

MAINTAINING NATIONAL IDENTITY THROUGH TRADITIONAL ART FOR FEMALE ADOLESCENTS IN BALUWARTI SURAKARTA IN DEALING WITH GLOBALIZATION

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Abstract

Globalization is inevitable in new era. All elements of society prepare for dealing with the challenge arising in the new era. Adolescent, as one element of society, is the group affected by and adapting easily to the change. On the other hand, adolescent can also be the agent of social change as the effect of globalization. Recently, adolescents in Baluwarti Surakarta tend to maintain their traditional art difficultly and reluctantly as they are more preoccupied with interacting with their friends and colleagues through social media. The objective of research was to explain the female adolescents' attempt of maintaining their national identity through traditional art in dealing with globalization challenge in Baluwarti Surakarta. As a qualitative research, the method used here was descriptive one. Data was collected through interviewing several female adolescents coming from two art studios and documentation study. Considering the result of analysis, the answer was obtained to globalization challenge related to the importance of maintaining culture as national identity. Female adolescents participated in the attempt of preserving traditional art because of difficulty and reluctance. Baluwarti adolescents existing in Kasunanan Palace environment, one of destinations in Surakarta City has responsibility for preserving traditional art. The conclusion was that through preserving traditional art as national identity, Baluwarti female adolescents are expected to be able to deal with globalization effect.

Keywords: globalization, adolescent, traditional art

INTRODUCTION

Adolescent is the state's backbone and future. It is this group that will be beneficiary and warrior of Indonesian nation and state's sustainable existence in the future. As the beneficiary and warrior, Indonesian adolescents, particularly in Baluwarti Surakarta area, face distinctive challenge in filling in independence period. Baluwarti adolescents, particularly the female ones, also assume their parents' mandate to preserve the existing custom and tradition. Baluwarti as one of sub district areas located in Surakarta city integrated with Kasunanan Palace. With such integration, its members of community still have strong bond with Javanese culture or more exactly court (Palace) culture. The court culture still preserved until today is not only ceremonial procedure but also traditional art, particularly dancing, *karawitan*, articulation, and acting ability necessary in *ketoprak* performance.

The advance of information and communication technology characterizing the presence of globalization exerts distinctive effect on adolescents. Globalization is a new era indicating the openness or the release of international

from geographic bond limiting activity toward the change. Such new experience predisposes to easiness in communicating with anyone regardless spatial and temporal borders. In relation to this, Anca Gabriella Llie (2006) conducted a research and found that globalization is a changing process in economic, political, technological, and social fields. The emergence of innovation and social change was then connected to the world society to create international economic integration and to improve cultural homogeneity.

Adolescence, in laymen's perspective, is a transition period from childhood to adulthood with distinctive characteristics. UN, UNESCO, UNICEF, WHO and ILO mention that adolescence is a period in which an individual is in 15 – 24 year age. ([Http://www.un.org](http://www.un.org) and [Http://www.unicef.org](http://www.unicef.org)). Such definitions will likely change as it adapts to the condition existing in individual states related to demographic, financial, economic, social-cultural factors. Instead, in such the age range, adolescents accept negative effect of technology advance more easily. International Labour Office, University of Washington and UNICEF suggest that there are 11 issues relevant to adolescents as the effect of globalization: (1) education on access and privatization, (2) prevention, supervision and protection of adolescents against HIV/AIDS, (3) child and female adolescent kidnapping, (4) maintaining virginity of female adolescents, (5) adolescents' vulnerable to farming area, (6) violence against human safety among adolescents, (7) human right activity and respect among adolescents, (8) adolescents' access to technology, (9) adolescents' access to clean water availability, (10) child and adolescent workers in manufacturing industry, (11) maintaining local culture and identity.

The eleven sensitive issues related to adolescents suggested by those international institutions are still substantially relevant to the problems faced by Baluwarti people. This research aims to explain the female adolescents take to maintain their national identity in Baluwarti Surakarta through traditional art, in order to deal with globalization challenge. Additionally, it aims to explain the attempt the two traditional art studios (*Edi Peni* Dance Studio and *ketoprak Lelono Langen Budoyo* studio) take to maintain the traditional art to deal with the challenge occurring in globalization by means of collaboration with female adolescents of Baluwarti. This study contributes to facilitating the readers to understand and conceive globalization and its effect. In addition, this research can also motivate the female adolescents to preserve traditional art, particularly dancing and ketoprak, as the means of dealing with globalization in Baluwarti Surakarta.

LITERATURE REVIEW

Globalization as a comprehensive phenomenon

In relation to the problem faced by the Baluwarti people, particularly female adolescents, in dealing with globalization challenge, there should be an observation first on globalization concept. To Didigwu and Augustus, globalization includes economic integration, cross-border policy transfer, knowledge transmission, cultural stability, reproduction, relation, and power discourse. Globalization can create global village, result in information

technology revolution, lead to the state border breaking, and broaden connectivity in any form of individual interaction (2015: p.9-10). Mrak (2000: p. 34) explains that globalization is a period having unique characteristic characterized with the improved capital mobility, the acceleration of communication, transportation, and computerization infrastructures related to internet network. Zarka Azhar et al., (2014: p.2198) mention that globalization is a comprehensive phenomenon affecting the society's social order. Globalization is not a new phenomenon but its effect is still felt through global economy followed with the integration of society activity at international level, the integration of society global activity followed with social change such as the shift of local identity studied by some authors (Waters, 1995; Sklair, 2002; Matei, 2006; and Irani 2011). Basically, those authors agreed that globalization is often translated into the process of growing toward Westernization or Americanization penetrating into various aspects of life (economic, political, and cultural).

Approaches to Globalization

There are two different approaches to globalization idea. (1) The first argument is suggested by such scholars as Noruzi and Westover (2010), Noruzi (2011), and Irani (2011) that globalization is needed toward the development process. To enter into the process, the society should be prepared for entering into a different period. Here globalization is defined positively thereby having positive objective and contribution as well. (2) The second argument is different from the previous one as the presence of globalization needs the improvement of nationalism and the consolidation of a group of powerful people in the state. Nilson (2010: p.57) views that globalization brings about much change in lifestyle or called social change. This condition in further stage will bring about change in national identity. It is here that government plays an important role as an institution authorized to issue policy, particularly related to the preservation of national identity. From the two approaches aforementioned, it can be summarized that globalization aims to replace the original identity values of a nation by entering new ideas or values into it.

Meanwhile, the objectives of globalization are: (1) to internationalize production followed with the change of production structure. This objective describes the easiness in exchanging products and services packaged through international trade, (2) to expand product and service trade. It is the further form of the first objective. The presence of online system connected through internet network creates a cyber market accessible quickly and cheaply. Online shop becomes a new phenomenon providing a space to the creation of innovation and creativity, (3) to broaden capital flow. The previous two points will make the financial flow running smoothly as a new capital in the trade occurring in both short and long terms. Generally, it can be seen that globalization tends (1) to create either real or cyber international market, (2) at further level, globalization creates cultural diffusion through interstate communication. The increasingly rapid growth of technology such as internet, satellite and cable TV breaks more inter-nation culture borders. The presence of global entertainment industry also creates new dream and perception on society's daily life anywhere (Irani, 2011: p.

216). These all become a means of broadening Western values, norms, and ideas, called capitalism.

Adolescents in Globalization Age

Adolescent, according to Webster Dictionary (2004), is an individual generally experiencing puberty. It can be seen psychically and physically. An individual existing in this period has passed through his/her childhood but has not entered into adulthood yet. Indonesian Health Department suggests that adolescence is a period in which the change and the development of physical, psychological and intellectual abilities run rapidly. The concept of adolescent is highly dependent on time and space. Adolescents growing in the present will be different from their counterpart growing before 2000. Similarly, adolescents' residence will be very influential as well, as it is affected by demographic, geographic, and governmental conditions of individual states. Adolescents growing and developing in developed countries will encounter different process from those born in developing or underdeveloped states. Additionally, adolescents raised in a state encountering internal conflict or natural disaster will be different from their counterparts in safe and prosperous states. The adolescents' growth process is dependent not only on its local environment such as family and society but also on the governments' role. When government can give its people prosperity, so that adolescents can get opportunity of acquiring high education, adolescents' thinking ability, independence and life will be affected.

Considering its thinking ability and independence, adolescent has different category between one state and another viewed from its age. Generally UN and international organizations under it classifies adolescent into 15-24 year age category. Those belonging to adolescent, according to Indonesian Health Minister's Regulation No.25 of 2015, are the populations in 10-18 year age, while according to Indonesian Population and Family Information Network (Indonesian: *Badan Koordinasi Keluarga Berencana* or BKKBN), the range of adolescent age is 10-24 years and not married (<http://www.depkes.go.id>). Adolescent is unlike other population segment in the term of its authority acquisition defined as competency, ability, creativity, and freedom to do some deeds in its life and society. With its developing physical, biological, and thinking abilities, adolescent generally has high curiosity, like adventure and challenge and expect to assume the risk of its deed. Generally, adolescent acts bravely regardless its risk. The bravery of making decision without mature consideration is sometimes affected by surrounding environment, particularly friends or the ones they trust in. Such condition needs serious attention, particularly the information getting more accessible to adolescents packaged in the form of both entertainment and media social through internet technology.

The intense development of entertainment and social media industry accessible through gadget only makes adolescents as if on the tip of a blade. Without appropriate supervision and protection, the adolescents with mental characteristics aforementioned will be a vulnerable generation and even the victim of globalization. On the other hand, adolescents will be a power to make social change. Mirza Jan (2009, p. 68) confirmed this perspective stating that the main

aspect of globalization is the distribution of media technology penetration network. The broader distribution of it generates the people's desire to revert to their own cultural product. It is this that is called cultural proximity as a wish to revert to local cultural product corresponding to language, culture, history, and values they have. The condition of adolescents generally still in family environment and protected and guided by parents can make them subject rather than object. Parents play a very important part in helping improve the adolescents' awareness of reverting to values and norms corresponding to their culture.

WOMEN AND GLOBALIZATION

Adriana Iodarche (2013: p.3), in her work entitled *The Relevance of Women Rights for Contemporary Feminism* citing Margaret Schuler's argument, said that globalization gives the respect to women's human rights a space in order to have a concept of gender equalized with the men's degree. Liberalism as the perspective contributing to the creation of globalization, on the one hand, supports the claim of universal human right to be a means of creating and diffusing women liberalism globally. Women liberalism here is defined as giving the women the freedom of determining themselves and expressing to fulfill their need and dignity. On the other hand, a feminist group declines such the perspective but supports the creation of cultural relativism. Cultural relativism in this concept refers to a view that universality the human right has can be the imperialist's means of dominating other cultures.

The conferment of freedom right to women to determine their own fate and vote is getting to be listened more in international system post 9/11 tragedy. Since then, the safety of women attracts the international community's attention (Blanchard, 2003: p. 1290). Firstly, in relation to the women's human safety, they are often under masculine system's stress entrapping their freedom to acquire experience and gender recognition in decision making. Secondly, the state gives protection to the women to develop their identity. Thirdly, people and state's support is related to their participation and inspiration. Those three points indicate that the conferment of right and freedom to women is a means of developing themselves in order to be free of society's norm still dominated strongly by masculine system. Blanchard's idea is confirmed by Bharti Chhabber (2009: p. 13) stating that one effect of globalization felt by women is the opened opportunity of fighting for identity, right equality and similarity.

Connected to this study, the two opinions suggest that globalization gives the women the opportunity and the space to indicate their ability. Women's ability and potency subordinated to masculinity of men so far should be more opened. Women still bond to patriarchic culture so far should be given opportunity of improving their creativity and innovation to appreciate themselves more highly. Kabeer (2005: p. 36) states that a woman should explore her ability and competency to develop and to resist the men's exploitation, to fill in development space to get others' appreciation and respect. It is the globalization's positive aspect that becomes a moment to motivate women movement to develop and to be dignified.

RESEARCH METHODOLOGY

To conduct a research on maintaining national identity through art as a means of creating a creative economic community to female adolescents in Baluwarti Surakarta, the author employed descriptive qualitative study. This descriptive method was chosen to give information and description about the characteristics of research object, adolescent's participation in preserving traditional art (dancing and *ketoprak*) as a means of dealing with globalization challenge. Zarqa Azhar et al., (2014: p. 2200), citing Sekaran's opinion, state that the objective of this descriptive study was to describe the relevance of aspects existing in social phenomenon studied such as individual, organization, or other perspective. The subject of research consisted of 5 female adolescents existing in Kelurahan Baluwarti. Hossain Anwar (2010: p.66) said that according to Webster Dictionary adolescence is a life period in which an individual is developing psychologically characterized by puberty. This group belongs neither to childhood nor adulthood. UN provides that the adolescent age ranges between 15 and 24 years.

The predisposition occurring during adolescence, according to Sarker's (2008: p.25), indicates the poor self-control so that adolescents seem to be emotional and affected easily. That is why the author sees the frequency of presence and participation level in preserving traditional art as national identity in the eight female adolescents enlisted in the membership of Edi Peni and Lelono Langen Budoyo studios. The eight female adolescents were selected randomly from some areas. They came from Junior and Senior High Schools. Viewed from age category, this group is most appropriate to adolescent category. This research was taken place in Tamtaman, Wirengan, Carangan, Gambuhan, and Langensari areas. These locations were selected based on the location of traditional art studios, Edi Peni Dance Studio and Ketoprak Lelono Langen Budoyo Studio. Data collection was conducted through interviewing the five female adolescents and documentation. The document used included the presence list of adolescents in the two traditional art studio and activity documents.

DISCUSSION

Anthony Gidden, as cited by Zarqa Azhar et al (2014: p. 2199), states that globalization is comprehensive, revolutionary and new economic, technical, political, and culture phenomena to support the smoothness of international trade and foreign investment traffic. Globalization creates differentiation and combination of all world elements to live together in global community. Here globalization serves as supporting factor for creating mixed identity. The youths get space and opportunity of constructing their social identity according to their education level and the extent to which foreign culture affect them. Another study conducted by Anca Gabriela Llie (2006: p. 65) on globalization is represented as a period expanding change and innovation in social, economic, technological, and political process to establish a comprehensive connection at global level. It is in this level that adolescents occupy the most complicated position. On the one hand, adolescents can change more easily and be the victim of globalization process. On the other hand, it is the adolescents that can be the important key to the agent of

change. It is attributed to the ability and potency the adolescents have to adapt, to act, and to change quickly following something new attracting their attention.

Some studies conducted by Didigwu (2015), Augustus (2015), Anwar Hossain (2010), and Mrak (2000) found that globalization contributes considerably to adolescent life. Basically, the authors support an idea that globalization give space and opportunity of expressing the self freely but still limited by the existing norms, the societal norms existing in individual states. Didigwu and Augustus (2015: p.10) even confirm that globalization aims primarily to establish cultural diffusion in order to be more homogeneous regardless state's territorial borders. It is globalization that can grow economic, political, social, communication, information, education, and technology network among people with different backgrounds (Michael Murphy, 2009: p.83). From the elaboration above, it can be concluded that globalization gives everyone an opportunity and a freedom of growing and developing by expanding network. The positive aspect of globalization is sometimes misused by a group of people that has not understood well any change occurring. This group refers more to the adolescents today.

This author suggests that the effect of globalization on adolescent life, according to ILO and UNICEF, is related to education access and privatization, prevention, supervision and protection against HIV/AIDS, kidnapping, maintaining female adolescents' virginity, protection of human safety and respect to Human Rights, access to technology and clean water availability, prevention to child and adolescent labor and maintaining local culture and identity. From those issues, this study is more relevant to the last point regarding the attempt of maintaining local culture and identity. The attempt of maintaining local culture and identity during the period of transparency and interconnection of community in global village becomes a viral issue. Local identity trend as the root of national identity is highly dependent on public participation to maintain it. This topic becomes important to adolescents in Kelurahan Baluwarti, Pasar Kliwon Sub District, Surakarta City recalling that their residence is integrated into one symbol of local culture, Kasunana Surakarta Hadiningrat Palace.

Considering the result of interview conducted by the author with the leader (*lurah*) of Kelurahan Baluwarti, it can be found that this area is an administrative part of Pasar Kliwon Sub District. The word Baluwarti did not derive from Indonesian or Javanese term but from Portuguese word, *baluarte*, meaning fortress. Viewed from the top, the position of people living in Baluwarti area creates a circle enclosing the Court or Palace's area. The location of Kelurahan Baluwarti integrated into Kasunanan Surakarta Palace has large potency and opportunity of being tourist destination. The people living around the Court hereditarily come from both families and *abdi dalem* (those working to facilitate and to make the activities of Royal Family running smoothly). In every event held by the Court, it is these people who are responsible for technical affairs including entertainment usually filled in with classical art.

Out of 225 female adolescents existing in one *kelurahan* area, only 39 are enlisted as the members of traditional art studio, exactly in Edi Peni dance studio and 20 in Lelono Langen Budoyo *Ketoprak* studio. Out of that number, 15 have

Senior/Vocational High School education background and 10 have Junior High School background. Viewed from their age range, the adolescents enlisted as the members of both art studios are 13-18 years old. The activity of the 25 female adolescents focused on studying at school and attending the extracurricular activity held by the school. Their rest of time is used more for meeting and playing with friends, watching movie, and using social media. It is in line with Didigwu and Augustus (2015: p. 11) stating that internet becomes a key element to globalizing the community. This technology brings about the change and challenge in moral perspective and ethical values existing in the society. Michael Murphy (2009:99) adds that communication technology drives the community to keep individual far away from direct communication with others.

In this study, the author has interviewed four female adolescents enlisted to be the members of *Edi Peni* Studio and four in *Lelono Langen Budoyo Ketoprak* Studio. Three out of the four members of *Edi Peni* Dance Studio come from Carangan and one from Tamtaman. Meanwhile, two female adolescents enlisted to be the members of *Ketoprak Lelono Langen Budoyo* Studio come from Gambuhan, and the rest from Langensari. The interview contains a number of questions about why female adolescents participate in traditional art. For more details, see the table below.

Formal Name	Studio	Age	Education	Origin	The reason of Participation in Traditional Art
Ayuni	Edi Peni	14 years	Junior High School	Carangan	Art blood from parent
Salsabila	Edi Peni	15 years	Junior High School	Carangan	Want to perform
Andine	Edi Peni	13 years	Junior High School	Carangan	Parents' demand
Adelia	Edi Peni	17 years	Vocational High School	Tamtaman	Parents' demand
Cindy Ayu	Lelono Langen Budoyo	18 years	Vocational High School	Langensari	Parents' demand
Melisa	Lelono Langen	16 years	Senior High	Langensari	Parents' demand

	Budo yo		School		
Wiwit Sekar	Lelono Langen Budo yo	16 years	Senior High School	Langensari	Spending leisure time
Vika Dewi	Lelono Langen Budo yo	14 years	Junior High School	Langensari	To attend extracurricular activity at school (<i>karawitan</i>)

Table 1. Data of Studio members and their reason

From the data above it can be seen that the reasons of female adolescents' participation in traditional art are: (1) compulsion; this category can be seen from the female adolescents' participation in art studio due to parents' demand and to make the extracurricular activity running smoothly at school. This group shows that it is parents who have awareness and responsibility for it recalling that their residence location is in the Court's neighborhood. So far, the events held by the Courts are supported more by adults. Adolescents' inadequate participation disturbs many Court's events that should actually be packaged more attractively. (2) The female adolescents' participation in art studio is due to parent's inheritance. This category shows that the parents' art blood may likely be sent down to the next generation. This presence of art blood can motivate Baluwarti female adolescent to be aware of preserving traditional art, either dance or *ketoprak*. (3) Female adolescents' participation in art studio due to their own willingness can be seen from the reason of desire to perform and to spend leisure time. In this group, the motivation to preserve traditional art has a bigger opportunity. Female adolescents themselves are aware and willing to perform their ability on stage in both dance and vocal art or striking *gamelan* in *ketoprak art*.

Christophe Jaffrelot citing Michael Hechter (Lars-Erick Cederman: 2002: 76) explains that nationalism is actually a product of a modern state. As a product of modern state, nationalism that is just like a love to the nation's culture is manifested into real activity. It is confirmed by Christophe Jaffrelot (2003:5) suggesting that nationalism can be an ideology attempting to control and to promote the nation's identity as the best one compared with others in the term of its politics and culture. From the arguments above, it can be concluded that nationalism is a thought or perspective rooting deeply in every human's heart in a nation. The thought or ideology will be sent down from one generation to the next. The process of sending down norm or value considered as important in the society is sometimes inhibited by both internal and external factors. Internal factor relates to the weakness of actor or agent who performs the transformation process either

quantitatively or qualitatively. External factor may result from the foreign values absorbed easily due to technology advance.

The broader social network and the stronger social media accelerate and facilitate communication. These phenomena make inter-community relation run more quickly and more closely. Communication is no longer limited by space and time. Communication no longer limited by demarcation and state geography likely leads to the faded national identity. The community's social identity is as if in a gray space, whether it will be maintained corresponding to its originality or instead it should be fused into new identity that has been contaminated by global culture. It is such condition that is encountered by the young generation today. The attempt of improving nationalism can be done by maintaining the national identity. National identity is entrenched into local culture owned by every group composing the nation. In this case, local culture owned by Central Java people is characterized with the presence of Kasunanan Palace.

If it is not preserved well, local culture as the root of national identity will not survive amid the foreign influence. Considering the observation conducted by the author, it can be seen that the activities of Edi Peni Dance Studio and Lelono Langen Budoyo Studio related to their attempt of inviting female adolescents to love more traditional art are, among others: (1) giving souvenir to the new participants to make them attract their relatives, friends or colleagues to join it, (2) giving distinctive gift to those selected to perform in some events related to the Court, City, and community's (wedding) customary ceremonies, and (3) in certain period of time, every participants will take competency test in order to be able to perform in competition activity. The participant successfully getting award will obtain some money. Those three points indicate that the two traditional arts have attempted seriously to invite, to facilitate, and to guide female adolescents to maintain their traditional art.

CONCLUSION

Globalization is a comprehensive phenomenon, the presence of which is characterized with the creation of new group regardless geographic border, the presence of information and communication technology connected to internet network, and the opened international market for both product and service regardless the state background. In relation to this, globalization brings about distinctive challenge to every nation and state. Meanwhile, the conclusions of research are as follows:

1. Adolescence marks the change inside individual both physically and psychically. At this stage, adolescent need facilitation and supervision from surrounding people to guide and to direct its thinking and activity to the more beneficial ones.

2. Adolescent as the element of society with distinctive characteristics can be the victim or the agent of social change occurring in the society.

3. The participation of female adolescents in maintaining traditional art becomes a means of dealing with globalization challenge.

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