



Political and Social Bullying in Arab Societies

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Abstract

Bullying is one of the most dangerous phenomena that have become widespread in many global societies, and we now see this dangerous phenomenon prevalent in most Arab countries, especially those that suffer from the ravages of civil and ideological wars, for example in Yemen, Syria, Lebanon, Libya, Iraq, Palestine and others, as well as in all social and political classes and everywhere around us if it is at home, the workplace, and the university, in public and private institutions, below we will highlight the issue of bullying, its types, causes, and the most important methods used to treat it.

Aggressive bullying is widespread in the workplace among colleagues, or what superiors practice over subordinates, in schools, high schools, and universities, among members of the same family. Even we can observe it in politics, when countries that are stronger or have more financial resources exercised over states weaker, or impoverished, by extortion or the threat of military force.

Bullying is a repetitive, aggressive behavior intended to harm another person intentionally, physically or psychologically. Bullying is characterized by individual behavior in certain ways in order to gain authority over another person's account.

The new bullying is based on the principles of power and wealth, and on a formal relaxation in the discipline behind the superpower and the decline in moral clarity in international relations to its furthest limits, which led to the emergence of small countries without strategic weight that are able to bullying their neighbors and are capable of creating tensions and crises, along with industrialization of new regional forces that are also capable of imposing their method of bullying, and the Middle East region provides clear examples of these cases.

Key words: Political Bullying, Middle East, International System, Arab Citizen.



Introduction

“No one is born a good citizen; No nation is born democratic, but citizenship and democracy are processes that are constantly developing throughout life, and young people should be included from their birth. A society that cuts itself off from young people cuts itself off from what gives it life and its fate will be bleeding to death.” Kofi Annan, former Secretary-General of the United Nations”.

At first, we would like to point out that this research is suitable to be used as subject for expressing the political and social bullying in Arab societies, especially in the previous two decades. This is due to many reasons that we will mention in detail in the context of the research, including poverty, unemployment, illiteracy, social and political culture, and socialization for tribalism. The regionalism and racism of the tribe, partisanship and many other factors. There is an absence of political and social justice in most Arab countries. As a result, an expression has appeared that contradicts the concepts of preserving and maintaining the general sovereignty of states. As a research for political and social bullying and as a topic an expression of bullying that prevails and spreads widely among the spectra of Arab youth is nothing but a blatant expression of the general feeling they have towards their rights who feel they are stolen. Bullying is one of the ugliest acts that a person may be exposed to in his life and exposes him to great harm psychologically. Bullying occurs for many reasons that bullies consider unacceptable and ridicule their owner, and this is indeed an act that is not appropriate and inconsistent with humanity and respect for others, and It conflicts with religious orders that stipulate respect for all creation and their acceptance of all their bodies and not ridicule them, and there are many forms of bullying, including school, university, social, group, clan, territorial, tribal, electronic bullying and others.

Aggressive bullying is widespread in the workplace among colleagues, or what superiors practice over subordinates, in schools, high schools, and universities, among members of the same family. Even we can observe it in politics, when countries that are stronger or have more financial resources exercised over states Weaker, or impoverished, by extortion or the threat of military force.

Bullying also spreads on social media by sending abusive messages, making mocking posts, or using the Internet or phone to compel or threaten.



Bullying is due to something distinctive in the form of the aggressed person, it is possible to bullying because of the color of his skin, for example, and this is a form of racism, and it is possible for a person to be bullied because of his religion or because of his gender, and it can be bullying because of his nationality, and bullying may be through corruption .The administrative and financial corruption that is controlled over by a political or economic group leads thus leads to a counter-feeling to the so-called social bullying. This is due to the reasons for the lack of justice and equality in the distribution of rights between peoples and other differences, and the person who is subject to the act of bullying will be defeated and lose confidence in himself and in the community and be isolated from the surrounding because he will feel that he is ostracized from society, and this is really wrong because everyone must reject racism, reject bullying, work to eradicate it, and act appropriately with the bullies until they stop this unacceptable act totally .

Here I would like to refer to the largest and greatest social bullying that occurred in history, which is the exit of the prophet Mohammad , peace be upon him, when he was subjected to social and religious bullying by the unbelievers of Quraysh, where the Prophet, peace be upon him and his family, decided upon giving permission to his companions to migrate from Mecca where its people hearts were full of cruelty and estrangement towards Muslims, to Medina, and the Prophet, peace and blessings of God be upon him. Before getting out of Macca as an immigrate, Prophet Mohammad commanded his companions to go out first so that he could be assured of their safety and salvation, while he was late in leaving and then went out with his friend Abu Bakr Al-Siddiq, and the noble prophetic migration was in the year Thirteenth of Hijrah, and Muslims took this event as a date later.

The noble prophetic immigration represented one of the most important events in the history of mankind for what is known as social, political and religious bullying, and if it is not the most important one, because this migration was a sign of the victory of truth and its emergence on falsehood, and it was the beginning of the emergence of a Muslim state based on principles and the foundations that do not differentiate between people and do not give one of them the right to enslave the other because people are equal like the teeth of the comb, and the groups of Muslims who left before the Prophet managed to reach Medina in peace, and they found there a strong reception and they were welcomed from Muslim brothers in Medina where they had known Islam in the Previous years.



The prophetic migration has many reasons that made it a necessity, as the Prophet, peace be upon him, did not like or prefer to leave Mecca, and we notice this in his position when he was outside of Mecca as he stood up and looked at it sadly and said about Mecca: (Because it's the best love of the country of God for the prophet, and if its people didn't force him to leave it, he wouldn't leave it.

Among the most important reasons for the prophetic emigration order was the bullying and prejudice that he faced by the people of Mecca as the Quraysh refused to call the Prophet and then they confronted it and try eliminate it even they did conspiracy to kill the Prophet, peace and blessings be upon him .The atmosphere in Mecca didn't allow the continuation of the call to Islam as the people of Mecca resisted the Prophet, his companions and all his followers and the Prophet and his companions faced most severe forms of torture, abuse and persecution in all methods by the unbelievers from Quraysh .

Bullying is one of the most dangerous phenomena that have become widespread in many global societies, and we now see this dangerous phenomenon prevalent in most Arab countries, especially those that suffer from the ravages of civil and ideological wars, for example in Yemen, Syria, Lebanon, Libya, Iraq, Palestine and others, as well as in all social and political classes and everywhere around us if it is at home, the workplace, and the university, in public and private institutions, below we will highlight the issue of bullying, its types, causes, and the most important methods used to treat it.

The concept of bullying

Bullying has recently become a public issue that people are exceptionally interested in, and we see it everywhere - in school, university, street, family, most institutions, clubs, the Internet and even nationwide. Bullying is a form of abuse, or mismanagement and bad planning that is directed towards an individual or group that is mostly from the public class. It may be verbal, physical, human rights or online bullying, and it is through actual harassment and physical assault, and other methods of more cunning constraint such as intimidation, bullying, and manipulation, and all methods that aim to harm the person with the aim of gaining authority over him. In this article, we will learn about the **types and causes of bullying**.

The word bullying in the Arabic language is derived from simulating a tiger, in order to simulate the behavior of those who exploit its power in abuse of the ferocious and predatory



tiger, as the bully who resembles a tiger is ill-mannered, fierce and screaming, referring to abuse that includes harm in its various forms or blackmail and abuse of power.

Bullying is a form of violence, abuse, and abuse that is directed from an individual or group of individuals or where the attacking individual is stronger than the rest of the individuals.

How is bullying occur? Bullying is through harassment, verbal or physical abuse, or other violent methods and bullies follow a policy of intimidation, and threats, in addition to mocking and belittling a person.

Bullying is a repetitive, aggressive behavior intended to harm another person intentionally, physically or psychologically. Bullying is characterized by individual behavior in certain ways in order to gain authority over another person's account.

Actions that bullying can include advocacy for nicknames, verbal or written abuses, exclusion from activities, social events, physical abuse, or coercion. Bullying can act in this way to be seen as loved or strong or this may be done to draw attention. They practice bullying because of jealousy or because they have been subjected to such acts before.

Bullying, , or what can be described as the common accent in the Arab world, "bullying" or putting under obligation is a hostile phenomenon that has been found since the existence of mankind on the planet Earth. Its principle is based on the survival for the strongest and thus very similar to the law of the jungle as it descends from human nature to animal brutality because of its violence and cruelty. Bullying is defined as the violent saying or action against an individual or group of individuals with the aim of intimidating, controlling and subjugating by force. In the language, Bullying is the imitation of a tiger in its nature and it is said that a person's bullying means any length of his voice with promises of force and a person being like a tiger because of anger and his mismanagement became like an angry tiger. Those with bullying behavior aim to follow bullying to impose control on others and not allow others to control. Bullying increases when the boundaries of clear accountability are absent.



Types of Bullying

- **Physical bullying:** that is, beating, pushing, obstruction, disc, stroke of the other, etc. This type of bullying may have short and long-term effects.
- **Verbal bullying:** This includes agnomen, nicknames, insults, intimidation, defamation, threat, assault, and faultiness.
- **Social bullying:** Its aim is to harm a person's reputation socially, including rumors, lies, embarrassment, and encourage others to reject the person socially.
- **Online bullying:** by putting offensive things to the person, either publicly or privately, such as messages, photos, videos, discrediting, or refusing to befriend him on social media.
- **Sexual bullying:** meaning to say or do other things that are harmful or sexually offensive to the other person, such as insulting expressions, impulsive physical movements, sexual suggestions, and pornographic images. It often begins in adolescence.
- **Racial bullying:** bullying on the other person's race, religion, color or gender. This type of bullying may include all types of bullying mentioned above, to the point of killing.
- **Political bullying:** Bullying on public performance, bullying in taking public decisions, lack of respect for human rights, or deviating from the application of the principles of public justice. As well as the failure to apply the principles of the constitution and laws in the state.

The Impact of Financial and Administrative Corruption on Bullying

Corruption is generally a complex phenomenon, which includes the imbalances that affect the political, economic, social, ethical and moral aspects of society, which requires concerted efforts to tackle and get rid of it, and corruption in all its spectrum remains one of the destructive factors facing economic, political and social development processes; Accordingly, the best way to combat corruption is to prepare a comprehensive national strategic plan in the Arab world with broad participation from sectors and spectrums of society, to restore justice in its various forms in Arab societies, and end injustice and forms of exploitation by linking responsibility to accountability, updating legislation, and toughening penalties to deter everyone who is thinking of practicing any form or manifestation of corruption in the Arab countries and society in general, and certainly the implementation of the law against corruption



and illegal gaining that is not necessarily enough to stop the looting of public money and the exploitation of jobs in a large way. There are many laws that do not find respect and have no prestige and they are not applied fairly, and what will be the position of the Arab citizen to ensure that the law is implemented, which may work to confuse the boundaries between the public and private interests, and unlike the effective application of legislation, the citizen will give up his respect for the legislative, judicial and executive institutions.

Perhaps the correct approach to understanding corruption in the Arab world is to note the degree of institutionalization and genius in corruption work, its methods and tricks, so that it is hardly difficult to try to combat it, no matter how serious and sincere, and even when this struggle embraces high-level bodies in the state, what the media, politicians and parliamentary councils reveal from the aspects of corruption indicate a large and widespread spread of corruption, its values and practices in the areas of economic, social, administrative and political life. Perhaps the most difficult thing facing a serious and free media in the Arab world is research on the issue of corruption, and it is always much easier than it to direct political criticism and political opposition to governments and their trends, and perhaps It is much more hidden than it is published in various media.

- ❖ Perhaps the risks and consequences of corruption are multiple, and the most serious consequences of corruption may not be the waste of public and private money, but the greatest danger is the imbalance that affects work ethics and the values of society, which, according to my belief, leads in one way or another to what is called bullying at its various levels, and this is a direct risk, where governmental and private institutions are weakening and their performance is declining, and it may be taken for granted in some health and educational fields and other services, where they become unable to perform their tasks optimally, and in direct results, corruption and tax evasion increase the deficit of the state's public budget, and weaken the level of public spending on necessary goods and services, so that the costs of services rise, and whatever the penetration and genius of corruption, the belief that it is not worthwhile to fight it is a luxury that must be avoided, so those working in reform have nothing but work in any circumstance, and anti-corruption work may be a noble and exhausting project, but it is the only option that keeps the flame of resistance and the hope is that the generations of the people of the country will be able to seize and take advantage of the opportunity



when it is prepared to defeat corruption after reflecting on the causes and manifestations of corruption in society and the implications of depending on its existence and spread . There are ideas and suggestions that can be worked through to detect, assess and address corruption, and accordingly we offer the following suggestions:

- ❖ **Planning:** Preparing and implementing a general national strategy with broad participation to combat corruption, to include the three authorities and different sectors of society and the state.
- ❖ **Transparency:** Enacting the necessary legislation, regulations and laws, ensuring transparency in a way that leaves no doubt about its strict application of the right of violators, and adopting a system of deterrent and clear penalties appropriate for each type of corruption, until its appearance is limited again, so that it is publicized in the media and available For everyone, and outline the measures that have been taken towards it and circulate it to government departments and institutions to be a lesson to others.
- ❖ **Community awareness:** activating the role of worship, universities, schools, audiovisual channels, written and electronic newspapers and magazines, in combating corruption and its gravity for society, and stating stories and lessons throughout history about the former people and peoples and their consequences due to corruption, and its link in our tolerant belief that fights and criminalizes this phenomenon:
- ❖ **Employment awareness:** holding seminars in government departments by presenting lectures about the role of religion in eliminating corruption, and staff awareness of this dangerous phenomenon and its implications and impact on society, with the importance of clarifying their role in reporting on cases of corruption in their departments, and the need for their ethical and behavioral commitment desired in those Institutions.
- ❖ **Human resources:** providing active youth leaders who believe in development and change and who have scientific qualifications and accumulated practical experiences, and support and qualify them to lead the career work to ensure their success in leading positive change, justice in recruitment and selection, and distribution and competing positions, and putting the right person in the right place, relying on competence and scientific creativity, and not to rely on personal, favoritism, and intermediary, and family relations.



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- ❖ **Administrative development:** It includes adopting a fair and transparent evaluation system for the performance of employees and adopting it as a basis for promotion and assuming positions and that is clear and announced to all, and taking into account the objectivity and responsibility in the evaluation, and not adopting years of service only in filling administrative, financial and technical positions (even of its importance), but it must be accompanied with the academic and cognitive achievement, belief in development, change, integrity, good behavior and integrity, organizing meetings and holding periodic meetings between the president or the manager and his subordinates to review their work and achievements and discuss and solve problems and obstacles facing them, and the formation of a committee in each government department for administrative reform, to study the administrative reality and change the behavior and attitudes of employees to fight corruption and remedy deviation as soon as it is discovered.
 - ❖ **Reinforcement:** preparing a financial reward system for those who report cases of corruption in all its forms in public and private institutions, avoiding malicious complaints of a personal nature, providing the opportunity to create a kind of creativity and development of employees and their rewards for that, and hanging their names on the honor board to be an incentive for other employees.
 - ❖ **Incentives:** To improve the living conditions of employees from all job levels, to improve wages and incentives, to find suitable staff for each job category, and improving the income of the employee to the living conditions in the country.
 - ❖ **Organizing the work:** Establishing evidence of completing the transactions of documents, conditions and required standards according to quality control mechanisms and standards, placing them in a prominent place in the queries of government departments, to serve the auditors and on special carriers for that and periodically reviewing them to compensate for the deficiency, as well as adding all new ones, and the need for employees to adhere to the ethics of institutional work and the performance of the department of maintaining trust, especially employees who have financial responsibility or who hold leadership positions to preserve public money and not use it to achieve personal ends, as well as not to use influence and abuse of authority, and enhance the values of accountability and public and media monitoring and political, administrative and media clarity.



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- ❖ **Simplifying procedures:** simplifying laws, legislations and regulations, making them more transparent, and clarifying their vocabulary so that they are not taken as advantages by weak souls to achieve their goals through the use of gaps in laws, especially those that can be interpreted by more than one opinion, as well as providing electronic services, activating the e-government program, and putting it into effect so as to enable the citizen to follow his transactions from anywhere on the information network (the Internet) and update the electronic portal for each institution periodically.
 - ❖ **Controlling operations:** controlling the operations and procedures of infrastructure contracts such as: roads, communications, electricity, water, health, large buildings, major consultative contracts, commercial agencies, reviewing the positions of administrative, legal, media, and legal advisors in institutions and studying the feasibility of their work, and reviewing the style, method, and procedures for distributing foreign aid funds, grants, loans to projects, the method of spending budget items for different institutions, controlling intervention processes (affinity, proportions, partnership, and interest) between the top political and administrative positions and membership of boards of directors in public and private companies in the Arab countries.

The Impact of Political Bullying on State Security.

Bullying has always been associated with children and adolescents, and it explains abnormal behaviors in the peer environment that indicate bullying, physical and psychological abuse, and the degradation of others. But this phenomenon has nowadays moved to the world of politics where it is practiced by states and political elites and its stark example in the political behavior of some politicians. Although bullying has existed in international relations from long ago times, today we are facing new and unprecedented features.

Rome practiced bullying in the ancient world, and drafted its laws of bullying, and in the forefront its doctrine in imposing the so-called (peace of God) on the world and the way it liked. In the contemporary world, contemporary international relations after the Second World War reflect multiple forms of bullying and unjust relations, and although the international system that prevailed at the time was marked by a polar balance, which reduced the intensity of international bullying, it cannot be forgotten to recall that the founding rules of that system were based on the idea of bullying and the most important mechanism. The work of the so-



called "international legitimacy" and the composition of the UN Security Council and many international institutions. With the end of bilateral polarity and the entry of the world into the field of unipolar and then entering into a mysterious state between multipolarism and its decline, the foundation of new forms of bullying and political bullying began to be established.

The features of the new bullying phenomenon appeared after the world began to form again after the events of September 11, 2001 in the United States. However, recent years have witnessed the most severe waves. The new bullying is based on the principles of power and wealth, and on a formal relaxation in the discipline behind the superpower and the decline in moral clarity in international relations to its furthest limits, which led to the emergence of small countries without strategic weight that are able to bullying their neighbors and are capable of creating tensions and crises, along with industrialization of new regional forces that are also capable of imposing their method of bullying, and the Middle East region provides clear examples of these cases.

Among the features of the new political bullying are the emergence of bullying leaders, some of whom are bullying their people without relentless and deterrent power, with the decline of moral and political deterrence in the international system, and others who bully their neighbors and their surroundings and perhaps the world, and a third category practicing the two patterns together. This phenomenon benefited from the new populist tendency concerning different new leaders each with had his own charisma and his own narrating of events and for the future, and perhaps he has a special narrative of reform and salvation .Most of these leaders meet on common characteristics ; The tendency to ruminate and turn over the emotions of their people, and sell them the dream of power, all of whom tend to tyranny tendency and do not pay much attention to human rights sayings and perhaps in many cases they have feelings of underestimation of neighbors and a desire to lead them to it and a willingness to turn against prevailing political values once by temptation and another by threatening and using force or neglect.

The data have proven that the era of political and social predictions is over, but many indications indicate that the phenomenon of political bullying will take on more complex dimensions and the interactions and struggles of the next decade may be formed on the basis of it.



Perhaps the follower of the political scene through social media platforms, and what reactions, discussions and dialogues related to international political events in general and the events of the Arab and Gulf region in particular, clearly note the size of the intellectual, moral and value falls related to these events and indicators that highlight the weakness or absence of a culture of dialogue and freedom of opinion and expression of constructive criticism or the low level of the Arab citizen's culture - with no generalization-in his readings, perceptions, analyzes, and political assessments, as it is mostly based on loyalties, speculation, tribalism, and subjective assumptions, with the small size of the space that gives him objectivity, methodology, and credibility in his response in exchange for reducing these frameworks In angry reactions, bad emotions, negative points of view, and traditional patterns of thinking.

All of these combined are some of the causes that the Arab citizen losing his least political rights, accompanied by an argument from which the paths of morality were absent or he lacks the simplest standards of systematic political rhetoric, so that the matter remains merely chaos and irony, at a time when the e-army increased the size of political quarrels that revealed the size of the political gaps and decisions that have become clear through the means of communication in the midst of the globalization system that we live in, and that the nation lives in its most important components and its largest investments and they are the group of young people who are hesitant on these platforms, reflecting upcoming challenges that will be highlighted by the virtual reality on the ground that puts education, media, social upbringing, family and frameworks of Political and intellectual and cultural agenda in front of big question marks about its location from this gap and its contribution to what exacerbates the concept of bullying in various ways, in this fall back that occurs in the Arab product.

The political scene in social media platforms has reached a disturbing situation. The curtain has fallen on all aspirations of intellectual openness, as its content is dominated by weak sobriety, thinness of the text, weak presentation, double evaluation and the disappearance of analysis paths. What many false or frank calculations put forth are less What can be described by it is that the Arab nation is in a state of "political bullying" based on intellectual assault, moral threat, indifference or ridicule of others' opinions, spreading lies and accusing of others, and promoting rumor and misinformation; as well as the publication of embarrassing information or images through these platforms, established in their entirety to the state of hostility, intellectual cruelty, and professional cursing that abandoned its components and



wasted its principles, which negatively affected all the facts of the daily life of the Arab person, and it seemed clear that these platforms became an unprofitable opportunity for those who did not invest in building and development, while benefiting from some of the global agenda in achieving its objectives and ulterior motives to read in return the Arab person from the Gulf to the ocean, in the nature of interpretations and related trends that have become a question mark on the seriousness of directing these platforms, and benefit from their positive outcomes, and the optimal investment requirements for them In transferring the Arab person to a state in which he feels the value of himself in light of his commitment to the criteria of constructive criticism and the other opinion and the concepts of dialogue and the multiplicity of opinions, to separate from the state of stunting in Arab thought that tends to flatten reality by glorifying the language of war and recklessness and attacking the capabilities of peoples and the identities of the nation, and its blatant interference in the national sovereignty of states, and its designation of hate speech and hatred as a defense of truth and prevention of expansion.

These data Combined are now expressing the state of the gap in the political and media tracks. In the name of freedom of opinion, reform, and tackling corruption, hostile behavior, distortion toward the other, and fading of its image in the virtual reality prevails, by an individual, a community, or a country, and in the next this behavior exceeds the corridors of politics and spaces of the media and the scene of politicians' meetings to move to the inner house, and it turns into a time bomb that may explode at any time. Perhaps what is happening from the intersections about the crucial issues between their sons and young people are negative indicators of the results of this situation on Arab societies, forgetting all the elements that have been associated with the life and march of the nation in the past decades and their brave resistance and desperate defense of the nation's achievements and identity in the face of colonialism, to reflect this situation a coming political scene targeting exhaustion of the nation's priorities and elements of its success by inserting its youth into a vicious circle of fraternal feeling, deep disputes, and reckless freaks that lack professionalism, awareness, and principle . So what these platforms hold in their pages are negative indicators, intellectual distortions, and what they bring back in the Arab citizen memory of tribal prejudices, doctrinal differences and entry into narrow labyrinths, to take the Arab citizen to a stage in which paths of thinking and maturity of consciousness are blocked from him and his preoccupation with side issues and controversial rationale.



However, what happens in social media platforms today, including emotions, transgressions and discussions that intersect in their entirety with what is approved by religions and underlined by legislation and laws, a dangerous phenomenon that changed the course of the path and disclosed the state of hostility and bullying that has become embedded in peoples around themselves and the other different, and the exclusion of the common concept of Humanity, to retreat back and return the issue of the clash of civilizations to reappear and show its ugly and distorted face that has become implanting its toxins in the nation's entity and returning it to its former era, not taking advantage of these opportunities created by technology, in building a deeper concept of co-existence in the shadows of technology that brought the world closer and brought it closer to being a small village to give more space to the interaction of cultures and dialogue of civilizations . The political bullying created by open spaces, which coincided with the instability experienced by the whole world and the region in particular, is a dangerous turn, which in turn presents the equation of research in effective tuning mechanisms that extend these platforms and frameworks of global support, and an international partnership capable of providing greater grounds for global dialogue and deepening the positive view in employing these platforms for the world of peace and development, and empowerment Generations of the world have mastered the tools of dialogue, discussion and speech mechanisms, criticism and responses to views and accept them in light of objectivity, recognition and credibility, and thus taking all measures and procedures to achieve regional understandings and international partnerships towards addressing their outcomes, and framing the concepts that these platforms work to launch, in a way that accommodates the circumstances In which humanity lives and how it is possible through these platforms to reach a global ethical framework that preserves the rights of these platforms from distortion or negative exploitation, in order to ensure spaces of intellectual coexistence, knowledge harmony and serious interaction in producing useful quality issues and ask productive questions and inquiries that enhance awareness opportunities and adopt in the next generation so as to have opportunities to search for refined intellectual content, in a manner that enhances the leadership role of young people in consciously dealing with its issues.

So that social media platforms become a work break in the reproduction of virtual reality so that it approaches the spirit of renewal in harmony with the reality of intimacy and commonality that brings people together, and thus direct these platforms to build charitable paths and promote positive instinct, correct psychological distortions, and reproduce trust between the



nation's leaders so as to face the state of suspicions that seemed to offend the other, and put it on the black list, and what this resulting disagreement and the variation in reactions they carry, and the state of aversion, prognosis and attack between the users of these platforms of opportunities for the growth of bullying culture, to become a fertile environment to provoke, highlight and transform it into a path inconsistent with all directives, seeking to build peace and development, and it intersects from all religions calls for harmony and harmony between the human race for more stability, development and progress, and for making a person who believes in his humanity, aware of the rights of others over him, accepts difference as a universal fact and realizes the value of competition as a behavior in which it is distinguished from others, as he progresses and develops with it and he continued to observe the rights of others and his belief in the principles of equal opportunities and freedom of choice, individual and collective responsibility, non-coercion to act, and living in shadows of Peace and security.

The future ambiguity generated by these data makes it imperative to search for other possibilities that help these spaces to re-correct their practices in a way that approaches the identity of the development of community, which is supposed to work through these platforms to strengthen their presence between their lines and pages, and undermine all the causes, delusions and negative motives that these platforms raise them in reality, which can only be achieved by removing all the impurities, concepts and premises that establish a narcissism in dealing with these platforms and their lack of ethics in support of the growth of the path of power in their product, as the vulgar content, sterile questioning, provocative question, and superficial response, and the poor style that violates dignity, kills virility and glorifies abuse. On history, thought, identity, privacy, principles and the national mastery of peoples are poisonous plants, and the media and political scene produced by bullying behavior and its foundations of hostile opportunities, closing opportunities for reform, deepening the pessimistic view, and the state of ego, superiority, and authoritarianism that are practiced by politics and the media in a clear deviation from their message in life, and lack of morals and the values that guide it in drawing the features of change, and building bridges of communication between people.

Perhaps the setback of this role that the media has presented in the past period, which has been linked to the language of glorifying interests and deepening the ego and attempting to distort the image of the other, and the state of negative alignment and sterile outlook that is



emerging as a result of the crisis political scene, and what was presented and highlighted by some media channels politicized in the region and the world, Through its channels and pages of deviations was exploited of weak souls, seekers of fame, those who seek support, and those with a vulgar political, media and intellectual agenda.

The world today through its governments, leaders, institutions and organizations should direct these platforms by increasing spaces of convergence and acquaintance, and merging them with the paths of human thinking to generate clear alternatives to solve peoples' issues and their economic, health and environmental problems, poverty, hunger, illiteracy, marginalization, political chaos and weak morals, and the production of new milestones for a life of peace and development that coexists in the shadow of all peoples and integrate in the crucible of youth work. The Arab youths are waiting for these platforms to be the platform through which their voice is transmitted and expresses themselves, and in which he expresses what is going on in his thoughts, and speaks in it that expresses his orientations, and draws the transformation habits that they develop in themselves. They must read in their presence an added value that benefits societies and governments in caring for youth issues, job seekers, employment, youth culture, aspirations, expectations, management, organization, identity and behavior, and therefore that these platforms become a wide space that reads the reality of young people and their thinking and the success balances and building factors they hold as ingredients to enhance their active presence in all the events of the world. If the positions are the ones that create the ethics of peoples and translate their authentic metal, then their ability to transcend political demagoguery and political differences, or the media's disintegration from its existence and its death in a barren land that is not capable of re-correcting the path of generations. The bullying social communication platforms weaken the path of power in generational life and take the research platforms into imagination and stoke competition in building the next nation's project, the growth of environments filled with hatred and the culture of aggression in open platforms which is a dangerous transformation in the upcoming Arab political scene by directing young people and preoccupying them with political issues and interest in tracking politicians' news and focusing their attention on entering into their details, and dramatizing and falsifying facts, so that communication platforms become an introduction to sedition and the production of a culture of Fear and hate; By doing so, it kills in them the concepts of ambition, change, innovation, talent, renewal, productivity, and redrawing and directing the path. This can turn



into individual behavior and a personal situation that young people consider within their aggressive behavior, desire for revenge and extortion.

Finally, and in light of what we have mentioned, we wonder: Is what is happening in social media platforms from the behavior of political bullying, a timed phoneme phenomenon resulting from the state of collision, instability and duplication in the standards of international politics and a negative retreat in the role of balanced media as an expression of a period of time that carries with it specific circumstances and events? And, in light of political circumstances, was the region placed on a fuse of fire, which could be ignited at any time, in light of the state of crisis, weak confidence and seriousness in accepting the principle of serious dialogue and taking advantage of diplomatic opportunities in dealing with the issue and standing on the points of behavior? Or that the issue exceeded all of this until it became an upcoming scene, which means that the region is approaching the weakest options in resolving its issues resulting from the state of recklessness and impulsivity, which has serious consequences for the security of the region and the stability of its countries and the dignity of its citizens, especially if we know that the issue of political bullying in these platforms exceeded the personal accounts of the entry of politicians and research and scientific institutions in the line of excitement and destabilization through statements that carry dark features, dark conditions and situations that split back and undermine the development efforts experienced by the region in the past five decades. What do we mean by the presence of regional and international interventions that aim at undermining the security of the homelands, the stability of the countries, the abuse of the dignity of peoples, the blatant attack on their capabilities, wealth and assets? Will bullying become a new path for changing perceptions and ideas in which the Arab youths generation believe in social media as a space to contain and incubate their ideas, with foundations in generations of distorted thought, ill-conceived convictions, wavering thoughts, patterns of behavior that lack the principle and intersect with morals?

The Effect of Citizenship and Political Justice on Reducing Bullying.

There is a deep relationship between the concept of citizenship and the concept of political justice in power and society. Whereas, citizenship takes its real dimensions in the social space, when political justice is achieved and the factors of discrimination, exclusion and marginalization disappear. When justice is achieved, the concept of citizenship deepens in the hearts and minds of members of society. But if political justice is absent, political tyranny



prevails, and the manifestations of exclusion and marginalization emerge, then the saying of citizenship here is in its essence a disguise of this reality and deception of the people of the country and society. Here we will see the reaction of Arab youth, which I can call a bullying of law and state sovereignty.

Therefore, we believe that the true measure of the level of citizenship in the political and social system is the degree to which political justice requirements exist in the social and political reality.

Therefore, in order to obtain real and sincere citizenship, we need political justice that accommodates all powers, segments and groups, and which are among the foundations of the system, the institution of the state, the realities of society and citizens. The path to citizenship, with all its requirements, is justice, with all its requirements and prospects.

Intellectual and political responsibility today requires working to make clear the facts of citizenship, in the context of building a national and political life, based on all its options, projects and plans on justice, with the meaning of participation, equality, responsibility, deliberation and openness, and continuous communication with all components of society and expressions of the country.

Intellectual and political difference in all its forms is not a cause or a reason to steal or diminish the rights. Rather, human rights remain protected according to the requirements of justice. Just as a person has the right to disagree with his fellow human being, at the same time he has the right to exercise all his rights away from looting or discrimination.

The relationship in the national circle between the various components and expressions is a relationship of difference and equality at the same time. We cannot cancel the state of diversity that exists in the social and political space, nor can we formulate our general reality on the basis of marginalization and exclusion, on the grounds of diversity and variation in political ideas, references or convictions.

Rather, our recognition of this inherent diversity that exists in our society should lead us all to build a political, social and cultural system that recognizes the right to difference and diversity, but at the same time affirms equality and equal citizenship in everything. What is always required is the presence of a legal and political climate, in order for diversity - in all its forms



and expressions - to play its role in public life, and in return, the forces of diversity must also highlight their unitary choice. The issue is that we support traditional and modern variations and pluralities of their role in political and public life. We also believe that our unity and our inner cohesion depend to a large extent on our ability to respect the intellectual and political pluralism that exists in our social and cultural space. I can say from the above that justice and true citizenship are enough to curb bullying, coercion and violence at all levels.

Here I would like to add that the state institutions, with all their bodies, institutions and positions, should be neutral towards the beliefs of their citizens, so that the state institution is not suppressing the beliefs of its citizens, whether for religious or political motives. Political justice requires that state institutions not turn to the exercise of injustice, injustice, marginalization and discrimination towards some citizens, under the influence of religious or political motives. The state does not have a mission to change the convictions and beliefs of its citizens, but rather to protect their security and conduct their major affairs. In order for any individual or group not to feel inequality in rights, which will be reflected in the wrong behavior of the group that feels injustice?

In addition to this, it is necessary that the state's positions and privileges are not specific to a social group or segment only, but rather it is necessary to be open to all national competencies, energies and competencies, regardless of their religious and sectarian origins, or their tribal and national affiliation. It is the state of all, and its advantages and gains must also be for everyone. Therefore, political justice requires that the relationship of the state with its citizens at all levels be direct, and without regional, ideological or tribal means, to live in peace under the shadow of justice and equality. This is, I believe, the only way in which to fight the concept of bullying on the state.

Every citizen has the right to take responsibility for any position in the state. Also, the country's developmental and service projects should accommodate all regions and social strata. Doctrinal or political bias by state institutions is inconsistent with the requirements of political justice. Therefore, the state is required to be neutral towards the religious and political beliefs and convictions of its citizens.

Neutrality here means: that the beliefs of citizens do not become a justification for positive or negative discrimination. All doctrines and beliefs that citizens believe in must be the subject



of care and respect by state institutions. This is an inherent part of the Arab people's demands that the state respect its citizens at various levels and levels.

Perhaps we do not exaggerate when saying: Many of our internal political, cultural and social crises are the result of the bias of the state to a specific social or sectarian group, at the expense of the rest of the groups and sects that exist in the homeland.

This is because this bias leads to the practice of discrimination or marginalization against other groups and sects, which creates tension and exacerbates internal tendencies and hatreds, and transforms the state from a comprehensive and caring institution for all to a biased institution and practices discrimination in its decisions, plans and projects against national groups and segments.

Perhaps we do not exaggerate when we say: Many of our internal political, cultural and social crises are the result of the bias of the state to a specific social or sectarian group, at the expense of the rest of the groups and sects in the Arab world.

Hence, we believe that political justice requires that the relationship of the state with its citizens be a fair and direct relationship, and away from alignment with one group at the expense of another, or for a region at the expense of other regions.

Political justice cannot achieve its requirements without the just and equal relationship between the state institution and all its structures, with its citizens, regardless of their ethnic origins or ideological or sectarian affiliation. It is the state of all, and its political, administrative, and economic behavior that must be consistent with this fact.

Conclusion

Societies in the world are subject to different social systems, which may be strict in some of them; These systems either cause the progress of societies and their development and protect the freedoms and rights of individuals, or they contribute to their backwardness and ignorance, and any system in the human world is governed by morals and law, but it does not disconnect from chaos, intolerance and violence, as well as freedom; That is, the systems oscillate between harmony and dissonance, or between harmony and contradiction, which are; In other words, harmony and contradiction are derived from the intellectual development of man, which combines rationality and madness, violence and peace, love and hate, construction and



demolition, freedom and intolerance, as we cannot exclude consciousness and freedom in underdeveloped societies, or exclude violence and intolerance in advanced societies.

Bullying, in particular, is common in various societies, both developed or undeveloped, so that it is almost a general phenomenon, such as intolerance, a moral impairment of education, socialization, and ideological indifference, as bullying motives are often ethnic, family, tribal, sectarian, or partisan as well.

Psychologists see that bullying is an aggressive, violent behavior practiced by one person over another, or a group over another, or a group against a person, or a reaction against corruption or a general feeling that there is no societal justice, and this behavior is practiced either by a feeling of power and control, to emphasize the inner or the ego, or not accepting the other. This phenomenon can be clearly seen among the unemployed youth, and in particular among the Arab youth who demand freedom, justice and a decent life.

Here I would like to point out that the relationship is very deep between the concept of political justice and the facts of equal opportunities in the social and national space. As it is not possible in any way to achieve the concept of justice in social reality without establishing the standards and facts of equal opportunities.

Equal opportunity in the national context is one of the main gates to achieve the concept of justice and equality. Equal opportunity here is not a slogan that is raised or claimed, but rather it is a political and national will, sincerely directed towards removing all obstacles and factors that distinguish between citizens, and giving, some to different reasons a set of privileges and positions.

This, in turn, will have a positive impact on eliminating the concept of social bullying among members of society. In other words, equality of opportunity in the national context means:

Removing all decisions and procedures that prevent some citizens from intellectual, political, doctrinal or regional considerations from practicing work or taking responsibility in some fields. Equal opportunity requires removing all procedures and steps that establish the state of discrimination and marginalization of some citizens, due to considerations inconsistent with the facts of equal citizenship.



The interest in service and development projects in the national framework must be equal and away from cases of discrimination in some areas or social groups.

National responsibilities in various fields should not be restricted to a class, region or a group. Rather, it is a requirement of political justice that all the energies and competencies of the nation be shared in taking responsibility and managing the public affairs away from prejudice or monopolizing positions and responsibilities.

Equal development is one of the manifestations of equal opportunity. It is not permissible in any way to take care of the economic, service and development in some areas, and neglect other areas. All regions and societies should be equally concerned with service and developmental care and infrastructure development.

Therefore, it is not possible to achieve political justice in the national space, far from the value of equal opportunities, and commitment to all the requirements and prospects that this value develops, whether on the political or social level.

In other words, equal opportunities and the requirements of political justice lead us to say: The expansion of the social base of power is a necessity of stability and the requirements of justice and equality.

The national political, cultural and media space does not belong to an ideology, sect or class. Rather, it is important that it accommodates all the variations and expressions that exist in the homeland and society. So, any attempt to monopolize this space at all levels in favor of a sectarian, social, or regional group is an attempt that contributes to fueling internal tensions and does not in any way fit into the requirements of political justice.

The national media, with all its institutions and platforms, must be open to all national powers and expressions. Also, the cultural and political space cannot be truly formed without the participation of all parties and expressions.

consequently, we believe that the necessities of equal citizenship and the requirements of political justice lead us to demonstrate that the political, cultural and national media space must be open to all the varieties of the country, so that all these varieties participate in its enrichment and development away from the monopolistic and monopolistic mentality that works to



monopolize these spaces In favor of an idea or vision that is part of the homeland and not the entire homeland.

There is no doubt that embracing the national political, cultural and media space for all the country's diversity requires the following:

Make way for the cultural, literary and creative production carried out by the people of the country, regardless of their ideological, doctrinal and intellectual affiliation, in order to take their natural role in shaping the national public opinion.

Addressing the phenomenon of violence requires a complex socio-political vision based on safeguarding human rights, generalizing a culture of amnesty, tolerance, righteousness, equality, dialogue, right of expression and difference, and launching a national political project that transcends the current predicaments and answers the challenges of the stage.

That the national media and culture institutions at all levels and platforms, absorb all the energies and efficiencies of the country without favoritism, discrimination or marginalization.

Opening the national political life to all the human, intellectual and political capabilities of the country, in order to participate in building the country, strengthening its unity and strengthening its internal front.

Providing women with a real opportunity to participate qualitatively in development projects and in managing public affairs in society and the state. As the concept of equal opportunities cannot be achieved in the national reality, without giving the women the specific field to contribute to the development projects, development and progress.

On the other hand, violence cannot leave our society and our political reality without establishing human rights and milestones in our social and national space. When human rights values prevail in our society, all the causes and factors of political violence or the concept of social and political bullying decline.

Therefore, the phenomenon of political violence or political dates cannot be dealt with only by security means. Because it has been proven through the experiences of many peoples and societies that only these means exacerbate crises and exacerbate tensions.



Hence, addressing the phenomenon of bullying and violence requires a complex socio-political vision based on safeguarding human rights, generalizing a culture of amnesty, tolerance, righteousness, premium, dialogue, right of expression and difference, and launching a national political project that transcends the current predicaments and answers the challenges of the stage.

Therefore, ending the series of bullying and violence from our society requires working to build a new political and cultural life based on its projects and procedures based on the values of justice, righteousness, tolerance and human rights.

The relationship is very deep between the principle of justice and the concept of human rights. Whereas, justice, with all its values and requirements, is the largest embrace of the human rights project. So, human rights facts cannot exist without political justice in society. It is the gateway to obtaining rights and maintaining human dignity.

Therefore, it was stated in the noble Hadith by our prophet Mohammad, Peace be upon him, that "justice is the life of judgments." There is no life for the judgments and values of religion except for the life of its goals and objectives. It was stated in the Hadith: "People are rich if they are fair."

In conclusion, I must point out that political violence or bullying cannot be excluded by the general concept from society with more repression and violation of human rights, because these practices increase opportunities for bullying and violence, and create an appropriate environment for the emergence of extremism tendencies in all its levels and forms.

The late Sheikh Mortada Motahari said in this regard: "One of the reasons for the failure of religions, from the point of view of religious psychology, is the movement of those in charge of religion with a kind of contradiction between religion and natural needs, especially when those needs crystallize in the public opinion.

While the truth is that belief in God is based on a culture of justice and people's self-rights, and self-rights and real justice can only be established with faith in God Almighty, far from assumptions and agreements. On the one hand, , faith in God is the best guarantor of their implementation. "



It is significant that everyone in the national framework realize that violating human rights does not lead to political and social stability, and that the highest values of religion cannot legitimize abuse, coercion, and diminishing human rights.

Therefore, it is important that we lift the religious, political and social cover from all those practices and actions that detract from the dignity and rights of the human being, and we deal with them "regardless of the existing ones" as practices that explicitly contradict Islam's values and basic principles, and do not conform to the requirements of security and political and social stability.

A person or society who is exposed to attacks on his rights, gains and human rights achievements cannot defend his present, which is one of his victims. Therefore, the violation of human rights does not lead to security and stability, but rather to more tensions and unrest. An agreement that guarantees basic rights, including the rights of minorities, is the surest way to remove the fears of all groups, and to push all movements - I mean movements that do not exclusively aim to control others and perpetuate dictatorship - to unite in the subject of democracy, and only thus can we break the vicious circle, The cycle of repression and rebellion.

To conclude: Adversity, political and security challenges need to be radically addressed, eliminating all causes and factors leading to these adversities. We will not find, through the experiences of many nations and peoples, better than the option of a civilized treatment for treating the crises of our reality and its challenges, which is based on the rule of law, giving legal and political field to all forces of society, to participate in public life, and to establish a new political and cultural life based on democracy, equal civil citizenship and maintaining human rights.

To sum in words: justice, with all its symbolic and epistemological stock, and its political and social content, is our way to overcome the ordeals of exaggeration, violence and terrorism.

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