosque of Aligarh Muslim University, has a lot to say to those who have eyes and ears. However, in the midst of this chaos, Sir Syed Mosque at the Aligarh Muslim University (AMU) is a ray of hope. Adjacent to the historical Stretchy Hall, Sir Syed Mosque is still carrying the Muslim identity and the mosques naturally draws attention of the visitor immediately after entering the main academic building offering striking view for the onlookers. The Mosque has been a centre of tourist attraction as well, since people belonging to all faiths and all walks of life from all over the world visit it. This mosque in its architectural beauty is believed to be imitation of Jama Mosque of Delhi and the Mughal Badshahi Mosque of Lahore.

## Cultural Identity/ Legacy of Aligarh Muslim University

Moreover, The Aligarh Muslim University is still a Movement for the Indian Muslims and for the Muslims of the world as it has been preserving and promoting the cultural heritage of Muslims. The cultural tradition of the Muslims started by Sir Syed Ahmed Khan is still prevalent in the campus of Aligarh Muslim University. Besides other Islamic religious festivals, Ali Day and Muharram are officially celebrated with grandeur in the university. In Aligarh Muslim University, besides the teaching of theology, disseminating and promoting the knowledge of English, modern science and other scientific subjects are taught. The grand mosque of the college was built adjacent to the central Academic Building of Mohammadan Anglo Oriental College named the Sir Syed mosque. Thus, the existence of the mosque and academic building symbolically represents the juxtaposition of the religion and modern science side by side. The campus is full of innumerable mosques in every nook and corner of the University, and the cultural attires of the Muslims like sherwani, topi, burqa worn by the students of Aligarh Muslim University. The cultural attire of the Muslims, itself is a distinguished mark of AMU status as the university provides the Shewani and Burqa to the students. There is a distinct theology department in the university and teaching of theology is compulsory in the university. Besides the Department of Islamic Studies and Department of Arabic, and Centre for Quranic Studies widely known for their contribution in scholarship across the world, Z. H. College of Engineering and Technology, Jawaharlal Nehru Medical College bringing laurels to the university. Moreover the buildings in the campus, whether Sir Syed Hall, Begum Sultan Jahan Manzil or the Maulana Azad Library, second largest Library in Asia, clearly bear the imprints of the medieval Islamic architecture and culture of the Muslims. A.R. Kidwai in "The Crystal Globe: Aligarh Muslim University and the Indian Muslim Fiction" states that how varied facets of "Aligarh Muslim University has impacted on shaping the Indian Muslims' mind in the late 19th and 20th Century. Few Educational institutes can vie with Aligarh Muslim University for being prominent in the intellectual and cultural history of a community" (Kidwai 160).

Sir Syed infused the sense of identity among the Muslims by founding Mohammadan Anglo Oriental College (1875) which later became Aligarh Muslim University. The very existence of "Mohammadan" Anglo Oriental College/ Aligarh "Muslims" University is manifestation of the cultural identity of Indian Muslims. He made the Muslims realize their distinct culture and religion in the Hindu-dominated Indian society. Even after the

Catastrophe of Post -1947, the University is still serving as the premier educational hub for the Muslims in the entire country. The Aligarh Muslim University has been paying tribute to Sir Syed Ahmed Khan by retaining his ideals intact in the 21st century.

The university tarana (anthem of AMU) truly manifests the inherent characteristics of Aligarh Muslim University:

Jo abr yahaṅ se utthega, wo sarey jahaṅ par barsega

Har jooy-e-rawaaṅ par barsega, har koh-e-garaaṅ par barsega

Khud apne chaman par barsega, gairoṅ ke chaman par barsega

Har shahr-e-tarab par garjega, har qasr-e-tarab par kadkega

Ye abr hamesha barsa hai, ye abr hamesha barsega

The Aligarh Muslim University is serving for the cause of the advancement of learning keeping the students' Islamic and cultural identity intact. Today Alumni of Sir Syed's institution is "spread over 92 countries and perhaps this is the only University of India whose students are found in every part of the world" . Students from Muslim World, particularly Iraq, Iran, Syria, Yemen, Egypt, Jordon, South East Asian counties like Thailand, Indonasia, And Brazil, African Countries has been studying in this prestigious modern Muslim Institute. The students of Aligarh Muslim University are called Alig and they proudly carry their identity all over the world. Every year Sir Syed Day is celebrated on 17th October with grandeur by AMU Alumni Association across the world.

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# The Importance of Cyber Security as a Part of The National Security System

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## ABSTRACT

The research examines the importance of cyber security at the present time after the Intrusion of cyber technology to all life sectors. The unrestricted, un organized and open usage of technology had significantly reflected on people's life, their security, and their privacy breaking all barriers and trammels shedding effect on the social cultural identity and changing of life manners. Cyber security is an important part of country's national security systems, It is considered an intellectual demolition tool used widely by enemies to reach the minds of people exporting ideas and information to people's brains.

Cyber technology had become a crucial part of people's life and went even further to be non- relinquished. This research will look over the conception of cyber and cultural security, its formation, and connections to other concepts of soft power. It also studies the reality of cyber security in Iraq and the world, the usage of electronic means in cyber-attacks and smart wars targeting Iraq open space. The Paper will present Examples, and solutions. Suggested solutions will go into two directions: short term tactical and long term strategic solutions aiming to strengthening national defensive cyber systems and achieve high levels of control on the national cyber space.

Technology has become an active mean of intellectual terrorism and change of human's life trends. It reduces time, efforts, and resources and turned the world to be a small ring with easy reach to all its far ends and points. Cyber wars has relied mainly on psycho means with direct and indirect influence or control the public psychology by using soft power tools partially or totally benefiting of ignorance and negligence among some societal groups, those who do not realize the risk of the usage of electronic devices, communications and internet. Iraq is suffering of control loss due to lack of policies and absence of restrictions lead to easy access of intruders to the minds of people building mental images and causing intellectual confusion deforming the human cultural identity. From another side cyber technologies can have a lot of merits and positive impact if used correctly, and efficiently in a way that serves the national goals supporting the defensive, precautionary cyber security systems. This in which creates an awareness of electronic threats and risks and set up an intellectual boundaries to protect the institutional, human, national identity, cultural values and cultural security through solid intellectual and cultural immunity knowledge. The research will end concluding couple of suggestions, recommendations and solutions forming a future work plan to control, manage cyber risks and protect the national cultural identity.

## 1. INTRODUCTION:

In now a day's world with all the huge and rapid technological advances, the old traditional standards of human life have changed significantly causing a lot of problems and lead to social, economic and security confusions that affect the human life tragically. Human kind is always keening to develop the life style and use all means of science and resource to achieve the goals set to meet the needs and requirements. Big powers are developing methodologies going into two directions, one is to serve their existence and make life more easies and the other one is to have a kind of domination over other societies.

In the early 2000, the concept of Soft power was brought up and out by Josef Nye the deputy defence minister of states. The new concept changed the view of the whole picture, but it was not new. Soft power is a new developed concept for the already existing concepts reflecting how the big power is manging the global scene. Their ongoing process of producing and developing new means is not coming from shallow or hallow, it is done systematically and coming out of an organized ongoing assessments, surveys and analyses to humans and their lives in different geographical areas, then to develop a plan of how to deal( target, treat, behave) with the actors.

Then what is managing a human life?

What is setting orders, initiate ideas, form behaviours?

A human being is made of a body, soul and a mind. Human beings are formed and shaped with what and how they absorb from life, then to push out the reactions. The new era is critical as it deals with human minds, ideas. The change of human life broke a lot of blocks, destroyed doors and lift restrictions using gleaming concepts, creating an illusion misleading people, but what people, those emotional, fresh minded and fragile believes.

Here it comes the importance of Cultural security. The culture is the umbrella where the human being is covered, protected and disciplined. Culture is the set of natural way of life that is coherent to a human life sectors and fields. It shapes his image and determines his actions toward and reactions for different issues and even influ-

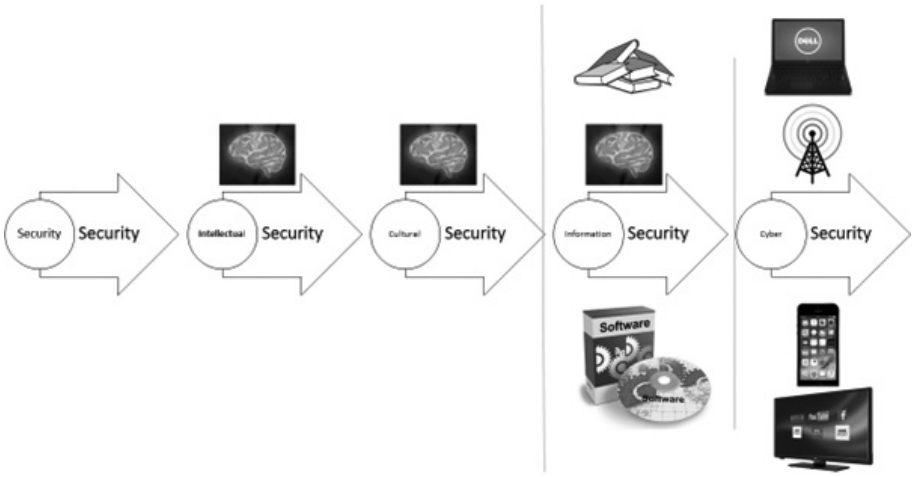
ence his life decision making process. Since culture has not come in one day, one year, or a short time, to change culture requires time as well a long time according to the traditional way of thinking in the traditional style of life. But the current life situation shows that technology has shortened the time of change a lot. Technology is not a two side's weapon, it is a one side, one direction weapon that increased the human sufferings.

The logic behind choosing cyber security, is after a deep review to the topic of the conference, and after examining the elements of culture carefully. Cyber security has been chosen as a topic for this research as life is getting cyber and cyber is the main mean for the current life change. The human brain is a hardware where thoughts, ideas, opinions and all mental activities occurs. The soft power hence is seeking to manage his software by sending rays of thoughts to the minds whether positive or negative to cause the accumulation of certain types and amounts of images. This process is changing the way a human thinks unconsciously, even those thoughts, ideas, and information that a human rejects are still leaving a set of effect on his mind and takes a space in his thinking consciously and unconsciously which by time lead the human being to think and loss his control on his thoughts and lead to change his actions and reactions towards a lot of things that he lived with for a long period of time.

## Why cyber security?

Cyber security is the way that uses difficult to control means by using soft power to the reach the minds of people. It uses space to send signals with ideas to the mind of the people getting benefit of the technological developments targeting fragile ignorant minded societies those who are ready and thirsty to absorb information and they do not have any defensive boundaries (Lack of cyber knowledge) which at the end lead to a cultural change. By time, societies, communities and their citizens find themselves accepting new ideas and even advocate their new thoughts even if they are against their cultural nature using different justifications such as freedoms, democracy, human rights.

In order not to be misunderstood, we are not against such concepts IF they are serving a human life and get it up and push it towards peace and co-existence. The problem here is either in the exported concepts guided to cause damage to a human life, or in the human being himself who might misuse them. Big powers are using soft power by attracting the targeted societies towards things that those societies and their people towards things that they miss in their life" A country may obtain the outcomes it wants because other countries admiring it's values, emulating it's example, aspiring to its level of prosperity and openness want to follow it. In this sense it is also important to set agenda and attract others and not only to force them to change by threatening military force or economic sanctions. This soft power getting others to want that outcomes that you want co-opts people rather than coerces them" 1 .




## 2. SOFT POWER AND CULTURE:

Looking to the resources of soft power, we can find that two important elements of the soft power related to the topic of the conference, they are culture and education. These two elements (culture and education) are important as they are forming the life of humans and any change or diversity in one of them could lead to change, build and establish life styles. Many researchers' tries to elaborate on the topics of soft power, and culture, a lot of research papers and studies were made, the concept itself is not something new! What is new is how we understand them and their impact on our societies, and people. Understanding the dynamic of cultural change is important weather it occurs intentionally or non-intentionally. Readers might misunderstand the core idea of this research and mistakenly think that this paper is calling of closeness or it might go against cultural change. We have to differentiate between the two directions for any culture:

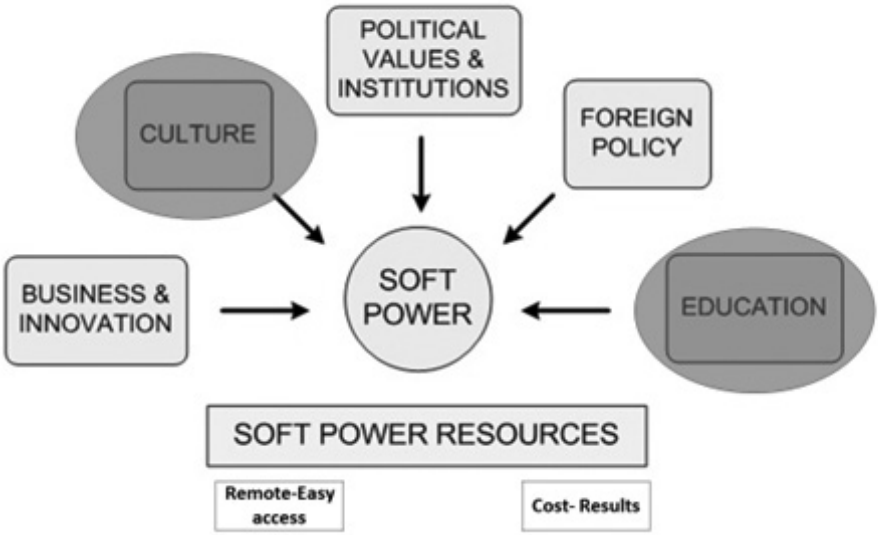
### 2.1. Cultural exchange:

human societies are built of certain specialities related to human's identity, believes, rule of law, religions. Those elements of culture are different but all of them should stay under the humanitarian

umbrella. Understanding and respecting the cultural differences is a must to live, cope, co-exist and live in peace but the evil of the human nature make a group of people within one culture to think of change other cultures attracting in a way that put them under negative influence of other cultures and at the end they be controlled through cultural penetration, and destruction serving the purpose of expansions of some cultures over other cultures. Going back to cultural exchange, we see no negative impact of exchanging knowledge's, get access to other religions, learning other languages, learning humanitarian lessons that serves the development of humanity, maintain the neutrality and independency space between the two cultures, and immunization self against any un conscious influence that might lead to cause a change.

**2.2. Cultural change:**

one should ask self a question, why others want to change your culture, why they want to change your way you think? The civilization conflict is a manmade theory made to justify the human nature of controlling others and exploiting their resources. Conflict is one of the trends of life. That's why societies have to defend their cultures, protect them and design precautionary measures which help keeping their cultures safe and secure. Evilness keeps going on inventing means to destroy others, control them and push them to their sides, the summit of this is represented by what the wold is facing in the time being. The technological rapid explosion has shaken life and creates confusion, fear, and serious problems that are threatening the global peace and co-existence. Technology has been developed in a way that it breaks all baffles. Signals are moving with air, they are entering our most private places, our bedrooms, and brain rooms. The world turned to be a small place where everybody is connected with everybody.




**2.3. Cultural security, and mind security:**

How we can secure our minds? A mind is not a room that you can lock! Human being from another side cannot isolate himself from life, he cannot even reject technology, not using it or even cannot sometimes control his use of cyber technology. Humans should not focus on technology and blame it for his cultural problems, or even blame the government's security systems. Human responsibility in maintaining his personal security is the core of the cultural security, human beings must not wait the problems till they happen or become bigger, cultural security is depending on the mind security of a human being. People have to secure their mind s instead, they have to manage their cyber technology use and information absorbance. Family, schools and societies have to assess the risk they are facing and what measures they must take to either prevent, mitigate or deal with cultural security threats. It requires good understanding and high level of a awareness.

**2.3. Treatment or prevention:**

Cultural security is a collective task that require participation of all actors. We cannot keep treating the problems after they occur, we

should not be crises managers, and not only work on the preventive measures, both elements of problem management are required. We have to move in two directions of treatment and prevention, treatment of the already existing cultural problems (crises management), and preventing any future issues that might threat our cultures (cultural security risk management).

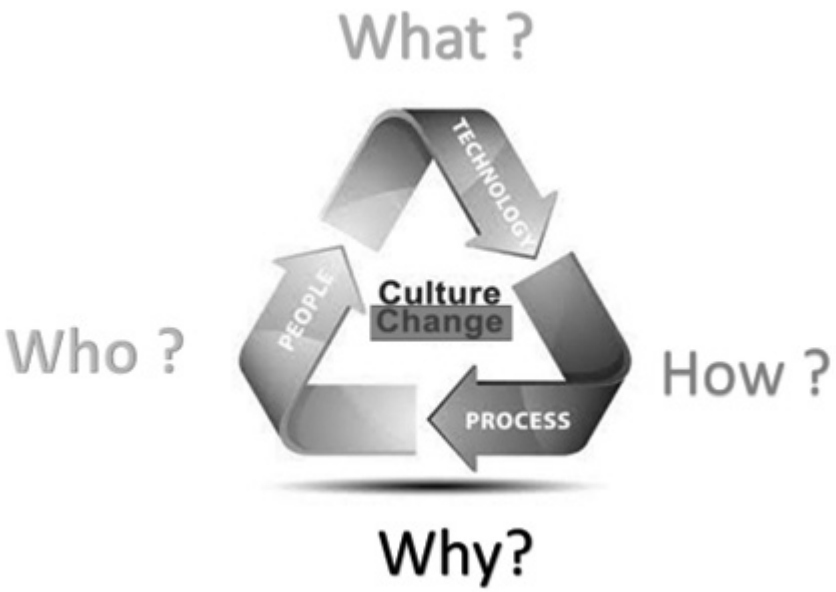
## 3. CULTURAL SECURITY AND CYBER SECURITY:

One's may ask a question of which part of culture does cyber security is focussing? If we go through the elements of culture and check how technology and cyber influence on each of them, we can see that cyber technology is affecting all the elements partial or total. The degree of effect depends on the focus of what type, degree and goal of cultural change (penetration, destruction) perpetrators

want to make. Since technology is affecting, targeting and attacking all parts of culture, cyber security is the most important field that this paper put focus on. The problem that the research is tackling is tackling two actors of cyber technology, the first one is the human himself as single user and the governmental systems. The first part is much connected to the topic of the cultural security while the governmental part is related to the control not the use. This will be explained in the challenges part.

## 4. WH QUESTIONS- PROBLEM MATRIX:

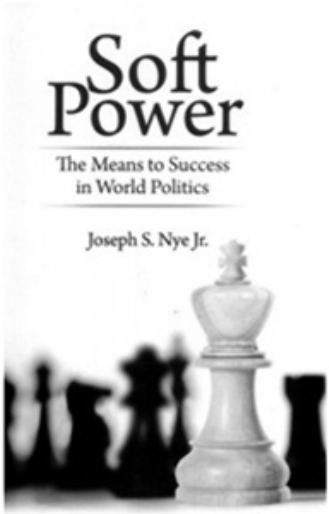
Now we have to cover the problem, the actors, factors, reasons and the way that cyber problem must be dealt with. Without understanding all sides of the problem (Diagnoses) we cannot design a solution or make an efficient plan. Though the cultural security problem is increasing rapidly and complicatedly, we do not see any care or serious measure dealing with cyber security threats and problems.



### 4.1. What?

This question must be asked to know what the mean of the cyber security problem is. Talking about cyber, it is clear that cyber means are technologies hard wares. Those that serve as transforming of information electronically using a signal through space to send messages and information, such as mobile phones, computers, TV's and iPad etc.

What?

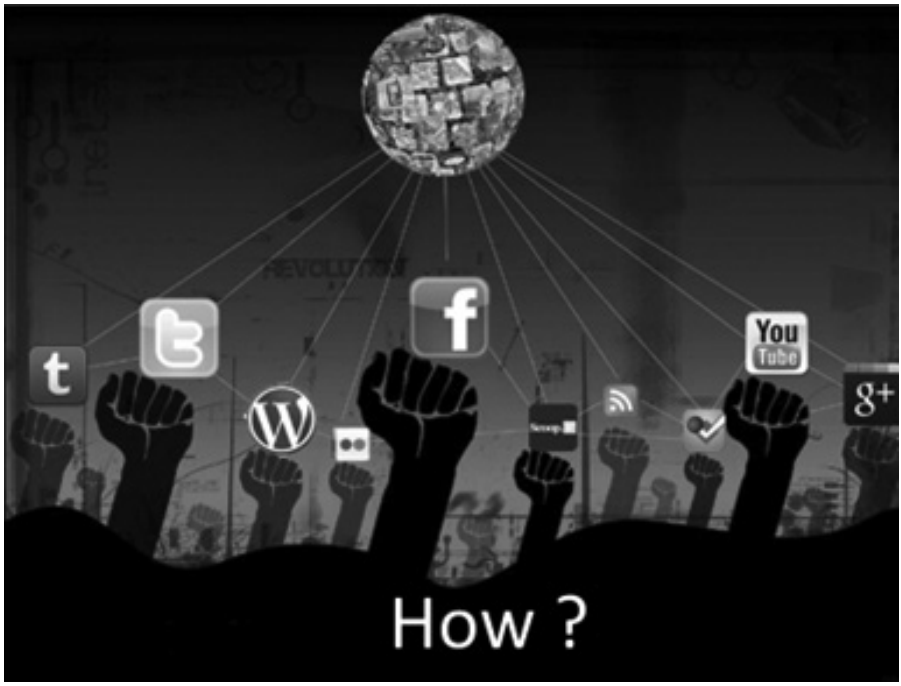


### 4.2. Who?

It is a question that will give us information about the targeted group. Not all people are getting affected by the same means or in the same level, there are different types of effect on people and their mind security depending on different criteria such as age, level of education, awareness level" The only think that can stop a bad guy in internet is a good guy in internet"2.

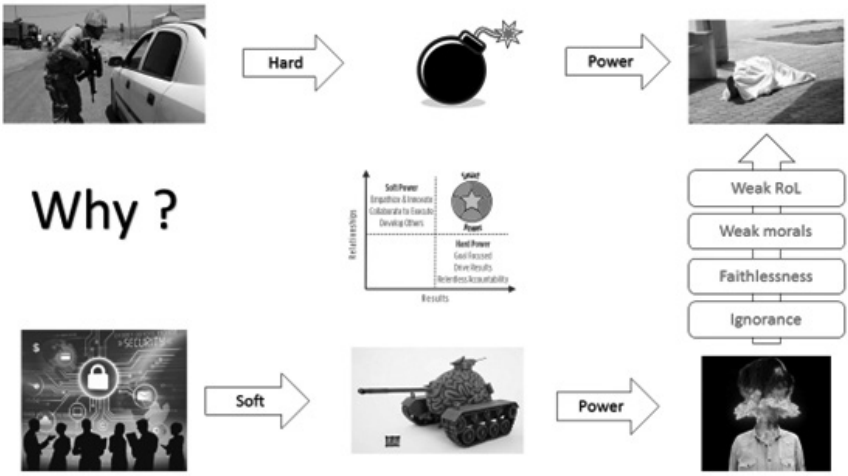
### 4.3. How?

We need to understand how the cyber problem is affecting the culture, it is much more related to software's, information and programs that are used by people and become part of their daily life such as social media, and the applications. Privacy is the main problem that people in our society cannot be maintained" The information about ourselves that we freely give away on social media, or on dating sites, is far more comprehensive, and far more potentially damaging"3

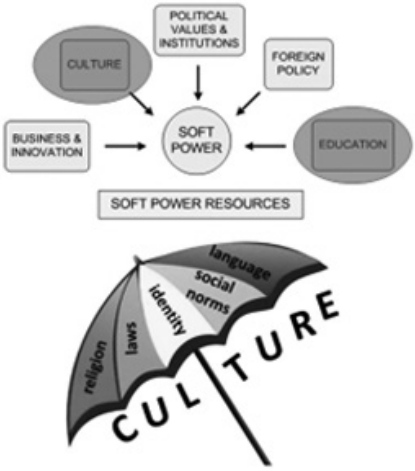


### 4.4. Why?

to answer this question, we have to understand that the level of damage that hard power does is limited to a certain time, place and people, it is difficult and costly for a hard power time, efforts, resources to cause a change and achieve a goal. While soft power has proven its flexibility and high performance in reaching the results. The intellectual bomb can destroy a mind which will lead to destroy cultural elements and cause more damage with less time, resources, and efforts.

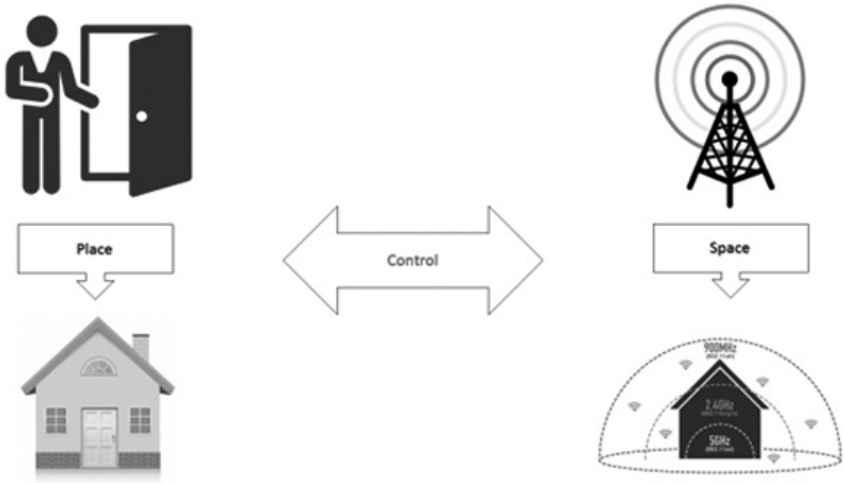



Some times what is called smart power is used as a mixture from both soft and hard power. The degree of any of them depends on the defensive measures taken by the targeted society or group. Attacking group is deciding where, when, what, how and why their use of power. In the image bellow we brought all parts together to understand how things are connected.




## 5. CYBER SECURITY AND NATIONAL SECURITY:

Whether accepted or not, we have to realise that we as a society, people, and culture are under a strong influence of soft power directly at certain directions. Soft power is very active in Iraq, the electronic war is the war of this age, it already started and ongoing, it's totally different than the traditional war "Unlike a traditional war, there is no end where there are clear winners and losers, no physical flag to capture"4. Cyber space is considered as one of the biggest threat to the national security system. Terrorists and criminal groups are using cyber technology both hard and soft ware effectively, they are reaching un protected minds easily getting use of the accumulated social, economic, political and psychological problems, the new generations are facing huge information flow, their minds are like a dry sponge absorbing information without filtration, they have open, full, unrestricted access to soft power. National security should not only dealing with hard enemies, soft enemy must be dealt with efficiently. It is never late to put a collective comprehensive plan to assess the problem, identify threats, and put the solutions.




## 6. CULTURAL-CYBER SECURITY:

Cyber security of a culture is facing a lot of challenges, those challenges are increasing and as much time is passing, as much the problem gets bigger and complicated and difficult to be solved or controlled. They are called challenges because the level of their probability and impact (risk) is depending on the human himself. It is an elastic issue, it dynamic and never static. That's why it is challenging and never one time, one place, one issue problem. One must keep monitoring and assessing the cyber situation and amend plans accordingly.

### 6.1. Challenges:

The following challenges have been identified threatening the culture in general, all aspects of culture, those challenges have to be thought about carefully. Time is flying quickly, cultural problems are increasing, and technology is developing quickly, challenges to cultural-cyber security could be summarised as follows:

Weak control on communications. Absence national communication systems.

- Weak and absence of cybercrime law.
- Lack of cyber security awareness.

- Weak of cyber security education.
- Lack of security technology.
- Weak cyber technologies quality control.
- Weak rule of law.
- Democracy and freedoms misuse (solid mature democracies and new emerging democracies).
- Weak think tanks (counter think tanks), strategic studies centers.
- Absence of cyber industry (electronic industry).
- Weak control on media. (Publication and broadcasting law).
- Weak family control.
- Educational system problems.

**6.2. Opportunities not solutions:**

The word opportunities have been used instead of solutions because "there is no security in life, only opportunity"5, if an opportunity is used and employed correctly in the suitable time, place with the right means then we can see we have solutions. A solution is a guarantee of a problem end. The following opportunities have been identified according to the changes cyber security is facing:

- Start thinking about national communication systems.
- New cyber security laws and amendments to existing laws.
- Increase security awareness( seminars, media campaigns, speeches, trainings, workshops)
- Add cyber security to the educational system. (Cyber security academy, centers, units).
- Use cyber security technology. (Must be qualified!).
- Establish cyber technologies quality control.
- Work on strengthening cultural protection, and control laws and regulations.

5 Mark Twain

- Establish think tanks.( Establish the cyber security academy) and encourage for opening cyber security studies
- Work on cyber industry (electronic industry- at least start thinking and planning).
- Monitor media and internet usage. (Publication and broadcasting law).
- Family control awareness campaign.
- Educational system enhancements.
- Building a social contract- Strong cultural bonding.

## 7. CONCLUSION:

The research paper is arising the importance of cyber security as part of the national security system, we need to secure our culture by securing the minds of the people, if the mind attacked by negative ideas, a man could turn to be a tool in the hand of terrorism controlled remotely and be a destructive actor to his society. The cyber war which" is the battlefield now"6 is aiming to create enemies from the same group, change their way of thinking and use them to achieve their goals.

We need to work on three stages of cyber security problem:

### 7.1. Cyber security risk management plan:

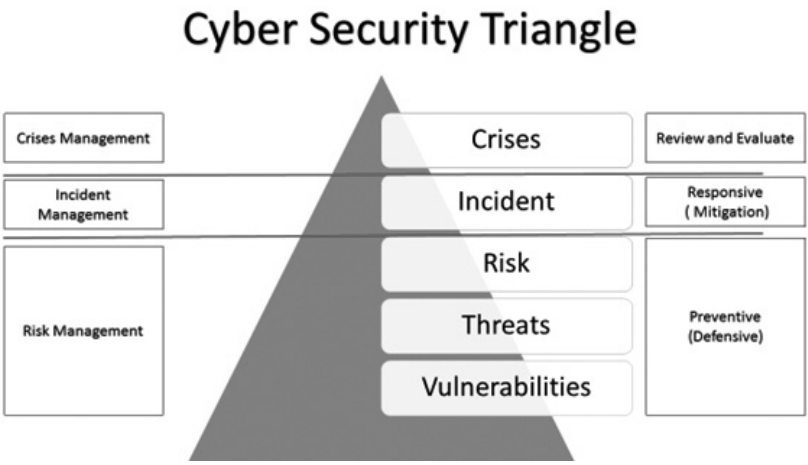
a plan that have to assess the current and the coming threats, time and resources have to be managed efficiently and sufficiently in a way that prevent an incident from happening which is an early stage of the problem.

### 7.2. Incident management plan:

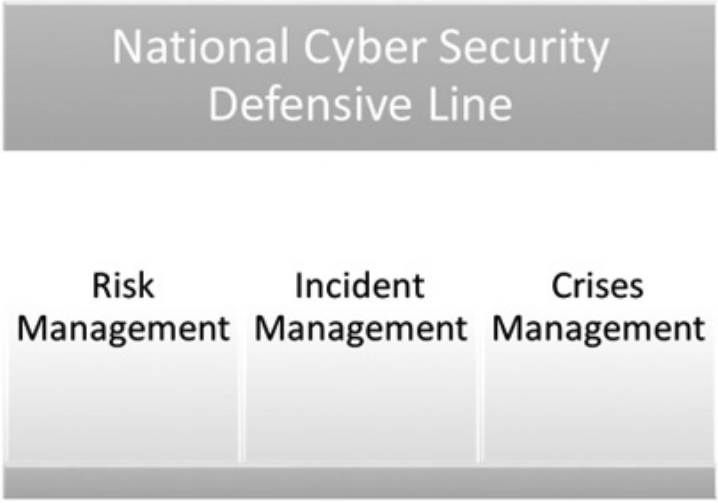
this plan is a preparedness cyber security emergency plan that must be ready to respond and deal with any cyber security incidents for a short – term cyber emergencies, and mitigate the impact of an incident to the lowest possible levels.

### 7.3. Crises management plan:

a plan that deals with long term strategic issues, which requires review, monitor and evaluate results.




This research paper is presenting the idea of establishing what the researcher calls:




It is a National Cyber Security Line, it is a plan that should cover all aspects of the cyber security problems in Iraq, and it is a call to establish the National Cyber security Academy in Iraq.

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5- Geoff Livingstone, Author and president of tencity5 media.