Globalization or Colonization: Post- Colonial Civic Education in Palestine, Jordan, And the US

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Abstract

In today's world, schooling has been used to represent the engine of economic, individual growth, and global competitiveness. Specifically, schooling has been linked to national security, international donor agencies, and policy makers as a means to secure political domination. We are now in the age of globalization; however, globalization has been regarded as a phenomenon that carries implications, which are a threat to all communities. Contemporary intellectuals went as far and described globalization as the current legacy of colonialism. This article aims to discuss globalization and civic education with the focus on Palestine, Jordan and the United States. The discussion aims to bring about the parameters of globalization from a postcolonial perspective, its historical evolution, and its implication for the civic education curriculum of Palestine, Jordan, and United States. This article concludes that globalization in the Western canon reinforce colonialist ideology through its representation of colonization in civic education curriculum in Palestine and Jordan.

Keywords: globalization, post-colonialism, civic education, "the other" Palestine, Jordan.

1. Introduction

The majority of literary works from the Middle East, Africa and the Indian Subcontinent are themed on characters struggling with their identities after colonization of their countries or other nations. For instance, the British Empire established a colonial presence in India in the 1700s until the country gained independence in 1947. Post-Independence India had to deal with emotional, political, and economic effects, which the British had brought and left in the land. Consequently, the literature from the former colonized protectorates, dominions and territories is both political and emotional. Post-colonialism is the critical analysis of history, culture, literature and discourse from these parts of the world to ascertain the emotional and political effects of imperialism and colonization on the people. Ideally, before the arrival of colonialists, these people had their identities, but the British and other European powers extended their powers to the nations and the people. The actions of the British affected their cultural identities.

Colonialism had extensive effects on people's identities as they created 'the self' and the 'other' mentality. Colonized people knew that they did not enjoy the same rights as the colonizers. As a result, they saw many differences between themselves and the ethnocentric powers, who were the main colonizers. European colonizers dehumanized the subjugated population because they believed that they were superior to the natives. Even though by the time the settlers arrived in those countries they found people living harmoniously, the colonizers forced them to adopt the western culture. Consequently, the colonized people had distorted worldviews because they saw the colonizers as aggressors. As nations, the people experienced value shifts, loss of identity, as well as challenges to politics, language, and faith. As individuals, the colonized people felt dehumanized, as they were not able to protect or support self or family, which enhanced self-doubt (Rigoni, 2012). Subsequently, literary works originating from formerly colonized countries highlights the effects that colonization had on the colonized world including the United States.

2. Post- Colonialism's Literary Foundations

In his book, *Orientalism,* Edward Said focuses on questioning and exploring stereotypical boundaries or the artificial boundaries that were drawn between the West and East particularly the Middle East. According to Said, Westerners hold negative stereotypes of people from the Middle East. However, the same approach could be used to study how Westerners view people from other parts of the world. The westerners believe that their race is superior to that of people from Africa, Middle East, and the Indian Subcontinent; in effect, formerly colonized persons hold other stereotypes regarding Westerners because of the problem the colonized people went through in the hands of the settlers. According to Said (1995), Western imperial administrators, economists, political theorists, philosophers, novelists, poets, and explorers have always viewed the Orient as the uncivilized and primitive other.

The primary objective of the westerners was to create a rift between the Orient and the civilized and advanced West. The Westerners used the discourse when preparing for military campaigns because they wanted to justify their actions as civilized and advanced people; colonizers believed that they had the right to occupy uncivilized countries in the East. Although direct colonization is long gone, the effects are still rampant. The effects of colonialism manifest in the form of bloodshed, civil wars, corruption, coups, and chaos, which were never, witnessed in these countries before the arrival of the colonialists. Further, powerful colonizers imposed a language and culture in the countries they colonized while the colonizers ignored and distorted the colonized people's languages, values, histories, and cultures. The colonialists' objective is to dominate Orientals, but they pretend to be humanizing, civilizing, or enlightening the Orientals. Said (1995) notes that even though people have different cultures, the colonizers have grouped them into one category irrespective of their geographical locations. In this way, Latin Americans, Palestinians, the Egyptians, and the Indians are referred to as the Orients to differentiate them from the Occidentals (Said, 1995).

On the same note, Frantz Fanon medically describes and analyzes the nature of colonialism. He notes that colonialism is destructive and has adverse social and mental effects on the colonized persons. Colonizers exposed the natives to both mental and physical violence, which have had long lasting effects on their emotional health long after the colonizers left. Fanon insinuates that colonialism denied the colonized people of all characters of humanity. Colonialism resulted in dehumanization through mental and physical violence to inculcate the servile mentality on the natives. Further, Fanon agrees that the natives did not have a choice other than to resist colonialism through violence.

Although the natives had agreed to serve the colonialists, cathartic mental practice enabled the colonized persons to restore self-respect, thus fight for equal rights with the colonizers. In essence, the marginalized people in the society cannot accept their statuses in the long term because they believe they have similar rights to their masters. Further, Fanon establishes that post-colonialism is an extension of capitalism where people believe that consistent profit from investment can only be achieved through the exploitation workers (Fanon & Philcox, 2004). In this regard, colonizers saw natives as sources of cheap labor, which could ensure sustainability of their investments. On the other hand, Homi Bhabha contends that interactions between people from different cultural backgrounds produce a mutable or mutual representation or recognition. Further, he asserts that exchange of values between different cultures could fail to be dialogical or collaborative but is incommensurate, conflictual or antagonistic (Bhabha, 1994). In brief, Bhabha establishes that cultural identities are not historical, irreducible, or pre-given cultural attributes, which define ethnic conventions. Moreover, the colonized and colonizers are not separate entities that could define themselves independently.

On the contrary, Edward Kamau Brathwaite used poetry to reveal the effects of colonialism on the natives. Brathwaite notes that natives adopted Western cultures in an attempt to assimilate the new culture, but the dominant groups did not accept them as part of their culture. For instance, it is common for an uneducated colonizer to refer to an educated colonized person as a fool. Additionally, the colonized accepted their lower statuses because they did not have equal access to the available resources as the colonizers did. Consequently, it led to the birth of different social and economic classes of the poor and the rich (Brathwaite, 1981). On the other hand, the poor and colonized people did not find ways to end the poverty cycle but focused on learning the western culture. Importantly, theoretician and philosopher Gayatri Spivak introduced the word subaltern in postcolonial theory. According to Spivak, people tend to believe that "The Other" or the oppressed does not represent a large group of individuals who do not have access to available resources. For instance, the working class believes that they are oppressed but that does not make them subaltern.

Spivak asserts that people should not refer to themselves as subaltern just because they are marginalized. Rather the marginalized should fight their way to the top through hegemonic discourse. Additionally, subaltern introduced the phrases strategic essentialism and essentialism. Essentialism refers to the risk of allowing subaltern voices to use their statuses in the society to simplify cultural identities. Simplifying cultural identities poses the risk of creating stereotyped representations. However, strategic essentialism refers to marginalized communities taking advantage of the situations to be understood, heeded, and heard by the dominant groups.

Majority groups in societies readily accept and grasp established identity and accept diversity in identities. In essence, people from different cultural backgrounds cannot have the same identity even though the colonizer wishes to establish one identity for all people. According to Spivak, people from minority groups adopt Western cultures to be accepted by the dominant groups. In the process, members of the marginalized groups drop their native languages because they view them as a barrier to their success in assimilating into Western societies. For instance, Spivak gives an example of a woman of African ancestry who wished to travel to the New Spain to reunite with her daughter. The woman, Francisca de Figueroa repressed her native language as she sought permission from the King of Spain. In this way, the woman was in denial of her cultural background because she saw it as a hindrance to achieving her dreams (Morton, 2007).

Dominick LaCapra addresses the effects that posttraumatic experiences have on people as they try to create an identity. In his book, *History and Reading: Tocqueville, Foucault, French Studies*, LaCapra uses the example of the French Revolution, which left devastation in terms of human life and property. However, different people view the effects of the war in varying ways. Some people believe that the war did not achieve its objectives of stable and liberal democracy. On the contrary, the war disrupted both social and political life. In the same way, colonized people view the effects of colonialism differently (LaCapra, 2000).

Stuart Hall wrote extensively on different topics such as representation, ethnicity, globalization, and culture. According to Hall, people speak or write from a specific time and place or culture and history that are specific. Further, Hall notes that power relations play an integral role in the construction and reproduction of specific peoples and places. Hall further explores the trauma that colonialism had on the people when he says, "The ways in which black people, black experiences, were positioned and subjected to the dominant regimes of representation were the effects of a critical exercise of cultural power and normalization," (McLeod, 2000, p. 225). Dominant groups do not care about the feelings of the marginalized, but they attempt to create an atmosphere that the things, which the colonizers did, were human. Colonizers succeeded in convincing the colonized that they were "The Other." The fact that colonized people still view themselves as "The Other" has given Western cultures a justification to continue dominating the world. For example, the representations of the Afghan women justified American invasion and subsequent occupation of the country. The natives of Afghanistan tended to believe that only more civilized nations could solve their problems. As a result, the natives of Afghanistan welcomed American soldiers because the people believed themselves to be "The other."

Loomba defines colonialism as, "conquest and control of other people's lands" (Loomba, 2015, p. 2). According to Loomba, previous writers failed to define colonialism because they ignored the plight of the colonized. Furthermore, the author reveals that colonialism did not originate in Europe and America because other regions had their forms of colonialism albeit in small scale. However, the author agrees that the primary objective of colonialism was to enhance profitability. Colonizers chose their target regions wisely and identified resources that would improve the economy of their mother countries. Nevertheless, imperialism as she defines colonialism by Europeans aimed to expand language and influence to other regions. Despite the end of direct colonialism, Loomba believes that the continuous flow of currency supports the relationship between the colonized and the colonizer.

However, she disagrees with the idea of post colonialism because of the status of the colonized. Simultaneously, the author agrees that the colonized has still under the influence of imperial domination, which amounts to neo colonialism. Other peoples, for example, white creoles seek to be independent even though they have adopted Western values. Notably, Loomba disagrees with Marxists because they believe that colonialism was an essential phase of social development. According to Marxists, the colonized people could have been enlightened without colonization. As a result, Marxists do not believe that colonial violence was evil. Loomba notes, colonialism "reshaped existing structures of human knowledge" (Loomba, 2015, p. 57). During colonialism, people's movements from one continent to another became common which led to an exchange of ideas and images. Further, in the process, stereotypes proliferated to deal with new images and ideas rhetorically.

Consequently, literature began to construct a definite "European self and a non-European other" (Loomba, 2015, p. 73). As a result, Loomba calls on readers to use a European imperial perspective when reading literary even if they do not address colonialism.

3. *Post-Colonialism and Civic Education in Palestine, Jordan, and the US*

3.1 Palestine.   After 1948, Egypt administered Gaza while the West Bank fell to Jordan. As a result, the curriculum in the two regions adopted those of their masters; Gaza curriculum was Egyptian while West Bank adopted Jordanian curriculum. However, Israel captured both regions in 1967 and attempted to force its curriculum into these schools. According to the Israelites, both Jordanian and Egyptian books did not preach peace and democracy in Palestine but encouraged war. Henceforth, Israel authorities censored books from Egypt and Jordan in a bid to remove any material that was pro-Oriental. Israel was engaging in post-colonialism because it was forcing the Palestinian people to adopt its culture by controlling the books that the Palestinian children read. Although many outsiders believe that Palestinian books preach hatred against Jews and Israel, in the real sense, the books developed by the Curriculum Development Center in 1996 do not mention Israel. The books avoid mentioning that Israel once occupied what is present day Occupied Territories / Israel. In effect, Palestinian children would eventually forget the source of conflicts with its neighbor. The Palestinian authorities seem to have accepted that they are "The other" thus; the mention of Israel as an aggressor would draw unwanted attention (Adwan, Bar-Tal & Wexler, 2014).

On the contrary, Western powers and especially Israel continue to scrutinize the Palestinian books because they suspect that the curriculum promotes violence and hatred. Even though the Israeli government uses excessive force to combat any public unrest in Palestine, it does not accept to see books based on facts being used in Palestinian schools. Israel views itself as the dominant group in the region; as such, the other countries should be servile and avoid any form of military confrontations. According to Hovsepian (2008), one of the primary challenges that the Palestinian education system faces is the lack of financial independence to publish educational books that support the Palestine identity. The Palestinian National Authority depends on funds from foreign countries to support its education system, which gives Israel and the international community an opportunity to dictate the contents of the books (Shafiq, 2010).

Coleman (2011) notes that even though the majority of Palestinians in the west bank live in semi-sovereign territories, the civic education taught to children in primary schools does not represent their predicament. Civic education should be used to strengthen human choice and enhance institutional accountability. Semi-sovereign nations and the Palestinian identity are formed by the patterns and structures of dispossession and occupation. Palestinians and Israelis use the patterns to seek sympathy from the international community (Youniss, 2011). The Palestinian civic education operates within the constraints of repeated possession and dispossession of territories. Palestine uses civic education not to tell what went wrong but to examine the changes in laws after certain land disputes (Adwan, Bar-Tal & Wexler, 2014). Does the Palestinian Civic education help the Palestinians in creating their identities? Notably, the ministry of education has to adhere to the demands of donor communities.

The international community dictates what young Palestinians learn in schools; otherwise it would cease giving financial aid. As a result, young Palestinians do not understand their relationships with Israelis and Jews despite the fact that they are neighbors. Israel takes advantage of its dominant stature in the world to violate the rights of Palestinians. At the same time, Palestinians have to live with the inequalities because the dominant groups have succeeded in making them feel as "The other" (Coleman, 2011). Nonetheless, given a chance, Palestinian authorities would establish a curriculum that their predicament and the inequalities that the country has gone through.

3.2 Jordan. Jordan implemented civic education in 1955, but challenges such as demographic changes, political crises, and significant quantitative developments have hampered the development of the education sector. Some Jordanians with origins in Palestine have dual loyalty (Schugurensky & Myers, 2008). Further, the nation is divided into sub-identities of regional, tribal and clan affiliations. Religious intolerance has hindered the development of personal identity while some people pledge loyalty to the ruling elite as opposed to the state (Youniss, 2011). Simultaneously, the Jordanian civic education is weak which contributes to the erosion of political participation, social justice, and the rule of law.

However, the Jordanian civic education system has succeeded in promoting tolerance to human cultures, fostering objective and fostering thinking (Heath field & Fusco, 2015). Further, the system recognizes other people as fellow human beings while instilling the principles or moral behavior.

An examination of sixth to tenth-grade textbooks reveals that the content encourages learners to apply the acquired knowledge to interactive activities, which are related to the subject (McKeown, 2015). Nevertheless, the textbooks do not enhance the application of acquired knowledge on constructive interactions, problem solving, creativity, and critical thinking. The textbooks do not address important social aspects in the Arab countries such as freedom of dissent, justice, friendship, social participation, and women's rights. Further, civic education in some textbooks cover a wide range of topics, which include citizenships and state, human rights, democracy, duties and rights (Anyon, 2014). These textbooks do not encourage the citizens to be more involved in politics but show the readers the importance of obeying authority. Further, civic education emphasizes on religion as opposed to universal human rights concepts.

As a result, the majority of young Jordanians grow up in the belief that the royal family should lead the country without the interruption of the public (Shirazi, 2012). Moreover, civic education promotes stereotypical masculine social obligations. Civic education aims to help people create their identities. In the Jordanian context, young boys grow up knowing that females are their subjects. On the same note, females learn from an early age that they should serve men throughout their lives (El-Said & Rauch, 2015). As a result, in the societies, men and women have definite roles to play because of their gender. Women cannot enjoy the same rights as their male counterparts despite the fact that the society claims to be democratic (Heathfield & Fusco, 2015). Moreover, the civic education does not promote the adoption of western culture because it goes against the beliefs of the country's political leadership.

The Jordanian system reveals that identities are not based on races or other geographical differences. For instance, other social differences such as gender, tribe, or clan play an integral role in determining people's identity (Adely, 2012). In western cultures, women enjoy equal rights to males but in Jordan, males are superior to females. The society cannot adopt the western culture because the leadership believes that such an occurrence would undermine the country's identity (Samara, 2000). However, the society has a chance to change the status quo if it adopts a more liberal curriculum that promotes universal rights (Coleman, 2011). On the contrary, the people cannot change their ways if the civic education continues to promote the importance of obeying the ruling elite without questioning their actions.

3.3 The United States. In the United States, civic education writings revolve around the things that the American people have achieved since the country's independence. Civic education writings emphasize the meaning of civic life, government, and politics. The American Society wishes to promote the participation of the public in the political leadership. As a result, the ministry of education ensures that children learn their roles in the country's governance from an early age. In essence, the people ought to know when they can start voting for both federal and state political positions (Ebert & Okamoto, 2013). Lack of such knowledge would reduce people's participation in the leadership of the country that would have adverse effects on the country's democracy.

Further, civic education promotes the public's knowledge on the basics of the American political system. Further, young people learn how the government, which is established by the Constitution, promotes principles, values, and purposes of the American democracy. The United States government has a role to play in its relationship with other countries (Limage, 2013). Moreover, the public ought to learn the citizens' roles in the country's democracy.

In essence, it is impossible to guarantee people's participation in the leadership if they are unaware of their rights. In schools, young Americans learn how the Constitution was established and how it promotes equality for all people irrespective of their race. The American society is a multicultural; as such, the promotion of peace between different cultural identities is critical to the stability of the nation. Although students learn about the past atrocities committed against minority groups in the country, they also learn that racial equality is paramount in the country (Ebert & Okamoto, 2013). Students learn the essence of an unlimited and limited government. The American political leaders swear to uphold the constitution. In this way, the public learns that the government cannot trample on its rights because the leaders would be held accountable for their actions (Ichilov, 2013). Consequently, it shows that the people are protected from atrocities that can be committed by those in power as it happened during the colonial times.

Post colonialism has taught the public to choose only people in a position to respect the different cultural identities in the country (Cohen & Chaffee, 2012). Minority groups such as African-Americans and Hispanics learn about their rights from the education system. Civic education in the U.S. teaches young people the system of government, which is, based on checks and balances from the three arms namely the Judiciary, the Executive, and the Legislature. Ideally, each arm of government has definite roles to play. The other arms ensure that one segment cannot overstep its responsibilities. In this way, it becomes hard to violate the constitution (McIlrath, Lyons, & Munck, 2012). The people understand that their participation in government and leadership is not limited to elections. Importantly, the people learn that they cannot achieve personal and societal goals if they are uninformed (Mojab & Carpenter, 2011). Therefore, civic education gives people an opportunity to become informed, responsible, and effective citizens. The American public has to adhere to self-imposed standards rather than waiting for external forces to dictate people's behaviors and actions (Whitehead & Stroope, 2015). Further, people have to accept economic, political, and personal responsibilities such as taking care of one's family. Importantly, the civic education system advises people on their roles in public service, serving on juries, paying taxes, voting, and accepting leadership positions according to a person's talents (Hantzopoulos & Shirazi, 2014).

Post colonialism has taught the American people about the importance of freedoms that were absent during colonial days. The American constitution divides rights into three categories, which are taught in formal classrooms (Comprehensive education, social attitudes and civic engagement, 2013). Personal rights include freedom of association, movement, travel, residence, expression, conscience, and thought. On the other hand, political rights cover freedoms such as speech, right to vote or run for elective posts, petition, assembly, and press (Checkoway & Aldana, 2013). Finally, economic rights include the right to own, utilize, or transfer property. Further, every American citizen is free to run any legal business or enter into lawful contracts (Bennett, Wells & Freelon, 2011). Although such freedoms might seem trivial to the current generation, in reality, in colonial days, the colonized did not enjoy any of those rights (Akmir, 2015). However, the government adopted a system that is similar to the colonizers' with the difference being acceptance of equality for all people regardless of their races.

Civic education in Palestine, Jordan, and the United States depicts significant differences in the people's desires. Although, in the United States, civic education encourages the public to participate in political leadership, in Jordan and Palestine, civic education promotes obedience to political leaders. Further, the American society promotes equality of all people irrespective of their race, religion or gender, Palestinian and Jordanian education shows that men are superior to women. At the same time, Islam is the religion of choice for all people in Jordan and Palestine while in the United States people enjoy the freedom of worship (Gibson, 2015). Essentially, such differences depict the effects of colonialism on people's behaviors.

4. Colonialism and globalization.

By definition, globalization is the expansion of communication links between different regions whereas colonialism was the expansion of both power and territory. However, the two are similar in the sense that the powerful have an upper hand and can increase their profits at the expense of the poor. During colonialism days, powerful kingdoms from Europe sought to annex territories from uncivilized regions in Asia, the Middle East, and Africa. Innately, European powers chose the regions to colonize carefully, because they wanted to reap maximum benefits. Engels and Marx predicted that a capitalist world market was gaining popularity in the 1840s. At that time, the modern industry was at an early phase. According to the Engels and Marx, the spread of a capitalist world market would eventually eliminate national differences (Sloam, 2008). Before the establishment of the manufacturing industries, European powers ventured into new territories to increase profitability.

For instance, the European powers invested in Africa and South America because of the availability of precious metals in those countries. In modern societies, increased competition has forced huge multinational corporations to expand their markets into different parts of the world to create a competitive advantage to grow their market share. In essence, companies face falling profits in their native countries, which forces them to look for other regions to invest. At the same time, the decline of monopolistic tendencies means that international corporations cannot achieve organizational goals without expanding their business. As a result, foreign direct investments have been on the rise in all parts of the world. For one, companies look at the availability of cheap labor and raw materials to expand their operations in foreign countries. Such organizations use their massive financial power to force small companies out of business through acquisitions or mergers. Consequently, this amounts to the colonization of the developing nations because they do not have adequate resources to compete with world powers.

The availability of modern transport and communication technology enables expansion of capitalism. Besides seeking global sources of raw materials, international manufacturers seek to establish markets for their finished products. Efficient manufacturing processes give industrial capitalists an opportunity to market their commodities in poor regions at prices that are above the products' prices. Further, industrial capitalists use the lower standards of living in developing countries to exploit the workers by providing below average wages. In brief, powerful countries are still taking advantage of the emerging nations as it used to happen during direct colonialism. European powers use surplus profits from foreign investments to counter the falling gains in their native countries. According to Loomba (2015), Great Britain destroyed cotton handicraft industry in India to develop modern cotton industries to satisfy Britain's domestic needs. Ideally, India produced adequate cotton for its domestic consumption but the United Kingdom realized that it could not satisfy its needs without expanding the production system.

After the collapse of classical colonialism, which occurred at the end of World War II, it created an optimistic euphoria of rapid economic growth. As a result, Western policymakers and intellectuals, particularly from the United States, embraced a modernization theory. However, the modernization led to backwardness, as rich and powerful countries aimed to maximize profits and achieve success at the expense of poor regions. The modernization theorists believed that the developing countries would develop at the same pace as the developed countries. Nonetheless, rich nations took advantage of the low bargain power of the underdeveloped countries and their people to grow the developed countries' economies. Simultaneously, the emergence of other countries from the underdeveloped nations such as South Korea proved that it was possible to gain from modernization. Nevertheless, Middle Eastern, African, and South American countries failed to emulate the successes of South Korea as the erosion of socioeconomic infrastructure, dictatorship, corruption, slowed economic growth; accordingly, poor health, and environmental problems became rampant. Consequently, poverty in those countries was widespread while the gap between the rich and the poor widened. On the other hand, the economies of communist states stagnated as the Third World intervention ceased (Fukuyama, 2006). Innately, the modernization theory failed as powerful countries continued to expand their economies as the developing nations lost valuable raw materials to the rich.

The adoption of the free market system and the creation of World Trade Organization, World Bank, and the International Monetary Fund gave countries such as the United States and the United Kingdom more power. Any country that wanted to borrow from the financial institutions had to adopt a free market system. In practice, this amounts to colonialism because powerful nations impose certain conditions to the emerging nations for them to access loans, which they would pay at interest. The control of poor and underdeveloped countries by the rich countries is still common today. The United States and the United Kingdom determines which countries deserve loans; further, loans are approved if political leaderships of the applicants meet the given conditions. The financial institutions pressed third world countries and former communist states to adopt production and trade policies that meet the industrialized nations' demands (Friedman, 2012). According to Fukuyama (2006), globalization is an extension of colonialism. Globalization is an advanced form of capitalism, which leads to an unequal growth of enterprises based on dissimilar conditions. Further, advanced capitalism leads to monopoly capitalism, which is a combination of manufacturing processes. In this system, large companies unify different sectors of an industry and accessories. For example, an organization could start out as a mining company then grow to start refining oil.

Eventually, the same company could invest in the production of petroleum-based chemicals and plastic. Ideally, the combined production augments the firm's position in the market. Ultimately, this could lead to unfair trade practices given that one firm controls the quality of products and the prices. Although developed nations have legislations to limit monopolistic trends, some huge corporations use their financial strength to acquire or push small businesses out of the market. On the same note, monopoly gives organizations an opportunity to divide the market between them while controlling the prices. Stronger monopolies estimate the sources of raw materials across the world, assess the market capacity, and develop new markets using all means even if it means force.

Monopolization of industries does not affect the manufacturing companies alone as it has entered into financial institutions such as banks, insurance firms, and mutual funds. Small banks are being forced out of business while others are annexed or absorbed by the big ones. Notably, banks operate huge finance capitals where they open current accounts for businesses. The fact that they run the companies' current accounts gives them an opportunity to control the firm's economic situation. Consequently, the banks play a critical role in the businesses' economic life, which transforms banks to financial oligarchy and capitalists. In practice, developing countries have enormous resources, which accumulate capital in banks.

On the contrary, the banks do not use the acquired financial capital to improve the lives of the masses but lend the money to developed nations to continue expanding their investment. In most cases, corruption and lack of expertise dissuades banks from lending money to investors in Third World countries. As a result, in a bid to make profits the banks look for borrowers in foreign countries who use the funds to invest in foreign countries (Salari, 2015). In this regard, economic growth in underdeveloped countries is suppressed as the primary sources of financial capital stagnate given that foreign investors repatriate the profits acquired to their mother countries.

Developed nations invest in underdeveloped nations because they are assured of high returns, high-interest rates, low wages, and there is privatization of public assets. Consequently, investments in the emerging countries have lower chances of uplifting the public's well being because the workers are semi-skilled, which means that they earn minimal wages. On the same note, the multinationals import labor from foreign countries in the name of expatriates who earn astronomical wages. Simultaneously, multinational corporations use the available financial capital to buy out competitors. Moreover, the large corporations contract other companies not out of merit but depending on how well connected they are. For example, MCI/WorldCom controls a 45 million dollar company in Iraq despite the fact that the firm defrauded US$ 11 billion from its shareholders and lacks experience in developing wireless networks (Antonio, 2003). Innately, Iraq has many competent companies that could have won the contract but the financial institutions could not allow such a venture because they could empower local industries.

In situations where capital export is in the form of loans, the borrowers sign agreements that favor creditor countries. For instance, an agreement would mandate part of the loans to be spent on purchases from the creditor countries in the form of raw materials or equipment (spring, 2008). In this way, the creditor ensures demand for local materials that could otherwise remain unused by local companies. Traditionally, capitalism formed a world market; however, as capital exports increased and colonial connections gained popularity, business gravitated towards benefiting the rich countries and corporations. Moreover, technological advances and the continued decline of material resources have led to organizations using different methods to succeed. For instance, the hunger of Coltan, a highly charged mineral led to the creation of private armies in countries such as the Democratic Republic of Congo. The fight for the resource led to the death of about five million people; notably, Congo is a producer of the raw material but the public suffers rather than benefit from its utilization. Multinational corporations' primary aim is to seize the largest pieces of land resources in any region irrespective of the consequences. The United States as the leader of imperialism has military operations in 136 countries across the world. The nation uses it the financial and military power to venture into any country and uses that opportunity to grow its sources of raw materials.

However, contemporary civic education does not enlighten young people on these issues, which affect every person in their everyday lives. For instance, the United States civic education focuses on the roles of persons as responsible citizens. The education system does not have a curriculum that highlights the challenges leadership styles brings to the citizens as well as people from other countries. On the same note, Palestinians and Jordanians do not learn the effects of colonialism on their modern lives. In essence, colonialism affects the people's ways of lives because of the leadership style they adopted after independence. Notably, the two countries are in the Middle East, which the Western Culture refers to as 'The other'. As 'The other, children from Palestine and Jordan are viewed as incapable of achieving the same goals as their western counterparts. Therefore, the education system should help young people to establish their identity before they become adults and learn their positions in the global community. Otherwise, the current system would continue to propagate stereotypes that Palestinians and Jordanians hold against Western countries. Such stereotypes have adverse effects on the relationships between citizens of Middle East countries and those from Europe and the U.S.

5. *Should contemporary writers write about globalization in a different way from the way they write about colonialism?*

Essentially, contemporary writers should approach globalization in the same way they do colonialism. Colonialism and globalization are intertwined because of the nature of powerful countries to use the poor countries to maximize returns. Even though direct colonialism ended after the Second World War, powerful countries use their expansive financial and military powers to exploit the underdeveloped countries (Lee et al., 2013). At the same time, some communities in developed countries do not have access to the same opportunities as the dominant communities do. For instance, African Americans and Hispanics in the United States believe that the ills of colonialism coupled with slavery are long gone (Stiglitz, 2014).

However, the gap between the poor and rich continues to expand. In the U.S., education is the key to uplifting people to a better economic status but some communities do not have access to high-quality education that could pull them out of poverty. Even though the United States has vast reserves of financial capital, the poor people in the society do not have access to the resources, which could break the poverty cycle. In this regard, stakeholders have to address these inequalities to enlighten foreigners on the challenges that some U.S. citizens face in their everyday lives. The primary aim of those who fight against inequality would be to address real societal issues that affect the people's way of life. Intrinsically, different stakeholders in US communities should not shy away from revealing the ills that globalization brings to the society. The majority of U.S. large corporations have interests in foreign countries, which include China. Such activities deter job creation, as the big companies are unwilling to pay high wages to U.S. workers because it would reduce their profits (Stevick & Levinson, 2008). As a result, the rates of unemployment in the country are high especially among the semi-skilled labor, which is usually provided by minority groups.

Ideally, postcolonial theory is an appropriate theoretical framework to inform current research on globalization and international comparative civic education in Palestine, Jordan and the United States. The theory offers a different approach of viewing the negative effects that globalization has had on poor countries. Globalization and colonialism are almost the same because they address both the perceived benefits and disadvantages of the two. On this note, post colonialism theory addresses in depth the challenges of globalization especially in developing countries such as Palestine and Jordan and the benefits it has for powerful nations such as the U.S.

On the same note, Palestine and Jordanian civil intellectuals should address the adverse effects of globalization on their countries' economies. Even in civic education, the international community censures what students learn because the global community does not wish to have enlightened Palestinians and Jordanians (Stiglitz, 2014). Like colonialism, globalization promises better lives to the people by creating new jobs for the public. However, the people ought to know that globalization does not improve their well being because large foreign investors re-invest the acquired profits in their countries (Buzinde & Yarnal, 2012). Further, international financial institutions such as the IMF and World Bank have unrealistic conditions that deter local investors from accessing loans to expand their investments (Phillips & Schweisfurth, 2014). At the same time, Palestinians and Jordanian civil intellectuals should focus on corruption in the leadership. Ideally, corruption and dictatorship limits the growth of economies. According to Fukuyama (2006), globalization fuels fraud as those in powerful positions seeks to expand their financial bases. As a result, the public suffers because of inequitable sharing of available resources. Civil intellectuals should reveal that underdeveloped countries suffer because of inefficiencies in their leadership. People in power sign contracts with powerful multinationals to satisfy personal needs at the expense of the public (Johan Lor, 2014). As a result, the gap between the rich and the poor has continued to grow as the rich in underdeveloped countries continue to amass personal wealth.

Burchill et al., (2012) asserts that Western civil activists do not address the challenges of colonialism in countries such as Palestine and Jordan. In essence, the majority of activists focus on the benefits that Palestinians achieved from colonialism such as civilization. However, civilization is meaningless when the public languishes in poverty and increased threats from neighbors such as Israel. Moreover, civil activists do not focus on the international community as the education system censors any information that speaks about the situation of the Palestine community (Baylis, Smith, & Owens, 2013). Notably, the majority of the available textbooks in the Palestinian education system do not reveal that Israel occupied Palestinian land (Stewart, 2011). The system establishes Palestinians and Jordanians as "the other" because of the failure to find peaceful solutions with the neighbors. At the same time, the U.S. is involved in wars in different countries, which different speakers present as necessary even though such military expeditions lead to the deaths of thousands of innocent civilians (Darnell & Hayhurst, 2012). However, underdeveloped countries referred to as the other are presented as primitive and uncivilized when they engage in wars with their aggressors.

Moreover, most of the existing literature highlight the benefits of globalization to the developing countries but fail to highlight the benefits that multinationals from Western countries derive from these ventures (Mellor, 2015). According to Frambach et al., (2012), globalization is ideal for development conscious leaders but the multinational system deters economic development in developing nations. For instance, the United States supports Israel in its wars against Palestine but fails to find a lasting solution to the aggression (Childs & Williams, 2014). Notwithstanding, Israel continues to annex Palestinian land whenever the two countries are at war.

Such form of aggression is equivalent to colonialism as the powerful countries use their military strength to subdue underdeveloped countries (Hatch & Cunliffe, 2012). According to Rahhal (2015), the Jordanian authorities have realized the need to meet Millennium Development Goals by improving the education and the health sector. However, the country suffers from an acute shortage of water, unemployment, poverty, gender equity, and political stability (Beck, 2012). However, multinational companies investing in the country do not fight these problems because their primary aim is to maximize profits (Martin & Griffiths, 2012). In essence, such investors exploit both material and human resources in Jordan and reinvest the profits in their home economies to achieve advanced economic powers. Further, they do not address the problems that the public faces as they engage in corrupt deals to acquire lucrative contracts (King, 2013). On the contrary, civil intellectuals fail to notice that the international community fuels corruption and political instability to achieve its goals of maximizing exploitation.

6. Conclusion

In conclusion, globalization and colonialism have several similarities because the two give powerful and rich countries an opportunity to exploit the underdeveloped countries. At the same time, modern authors highlight the ills of colonialism to the colonized but fail to reveal the negative effects of globalization on underdeveloped nations and their peoples. According to the majority of modern contemporary authors, globalization should help developing countries to grow their economies. However, rich countries take advantage of the availability of material resources and cheap labor in underdeveloped nations to enrich their countries. Further, banks amass expansive financial capital, which they loan to foreign investors to create monopolies. Post colonialism shows the effects of European powers on colonized nations; as such, the same perspective should be used when studying globalization. Globalization does not address the needs of the poor; rather, it grows economic inequalities between the rich and the poor as resources are shared between the ruling elite leaving little or none for the poor in any society. As profits diminish in Western countries, investors look for viable ventures in developing countries where they could exploit cheap labor to increase profits. The same firms use the acquired returns to fill the gap created by falling profits in their mother countries. On the other hand, banks use their financial capital to advance loans to struggling countries; however, the conditions to be met before or after lending benefit the developed nations. Eventually, globalization has turned out to be another form of colonialism as the poor cannot break the poverty cycles or lack access to resources. Though, developing countries fail to grow their economies because of poor leadership; nonetheless, the conditions imposed by international financial institutions such as IMF and the World Bank have adverse effects on the growth of Third World countries.

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