

Cultural Identity Formations in Arabic Children's Literature

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Abstract: This article explores the intricate relationship between national identity and environmental identity in Arabic children's literature, particularly in the context of globalization. It employs a qualitative approach, analyzing existing children's literature and case studies to understand how globalization impacts these identities.

The findings indicate that national identity, defined as a sense of belonging to a specific community with its unique history and culture, is increasingly threatened by globalization. This exposure to diverse cultures can erode cultural specificity, leading to diminished social cohesion. Conversely, environmental identity, which reflects individuals' connections to their natural surroundings and awareness of environmental issues, is gaining prominence. This identity fosters values of sustainability and collective responsibility for natural resource protection.

The article concludes that conflicts between national and environmental identities emerge as societies grapple with preserving cultural characteristics while addressing environmental challenges. The interplay of these identities is particularly significant in Arabic children's literature, where cultural narratives shape children's self-awareness and orientation. Arabic children's literature serves as a critical medium, reflecting the cultural values and traditions of Arab society and contributing to a rich and diverse cultural identity. By embodying children's daily experiences and cultural interactions, this literature plays a vital role in fostering national pride and environmental consciousness among young readers.

Keywords: National Identity, Environmental Identity, Globalization, Sustainability, Culture, Arabic children's literature.

تشكّلات الهوية الثقافية في أدب الأطفال

الدكتور / رافع سعيد يحيى

الكلية الأكاديمية العربية للتربية | حيفا

المستخلص: تتناول هذه المقالة العلاقة المعقدة بين الهوية الوطنية والهوية البيئية في أدب الأطفال العربي، وخاصة في سياق العولمة. وتوظف نهجاً نوعياً في تحليل أدب الأطفال ودراسة الحالة الموجودة لفهم كيف تؤثر العولمة على هذه الهويات. تشير النتائج إلى أن الهوية الوطنية، التي تُعرّف بأنها شعور بالانتماء إلى مجتمع معين بتاريخه وثقافته الفريدة، مهددة بشكل متزايد بسبب العولمة. يمكن أن يؤدي هذا التعرض لثقافات متنوعة إلى تآكل الخصوصية الثقافية، مما يؤدي إلى انخفاض التماسك الاجتماعي. وعلى العكس من ذلك، تكتسب الهوية البيئية، التي تعكس ارتباط الأفراد بمحيطهم الطبيعي ووعيهم بالقضايا البيئية، أهمية متزايدة. تعزز هذه الهوية قيم الاستدامة والمسؤولية الجماعية عن حماية الموارد الطبيعية.

ويخلص المقال إلى أن الصراعات بين الهويات الوطنية والبيئية تنشأ مع صراع المجتمعات للحفاظ على الخصائص الثقافية مع معالجة التحديات البيئية. وبشكل التفاعل بين هذه الهويات أهمية خاصة في أدب الأطفال العربي، حيث تشكل السرديات الثقافية وعي الأطفال وتوجيههم الذاتي. يعتبر أدب الأطفال العربي وسيلة نقدية تعكس القيم والتقاليد الثقافية للمجتمع العربي وتساهم في تعزيز الهوية الثقافية الغنية والمتنوعة. ومن خلال تجسيد تجارب الأطفال اليومية وتفاعلاتهم الثقافية، يلعب هذا الأدب دوراً حيوياً في تعزيز الفخر الوطني والوعي البيئي بين القراء الصغار.

الكلمات المفتاحية: الهوية الوطنية، الهوية البيئية، العولمة، الاستدامة، الثقافة، أدب الأطفال العربي.

Introduction

"The subject of identity in Arabic children's literature cannot be addressed without reference to affiliation and loyalty. Belonging means being within each individual and at different levels, a feeling that appears from childhood and is reinforced through the upbringing of the individual, which translates this feeling into actions within society. Identity is a person's internal self-perception process determined by external factors supported by society. In that case, belonging is a sense of these external factors, manifested through actions loyal to those communities to which the individual belongs" (Mustafa, 2014, p. 11).

Arabic children's literature is diverse, including many styles and topics that reflect folklore, history, beliefs, and religion. Literature effectively promotes cultural identity by introducing characters and events taken from local culture, thus enhancing children's ability to recognize and understand their culture. In addition, Arabic children's literature contributes to promoting and using Arabic as a tool for expressing cultural values and principles.

The role of children's literature in promoting cultural identity goes beyond mere entertainment; it teaches about their history and culture, thus providing them with the means to understand the world around them. In this context, studies suggest that literature addressing the theme of cultural identity can have a positive impact on children by promoting cultural pride and belonging. According to researchers such as Nikolajeva (2010), books that reflect local culture and contain figures representing cultural diversity contribute to developing the concept of identity among children (Nikolajeva, 2010, p. 35). On the other hand, children's literature is essential in promoting understanding between different cultures. With globalization being on the increase, it is more important than ever for children to be exposed to various cultures, and this is what Arab children's literature does: it offers multiple narratives that reflect the experiences of different Arab peoples. Rudd (2012) also suggests that exposure to literature reflecting different cultures can help children develop social and emotional skills and enhance their ability to interact with others (Rudd, 2012, p.78). Cultural identity in Arabic children's literature is a challenge, so writers must balance preserving elements of traditional culture and keeping abreast of modern trends. This challenge is necessary, as ignoring cultural identity can cut off new generations from their roots. Therefore, the importance of literature in preserving cultural identity is undeniable. Research suggests that children's stories with characters that reflect local culture can contribute to the value of belonging in children. For example, stories about children's daily lives in the Arab world can enhance their understanding of their cultures and traditions. Research suggests that children's stories with characters that reflect local culture can contribute to the value of belonging in children. For example, stories about children's daily lives in the Arab world can enhance their understanding of their cultures and traditions. Literature promotes cultural identity by providing positive learning models for children (Al-Mutawa, 2020, p.54).

Because of technological developments worldwide, Arabic children's literature has to adapt to new changes. Using digital media to expand access to children's literature and promote cultural identity has become imperative. Social media and electronic applications allow children to interact with literature in a new way that is more accessible, less expensive, and compatible with the age of speed that this generation is characterized by due to its tendency to deal with technology, enhancing their ability to understand their cultural identity in a changing global context.

The study of cultural identity in Arabic children's literature requires an analysis of literary texts from an artistic and social perspective. By exploring characters, symbols, and themes, we can understand how these works express Arab culture and how they contribute to shaping children's identities. Literature reflects the culture and contributes to its formation and development, thus highlighting the importance of critical studies of Arab children's literature in promoting cultural understanding.

In the end, it can be said that Arabic children's literature represents a window into Arab culture, reflecting its diversity and richness. Researchers, writers, and educators should focus on developing literary texts that reinforce cultural identity and help children understand themselves and their place in the world. This will enhance the cultural awareness of new generations, contributing to a society characterized by understanding, tolerance, and cultural diversity. The challenge for writers and researchers is to create literature that speaks to children in the language of their age while preserving the cultural roots that shape their identity.

Cultural identity is an important topic that deserves to be studied in children's literature, as it contributes to children's awareness of their cultural traditions and values. Amid globalization and external cultural influences, Arabic children's literature faces significant challenges in preserving cultural identity. These challenges reflect the need to examine how cultural identity is represented in children's literature and look at the impact this literature has on children and on shaping their cultural identity.

The research problem is how cultural identity is embodied in Arabic children's literature and how this literature affects children's pride and cultural affiliation. The research uses the descriptive analytical approach. Data has been collected by analyzing literary texts from books and stories representing cultural identity in Arabic children's literature and by analyzing symbols, characters, and themes reflecting culture in it. The research focuses on the political and environmental identity syntheses. A textual analysis of selected literary works will be carried out. The focus will be on how cultural identity and its elements are represented. The main patterns and themes contributing to the formation of pride and cultural belonging will be deduced. The findings will help us understand how children's literature influences cultural identity and how this literature can be used to promote pride and cultural belonging in children. Based on the findings, recommendations will be made on how to improve Arabic children's literature to ensure the promotion of cultural identity among new generations.

Previous studies

Several studies have discussed identity formations in literature. For example, a survey by Hadia Mohammed entitled "Literature Issues and Their Role in Building Society and Solving Its Issues" (Mohammed, 2020). Seeks to clarify the message of literature in building human society. In this study, the researcher concludes by saying, "This study aims to discuss the issues of literature and its role in building society and solving its problems. Literature has been shown to reflect social life, embodying society's good and bad aspects. Literature contributes to society by addressing its challenges and offering possible solutions. Literature enriches social norms, morals, and traditions while firmly attaching to religion and cultural values. Literature also plays a vital role in shaping political awareness and guiding society during crises and critical situations. The findings underscore the importance of literature as a dynamic and influential force in human history, bringing positive change and fostering social cohesion. Literature is not an isolated phenomenon; it is intrinsically linked to human experience, continuing to evolve and adapt to address contemporary issues. Through its expressive power, literature provides a deep insight into the human condition, offering a way to understand and transcend the complexities of life. The study concludes that by reflecting and shaping societal values, literature remains vital in fostering understanding, empathy, and progress within any society" (Mohammed, 2020, p. 71).

In his study on identity, Farouk Mustafa argues that identity is an essential topic in social, anthropological, and psychological studies and expresses a strong sense of belonging to a particular human group or race. National identity is highly correlated with the shared history of individuals. The sense of identity is determined by the protection and sense of selfhood that groups provide to their members, with families and minorities playing a significant role in identification. Identity is a social process that distinguishes groups from one another and is defined by names, nationality, age, and occupation. Identity requires a sense of belonging that helps individuals make decisions and boosts self-confidence. In the case of loss of identity, individuals have difficulties identifying themselves and making Correct decisions. Globalization and the electronic revolution are challenging cultural identity. These enable the flow of information between cultures and influence traditional culture. States seek to preserve their cultural heritage through media and education. At the same time, Western and developing societies face similar challenges due to the influence of the dominant cultures, such as American culture, which increases the importance of preserving original cultural identity and awareness of the importance of thoughtful cultural exchange (Mustafa, 2014, pp. 16-13).

In the field of translation and cultural identity, there is an article by Jose Manuel López Gaseni entitled "Cultural Identity Versus Cultural Adaptation Versus Children's Literature Translated Into Basque" (2015), in which the researcher points out the importance of translation in presenting multiple cultures to immigrant and local children. Gasini also highlights the necessity of understanding cultural identity as part of a translation process in which children's literature is directed at recipients whose knowledge of the world may be limited. The article also emphasizes that in the context of globalization and migration, translations should reflect the cultural values of both migrant children's culture and local culture. This type of translation requires a dual approach: literature that shows local values must facilitate the integration of migrant children, and at the same time, texts that reflect the cultures of migrant children must be provided so that they can be understood and accepted by local readers. The article also reviews multiple translation strategies that reflect the tension between the original cultural identity and the need to adapt to the new culture. According to the article, this depends on educational and ethical factors and may involve changing names, customs, and other cultural elements and making them suit Basque culture. The article draws on the work of researchers such as Zohar Shavit and Gutt Kleinberg, who examine how translation is approached in children's literature. Shavit highlights that children's literature is often subject to changes in line with

cultural norms. At the same time, Kleinberg stresses the importance of respecting the original text and not replacing it with new cultural elements. At the end, the article suggests that the level of textual manipulation in translation depends on the status of the target literary system and its willingness to accept other cultures, which reflects the importance of cultural identity in shaping children's literature translated into Basque (Gaseni, 2015). We will look for stories that deal with cultural identity in children's literature.

Analysis of Cultural Identity in Children's Literature

Undoubtedly, children's literature is one of the most crucial frameworks for dissolving identity values. Cultural identity includes all the aspects of life experienced in childhood: political, religious, social, environmental, and cosmic elements. Below are stories that discuss these elements.

Political Identity

It has become apparent that Arab children's literature discusses political and existential issues, such as Jerusalem, the Palestinian Cause, and refugee issues. Among these examples are the following narratives: "Dima and Al-Hassoun" by Mohammad Taha. We find a conflict between the Jewish forces and the parents in the children's stories. This section of this story illustrates this conflict: "Dima heard heavy footsteps approaching the entrance to the house, and then she heard severe knocking on the door. Dima asked in a frightened voice: Who? The response from the outside came rough and harsh; we are the ones we like. Open the door, Dima replied in a trembling voice; my mother recommended me not to open the door for those I did not know. One of the men said: we would like to tell your mother to open the door immediately. Dima replied: My mother is not at home, Neddy. Al-Deye replied: Open the door, or we will break it down. The Djinn began to knock hard" (Taha, 2006, p. 12). In the context of narration, Dima says: "Al-Hassoun tells you: I do not sing to the soldiers who enter the houses. I do not chirp for soldiers who scare children" (Taha, 2006, p. 18). The writer tries to employ the senses to highlight the collision of space with the strange Djinn.

Jerusalem Brings All People Together

Jerusalem is of great importance to the Arab and Muslim nations. In Palestinian children's literature, It has had some importance. It has received a different amount of attention than adult literature. One of the stories dealt with Jerusalem as a place: "In the Jerusalem Market" (Al-Dibsi, 2014). The writer describes the Dome of the Rock and Al-Aqsa Mosque and mentions the market. In the story "Oh Tair Al-Tayer" by Nabeha Jabarin (2018), the writer mentions Jerusalem in passing and Haifa, ʿAkka, Bir al-Sab', and Al-Nasra, and other countries. In the story "The Secrets of the Button Box" (Hamad, 2010), the grandmother reveals the secrets of the buttons in the box and states that one of the buttons she found was in the Jerusalem market. The novel "The Cake Seller" by Rafi Yehya (2022), intended for boys, takes us on a tour of Jerusalem to learn about its features within a plot dominated by science fiction. We also see this dimension in the story "The City of Love" (Nafaa, 2016), which occurs in Jerusalem. However, the author does not mention the city name; the story's topography suggests this. In the story, the daughter asks her father, "Do all people of all sects love the city of love?" The father answers, "Yes, my love, this city is loved by all people, and it is the country of the prophets, for all religions and sects, that have spread worldwide" (Nafaa, 2016). The writer used this city in the text to spread the values of love among the followers of the three religions and the world's people.

In the story "The Secrets of the Button Box" (Hamad, 2010), Zahraa asks her grandmother about the secrets in her box. She tells her that the wooden button is made of olive wood. She found it in the Jerusalem market and wished she knew its owner so that she could return it to him. Given their impact and significance in Palestinian memory, it is not a coincidence that the Jerusalem market and olives are mentioned in the narrative context.

Global Place

The stories we are looking at are not limited to the local space but also extend to the Arab and global space. For example, the story "The Perfume of Places" (Deeb, 2001) is about the child, Duha, who sees in her sleep that she has received a text message via cell phone from her friend Thura in England and receives another message from her friend Allen, who visits France and describes Paris and the Eiffel Tower (Deeb, 2001, pp. 12-13). The text aims to introduce the child to several places in this world. In "The Children of the Bed," Rafi Yehya, the writer, takes us far away to the world of the desert and drought to convey the image of the extreme poverty that

children live in. Those children have turned into a bird to search for food and water." In the morning, they waved their wings and flew with the wind and the sun over the yellow desert. They pass through all the remote, poor villages, whose hungry children turn into birds and fly with them in search of food; the Story "The Secret of the Lost Bird" (Natour, 2006) tells us of a Jerusalem bird that loses its son and went to look for him around the Arab world. Finally, this bird returns and finds her son in his nest between Al-Aqsa Mosque and the Church of the Holy Sepulchre. The writer uses the bird's journey to look at the Arab places, inspired by their history, monuments, and flags, to provide the reader with valuable information about these capitals. In the story "The Country of Love" by Abu Tamer, one of the characters tells us about a "Makan, a place in a village called the Country of Love, where people love each other very much. A person in the Country of Love looks at his neighbor as if he is his brother. He loves him and loves his goodness. People in the land of love know that parables are true. One of the characters says, "Your close neighbor is better than your distant brother" (Abu Tamer, 2007, p. 3). After a while, the village people quarreled about the position of the Head of the Council, so many problems occurred, and the social fabric was weakened. The townspeople consult The Wise Sheik, who suggests that the village should not have a head. The village's name should remain the Country of Love (Abu Tamer, 2007, p. 17). The Wise Sheik's proposal is unrealistic and unconvincing, and the writer's proposal for this end of the story creates an atmosphere of a utopia he talks about at the beginning of the story.

Home Concept

Shifts in the concept of home in children's literature indicate that the perception of this subject has evolved. From a place of safety and stability to a space for discovery and growth, children's literature reflects the social and cultural changes that affect children's lives. In addition, addressing global issues and social challenges in the home context enhances children's understanding of the world and encourages them to reflect on their societal role. The article highlights the importance of literature in shaping awareness and promoting human values among emerging generations.

"Leaving home is not always an option a child can make, as adults generally determine children's migration and settlement. Diaspora children have complex relationships to develop: What land is their home? In addition, they must negotiate cultural differences. "The relationship between identity and place or place has become an increasingly paradoxical terrain. The forces of globalization seem conducive to the homogenization of cultures, regardless of local conditions. Indeed, as theorists such as Zygmunt Baumann have noted" (Doughty, Thompson, 2011, p. 1-4). For example, the story "The Happiest Child in the World" (Yehya, 2009) revolves around a child displaced with his family from his village. He was sad, and his village remained sad from his point of view. The child tries to write a letter to his village using his imagination and sends her a flock of birds to be happy. Still, she remained depressed and sad, and when the child learned that the pigeons they brought with them during the displacement hatch their eggs, grow their scaffolds, and fly to the displaced village to wait for them there, I felt that he was the happiest child in the world, because the continuity of survival has not stopped. There are signs of returning to the displaced village.

In the story "Seven Camels" (Yehya, 2022), Umm Jubaina lives with her daughters in joy and pleasure. Umm, Jubaina goes to the market. During the return of Umm Jubaina from the market, planes bombed the market, houses, and buildings. Umm, Jubaina was hit by shrapnel in her eyes. She lay in the hospital screaming: "Girls, girls, girls!" Days later, the director of the hospital entered the room of Umm Jubaina and said gently and sadly with tears in his eyes, Umm Jubaina, unfortunately, you lost your sight, girls, daughters, daughters, Jubaina, Zainab and Rabab" (Yehya, 2022, p. 9).

Moreover, the story highlights the tragedies of war when the family separates: "The nurse replied to Umm Jubaina with sadness: Everyone is looking for them, Umm Jubaina, when Umm Jubaina heard what the nurse said, she began to roll and wail and wave her hands and echo: My daughters, my daughters..., the nurse cuddled her affectionately and tried to calm her, a month has passed since Umm Jubaina stayed in the hospital, and no news has come about her daughters, Umm Jubaina was sad and every morning she walks in the streets with the help of the cane, crying and calling out to the girls." (Yehya, 2022, p. 11), and the mother of Jebina awaits the return of her daughters in vain. Moreover, one day, the street vendor helps her find them, and the story ends with a reunion. Several symbols intersect in this story, including the camels embroidered by the mother of Jebina on the dresses of Jebina, Zainab, and Rabab, and the name Umm Jebina is associated with a well-known folk tale, Jebina." (Mahwi, Sharif, 2001), and the most critical symbol in the story is the mother's transformation from a visionary to a blind, symbolizing the transformations, breaks, and regression in the Palestinian personality after the wars that led to green and dry. However, the survival of the daughters and their eventual reunion gave reality some optimism that the next hold hope and life, and at the same time, what is striking is that the family

lives a simple life: embroidery, singing, market, bracelets, and candy, while the planes that bomb this reality, demolish and burn it are machines, fighter jets, that turn the reality of the simple, happy house upside down.

As for Maryam Hamad, she explained in her story "The Balconies of the Camp" (Hamad, 2019) the details of the memory and longing for the displaced country and the extent to which the displaced people living in the camps are linked to their displaced villages," Days passed and long waited. The camp's residents missed their old houses, the flowers that were decorating them, and the birds that sang with joy from those flowers...They missed the Palestinian sunbird, the school, the nightingale, the sun, the moon, and the trees. Um, Jameel felt that she missed her house and her land very much. She began to meditate on some of the things she had brought from her old house and found the seeds of the cloves that she had hidden in her dress pocket with some other things she had brought from the old house (Hamad, 2019, p. 13). Anxiety in the places is a prominent phenomenon in Palestinian children's literature. For example, the story "The Scared Fish Of The Sea" indicates that the mullet fish was terrified of the strange movement of the sea, as they were moving frighteningly, so she panicked and warned the fish that the sea would disappear...! (Hajjeh, 2017, p. 8). The story ends with the whale reassuring them that the subject is just a rumor and that they must beware of rumors. Fear for the place in this symbolic story is a widespread phenomenon in this literature, and it has its dimensions and connotations.

The story "We Will Not Leave" (Sobh, 2021) is an excellent example of stories about Palestine for children. It talks about what is happening now in Palestine, specifically Jerusalem. The story revolves around a child named Nabil, who lives in the beautiful Palestinian city of Jaffa, located on the sea. He would play with his family and friends on the beach, and his house in Jaffa was lovely. However, on a difficult day, a gang came and robbed Nabil's house. Nabil was forced to leave the house with his family and walk away until they reached Jerusalem. They were temporarily settled, hoping to return to their home in beautiful Jaffa. However, years later, Nabil and his family could not return to their home in Jaffa, where it is currently inhabited by someone else. Nabil's family built another house in Jerusalem's Sheikh Jarrah neighborhood for her to live in. They grew up in this house, studied there, and married there. What happened to you again? These gangs returned to rob Nabil's house and his family in the Sheikh Jarrah neighborhood of Jerusalem. For other people to live in. However, Nabil and his family stood up to them and said, "We are not leaving." "We are not leaving." Nabil's daughter wrote in bold on the wall of the house. Many friends of Nabil's children shared what is happening with Nabil's family to post on social media, and all wrote, "We will not leave." Let everyone share these pictures under the slogan, "We are not leaving."

After losing his house, it is necessary to spread the spirit of hope, as stated in the novel "Who is the Puppet?" (Al-Najjar, 2019) The novel talks about a Palestinian girl named Layla, who was forcibly displaced from her home in Palestine to live with another immigrant family from Poland. This family has a girl named Noreen. Noreen and her family settled in Layla's house, took her toys, books, and clothes, and read her diary.

Moreover, you know all about it! However, when Noreen grew up, she emigrated to America, and Layla's granddaughter, 50 years later, searched for the doll with Noreen in America. This novel talks about the hope that Palestinians live on to regain their rights, even if it lasts for a long time. The novel discusses many other issues and dimensions (Yehya, Al-Kurdi, 2022, pp. 51-77).

The experience of Dar Al-Fata Al-Arabi in Beirut

Dar Al-Fata Al-Arabi is the first Arabic publishing house for children. Established in 1974, it has issued 187 issues for children from preschool up to 18 years old. Books were also issued documenting the preservation of Palestinian heritage (Nashif, 2016). It is featured in the blog of Dar Al-Fata Al-Arabi⁽¹⁾, highlighting the Palestinian dimension through texts focusing on the imagined relationship between Palestinians and their land. The texts address the contradiction between the species and its dwelling, show the imbalance in this relationship, and seek to restore the natural balance between the group and its dwelling. A pattern of inability to resolve the fundamental contradiction between Palestinians and their land is repeated in Palestinian texts, prompting direct educational and moral solutions. The texts feature a narrative depth that addresses the contradictions of Palestinian time by navigating between different narrative times, reflecting a deep awareness of the Palestinian self and its suffering. This time travel allows the Palestinian self to become sharply aware of itself, opening the way for its reframing (Nashif, 2016).

(1) For more about Dar Al-Fata Al-Arabi

https://ar.wikipedia.org/wiki/%D8%AF%D8%A7%D8%B1_%D8%A7%D9%84%D9%81%D8%AA%D9%89_%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A

The texts deal with the fundamental contradictions facing the Palestinian community, especially in the context of the 1967 setback and its aftermath, where the relationship between Palestinians and their homeland is placed in the position of a constant natural given. These texts address contradictions across the temporal journey and the return to the fixed abode, enhancing awareness of the Palestinian experience and its historical suffering. The texts also highlight the foundational relationship between imagined geography and chronology in narrative construction, where different times can be navigated thanks to the organic relationship between a species and its habitat. However, this temporal departure is conditioned by a return to the unchanging dwelling/essence, which prevents the transformations of the latent self in the temporal journey. This foundational relationship in the blog takes a distinctive Palestinian dimension, reflecting the Palestinian experience in-depth and creativity (Nashif, 2016).

Many historical and textual threads link the Dar Al-Fata Al-Arabi blog directly and in other ways with the Arab intellectual and literary history that tried to examine the space between tragedy and the art of tragedy in the Arab and global context. An essential addition to the Dar al-Talab al-Arabi blog is establishing a narrative structure for Arabic tragic children's literature. This structure adopts the dialectical relationship between deportation and journey. The first refers to the reproduction of the same contradictions experienced by "adults" in other age groups, and the second relates to the possibility of embarking on a journey in which the self explores its different aspects to reposition itself towards collective contradictions and thus open the possibility of resolving them. It seems that those in charge of the blog of Dar al-Talab al-Arabi believed that the deportation of the journey was the best pattern to clash with the group - the Arab nation at that moment in its tragic history (Nashif, 2016).

The Dar Al Lad Al Arabi project, at least in how we read it here, poses a fundamental challenge to the Arab present and its unfolding tragedies. Who is the child in the Arab world today? Moreover, what is the imagined possible geography for them and their elders? Will the timeline open up literary and aesthetic solutions that may restore the imagined geography of its history? It seems that this moment in the history of children and their literature in the Arab world carries intense fundamental contradictions that are difficult to measure by the standards of the June setback. However, it may constitute a reference for comparison (Nashif, 2016). This results from what Ismail Nashif said, that the Palestinian narrative, the narrative of deportation and displacement, is exported from one generation to another to preserve it from extinction. All the insects and trees employed in the house scene come within the same vision. The ability to migrate the Palestinian novel from generation to generation through literature in general and children's literature, in particular, is a sacred goal that must be preserved and transmitted to children and future generations as a national necessity.

Palestinians have not forgotten their displaced homes and villages, and the Syrian writer Zakaria Tamer expressed their tragedy with the story of "The House," one of the most famous books about the Palestinian house. We will now review two stories from the Arab Boy Publishing House as an example of employing the house. The following is a passage from the story: "The chicken has a house, the chicken house is called the serpent, the rabbit has a house, the rabbit house is called the burrow, the horse has a house, the horse house is called the stable, the fish has a house, the fish house is in the seas and rivers...The Palestinian has no home" (Tamer, 1987); there is nothing more precise and more profound than this talk to portray the Palestinian tragedy and displacement. The story "A House for White Paper" by the same author (Tamer, 1975) The story deals with the issue of the occupation's expulsion of Palestinians from their homes in a beautiful, symbolic style suitable for children. The white paper wishes for a house, and the pens of colors hear its wish and verify it for them. It adds a dog, a cat, birds, and beautiful views. The donkey comes yawning and claims to be the owner of the house. The paper consults with the cat, the dog, and the colors, and they decide to expel him. He kicks them but loses the battle and escapes.

In the concept of struggle politics, the Arab child is born a politician, as if he suckled politics from his mother's breast. He does not care about the weather as he is interested in Arab events everywhere. Every event in Sudan, Palestine, or Cairo raises his feelings from the point of view of the fate of the nation. Whoever is not aroused by politics is considered uneducated and under-identified. Most of the controversies revolve around politics, and politics came as an essential component in the culture of identity and belonging as a direct reaction and a result of what is happening on the ground. Children's literature was ideologized and fortified in this context to educate and sensitize young people. Some stories have successfully transcended discourse, directness, and preaching. At the same time, some stories have fallen into the trap of informativeness and directness.

Environmentally Friendly Children's Story

Arabic literature, with its problems for adults and children, is concerned with spreading feelings of friendliness and love for nature, and this has emerged strongly in children's stories and poetry, which would wither the love of nature in their kind hearts. These examples include the following:

Insects and Reptiles as Symbols of Fear

Some authors have used insects and reptiles to express fear and as a means of catharsis. For example, in the story "My Teacher on the Table" (Saleh, n.d.), the children in the kindergarten rush to the corner where the screaming is coming from. They are surprised to see the teacher standing on a table, frightened and still screaming. Rasha says, "I saw it pass by here!" Louay adds, "A small mouse... a small mouse entered the bathroom!" The feeling of fear transfers from the teacher to the children through her screaming, confusion, and the noise she makes. Naya exclaims, "Oh my God, I was terrified!" Hiam says, "I was scared and almost cried!"

Meanwhile, the mouse runs around, looking for the kindergarten exit. Another commotion ensues, but this time without panic. Ward comments, "It seems the mouse is as scared as my teacher!" The teacher laughs, and everyone laughs with her.

From this story summary, we sense that fear dominates the children. Throughout the story, each child talks about their worries, whether from sounds, barbers, or other sources. Everyone agrees that fear is legitimate. In the end, everyone laughs at the mouse, who is just as scared as the teacher. The laughter at the end serves two purposes: firstly, it provides psychological relief for the children after the panic caused by the mouse and the teacher's screams. Secondly, it serves as a defensive mechanism for everyone to cope with fear. Additionally, it offers relief to the young readers who follow the story's events.

The Butterfly as a Symbol of Loyalty and Love

The butterfly frequently appears in texts directed at children due to its delicacy, charm, diverse colors, and ability to stimulate children's imaginations. Children also love butterflies; some wish to become butterflies, like the little girl Aline, who dreams of becoming a butterfly (Abu Mokh, 2009). However, her mother eventually convinces her that she possesses essential qualities as a human and should feel happy because of them. Other stories reinforce this perspective. One such story is "Rami and the Butterflies" (Zahran, n.d.), which states that Rami slept among the flowers, feeling sad, and dreamed of flying like the butterflies and birds. He dreamed of seeing the grand prince's palace and heard the butterflies calling him, saying: "We will carry you and fly; we will have you on our wings, little child. You will visit the world; we will land at the prince's palace, and there you will see the princess of silks. When Rami fell asleep, he had a beautiful dream. The butterflies carried him and transported him from one place to another. When he saw the prince's palace, he wanted to enter, but the butterflies warned him not to, as he could not leave. So he refrained and asked the butterflies to take him back to his home's beautiful garden. When he woke up, he played with his friends in the garden. This symbolic story illustrates the love children have for nature and butterflies. What is distinctive about the content is the prince's palace, which represents a trap; entering it would imprison him. This conveys to children that some alluring and enjoyable things can be traps and may lead to ruin. The author introduces children to permissible and impermissible places through this symbolic approach. Although the butterflies carried Rami, they were his loyal friends and would not let him come to harm. This conveys another message about friendship, love, and loyalty, represented by the butterflies and Rami, who also loves the butterflies very much.

Bees are Friends with Humans

Bees are considered blessed insects in Arab culture, and more than one verse in the Quran glorifies bees and praises their honey as one of God's miracles. For example, in Surah An-Nahl (16:68 -69): "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways your Lord laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed, that is a sign for people who give thought to it." These verses highlight the significance of bees and their honey, emphasizing the miraculous nature of their creation and the benefits they provide to humanity.

Among the stories that address this theme is "The Tale of Zina" (Safadi, Abbasi, 2006), the young girl Zina behaves lazily and carelessly. She needs to pay more attention to her meals and assist her friends in cleaning the environment or painting the benches. One day, she enters nature, feels exhausted, and falls asleep on the grass. The bees notice her and bring her honey (apparently, she

suffers from low blood sugar). Zina wakes up and sees the bees trying to help her. She is delighted by their kindness and begins to help them collect flowers. She transforms her lifestyle, stops being messy, starts paying attention to her meals, feeds the dog, and helps clean and beautify nature. She also becomes friends with the bees.

In this story, the benefits of bees to humans are vividly demonstrated, showing how essential it is to care for and not harm them. The story also reveals how bees can positively influence our behavior. Nature itself serves as a profound teacher. Additionally, the story subtly conveys messages about the importance of environmental stewardship, a valuable lesson that should be instilled in young people.

However, some books warn children about bees. In the story "The Angry Bee" (Alyan, 2004), the little girl Christine chases the bee and tries to hit it with a stick. One day, the bee gets angry with her and chases her, so she runs away, crying in her mother's arms at home. Her mother explains to her the benefits of bees and the importance of preserving them. Christine then feels ashamed of herself. Translated fluently

The Deadly Love

This theme is highlighted in "The Story of a Butterfly" (Salama, 2016). The story goes: "Mayas was wandering among the trees in her garden with his grandmother. He approached a mulberry tree and saw small beads on the leaves. Mayas asked his grandmother: 'What are these beads, Grandma?' The grandmother replied: 'These are butterfly eggs, Mayas.' Mayas asked: 'And will butterflies come out of these eggs?' The grandmother replied: 'Each egg will produce a larva, the 'silkworm' known as the caterpillar'" (Salama, 2016, p. 3).

However, Mayas could not wait and tried to open the cocoon. He told his grandmother what he had done, and she said, "No, my dear, by doing that, you did not help the poor butterfly. Instead, you made its growth more difficult and slower. You should have left it to grow naturally." The poor butterfly remained crawling on the ground among the grass, not knowing what to do because Mayas had taken it out of the cocoon before its body was fully developed (Salama, 2016, p. 10).

The red butterfly helped the small butterfly until it grew and matured, and they became friends. This type of story is essential for children because it shows them the consequences of interfering with the delicate lives of insects and the harm that can come from tampering with them. From a scientific perspective, it teaches them the developmental stages of insects, which is educationally beneficial.

Environmental awareness is an essential part of human cultural identity. It is only suitable for individuals with this space. Ecological education is an important goal that children's literature should devour in the spirit and mind of the child, and this is based on two principles. The first is the mental, which includes the benefits of nature and the beings that live in it. Introducing how to make children environmentally friendly through children's books is necessary. On the emotional level, we must develop in children the delicate sense that nature instills in us and the role of the environment and nature in alleviating the pressures of life and negative energies. We summarise this in a few words: awareness, education, granulation, and dehydration. Children's literature can produce these goals as a sophisticated artistic tool if written in a fun, creative style away from preaching and guidance.

Globalization and Cultural Identity

In the article "The Challenges of Arab Cultural Identity in the Shadow of Globalization" (Boulachab, n.d.), the author highlights how globalization affects Arab cultural identity, outlining its significant challenges in light of rapid global openness. Globalization, which includes advances in media and technology, promotes Western values and customs, posing a direct threat to the cultural specificity of the Arab world. Cultural globalization is one of the most prominent threats, as it promotes Western cultures and imposes its consumption models on other societies. This promotion leads to a cultural identity crisis, as Arab individuals and communities find it challenging to maintain their authenticity amid these accelerating cultural influences. Unequal cultural exchange deepens this crisis, creating a state of cultural subordination and cultural poisoning, in which Western values and customs become more dominant while local cultures are marginalized.

The article also reviews how these challenges affect national identity and proposes several strategies to address this situation. Among these strategies, they promote cross-cultural interaction and modernize local culture in line with the times without losing authenticity. It also stresses the importance of rejecting Western cultural hegemony and upholding cultural specificity and

national identity to counter global cultural pressures. By adopting these strategies, the Arab world can preserve its cultural identity, promote its values and principles, and establish itself globally while maintaining a balance between authenticity and contemporaneity.

From our point of view, preserving contemporary and authenticity in children's literature is a complex and sometimes tricky issue because globalization has softly or firmly infiltrated all walks of life. It is difficult to repel, prevent, or create a state of equilibrium. The strongest is the one who makes the rules of the game, and unfortunately, we are the strongest in the global equation. However, there are fundamentals of identity that we can maintain, and it is necessary to do so. Because heritage culture has an essential place in building and refining an identity, it has a role in preserving authenticity and belonging. As mentioned earlier, the political complex is what unites most of the nation in addition to the language, but the rest of the vehicles must support it. Instead of dealing with globalization as a monster that preys on us in the time of satellite channels, we add. Let us strengthen our culture and identity, and in this way, we have created a balance between authenticity and contemporary.

Conclusion

With increasing globalization, two critical identities emerge that form the core of cultural and social debates: national identity and environmental identity. National identity reflects the affiliation of individuals to a specific society and is considered a symbol of culture, history, and tradition. While environmental identity refers to the association of individuals and groups with their natural environment, it includes the values of sustainability and respect for natural resources. We have found in Arab children's literature a tangible interest in them, accompanied by exciting anxiety and intrigue. Indeed, we did not dwell on religious identity for fear of prolongation, but mentioning religious places simultaneously is a national and spiritual goal. Emphasizing the composition of identity and the environment in identity confirms their importance and preservation.

As globalization progresses, the world suffers from the erosion of national identities due to openness to other cultures and increased trade and economic exchange. This openness can lead to a loss of cultural specificity, causing communities to face challenges in preserving their traditions and identities. In this context, national identity is essential to maintaining belonging and social ties, as it helps individuals interact effectively with their community and promotes a sense of pride and belonging. Emphasizing these values in childhood and children's literature is very important.

In contrast, environmental identity reflects a growing awareness of our planet's ecological challenges, such as climate change and pollution. The importance of this identity lies in promoting the concept of collective responsibility towards the environment, protecting natural resources for future generations, and preparing children through the texts presented to them to preserve them. This enhances the ability of societies to adapt to environmental changes and respond positively to the climate crisis. There is no doubt that the interest in the environment in children's books generates for them the interest and the sense that there is a safe environmental future waiting for them when they grow up and that they are partners in one way or another in preserving the environment.

Conflicts between these identities and globalization manifest in the attempts of some societies to preserve their cultural specificities and environment in the face of global pressures. This requires sustained efforts that combine national and environmental identity, contributing to a balance between economic progress and cultural and ecological diversity preservation. After all, we recommend intensifying research on cultural identity in children's literature and conducting methodological and extracurricular events and activities in cultural and scientific institutions, schools, and clubs to support children's books with practical and symbolic activities and events.

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