

بيت الفلسفة

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الفلسفة والعالم المعيش

من الذكاء الإنساني إلى
الذكاء الاصطناعي

تجربة السعادة في الإمارات

الإنسان بوصفه مشكلة





Arabs' Philosophical view

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Speech of His Highness Sheikh
Mohammed bin Hamad Al Sharqi
Crown Prince of Fujairah

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The position of philosophy and its actual value are evident in its bonds with man’s daily realities and with his living issues that open for him renewed horizons for delving deeper into the concepts of freedom, wisdom, and goodness, and searching for the originality of the idea, and the meaning of human existence on earth. It is the living element in analyzing causes and their effects, behaviors, and their relating ethics, and in dealing with the truth of things wisely and consciously so as to lead the world towards a better tomorrow.

“

The Opening Speech
Ahmed Barqawi
Philosophy House Dean

Your Highness Sheikh Mohammed bin Hamad Al Sharqi, Crown Prince of Fujairah,

Ladies and gentlemen,

In Hippias's dialogue with Plato, Socrates is quoted as saying:

But, Hippias, what precisely is the reason why those men of old, whose names are a byword for wisdom – Pittacus and Bias, and the associates of Thales of Miletus, and those who came later, down to Anaxagoras – all of them, or most of them, apparently refrained from public activity?

Hippias replies:

Why do you think, Socrates? Weren't they just lacking in ability, and the competence to reach an understanding of both the public and private spheres?

Nevertheless, since philosophers live in the midst of the being of humanity, they have no choice but confronting life's problems and meeting life's needs, the problems of people, all people: the poor and the rich, the old, the young and the child, the good and the bad, the submissive and the rebellious, the sad and the joyful, the homeless, the refugee and the orphan, and the bereaved, the hungry and the cold, the lover and the unemployed, the victims of slavery and the oppressed, the longing, the yearning, the haters, the lovers, the criminal, the influential, the weak, the strong, the aspiring, the contented, the noble, the lowly, the oppressive, the oppressed, the pessimist, the optimist, the indifferent, the alienated, the objectifying, the foolish, the absurd, the generous, the stingy, the fighter, the opportunist, the ignorant, the scholar, the racist, the tolerant, the pretender, the liar, the truthful, the deceitful, the ordinary, the familiar, the astonishing, and the contemplative. All of these are the true sources of the great questions of philosophy related to being. With the philosophy of values, life, death and destiny. Yes, philosophy arose from thinking about the problems of people's daily lives, from the never-ending historical determinants of human existence.

The philosopher is the only one concerned with all these particularities of being without anyone assigning him to do so, and because he is always preoccupied with this being and its particularities starting from his personal mind, clear, revealing and understanding that the public mind, sleeping in the realm of illusive certainties, usually adopts hostile and aggressive stands against philosophy and the philosopher. The philosopher is the son of life and its mind, the life that we live, the instincts that give us the desire to remain alive. Life always rings bells if we forget to remind ourselves of its true existence and help us distinguish between its children of its incandescent spirit, on one hand, and the intruders, on the other hand. Life gives us a dream that helps us survive for the sake of survival that we create, as befits the spirit of freedom.

A free being cannot escape anxiety and pain, nor forget the images of bodies that have disappeared. We draw the philosophical pen that fights the battle of life as it should be, giving us the meaning of living at the heart of existence, not on its fringes.

Philosophers, gentlemen and gentlewomen, are not minions; they are not sycophants. Philosophers are iconoclasts in soul and mind. They reveal what lies beyond the existential concerns and the false concerns, beyond alienation and contentment, and beyond man in all their realistic manifestations.

This is our real world, which Fujairah seeks to address and talk over on this World Philosophy Day.

Ahmed Barqawi
Philosophy House Dean

Man as a Problem

Ahmed Barqawi

What does it mean to say that man is a problem?

“What is a human being?” is a philosophical question that aims to define the fundamental meaning of man, who is – in this context – a speaking, thinking, laughing, and rebellious being. However, the current question, “what is a human being?”, is relating to a question about the actual situation at this moment in history that is observing a transition to a new globalized world. Man is now in danger, and thus ‘man’ seeks survival. Man is in danger, the danger of being forgotten, the danger of aborting his birth, the danger of technology, the danger of ideologies that turn him into an element in a choir that declares an oath of loyalty and dances and sings without his desire to celebrate humiliation and violence.

Let me state here that natural death is not the danger that threatens man; rather, it is the danger created by man. This is due to the fact that Nature has its own blind, inadvertent logic. Conversely, man is blessed with all the advantages of self-awareness, presence, and formation, but all the values associated with these blessings are subject to the danger of slipping below the actual value of man as a

sublime goal. Menace, in fact, means that man is afraid of something that threatens their existence. The feeling of danger to life, as a danger coming from another that threatens living existence, keeps a man in a difficult and disturbing confrontation. There is another [thing] threatening me: a gang, an authority, security personnel, a revenge force; another I do not know. However, when I acknowledge the other, this gives me a communicative communal relationship that makes me feel safe, but it remains that there is yet another, who denies my existence and wants to end my life prematurely.

When a person fears for his existence, he begins to shake off evil, evading it for his own existence, and freedom from fear becomes an adventure aiming to free one’s own self from submission, an adventure to restore free existence. This is why the adventure takes the forms of defiance, revolution, and violence, forms tarnished with intense hatred towards everyone who caused fear and surrender. Consequently, no such hatred disappears except through victory over capitulation.





The moment a person - individually or collectively - begins to venture, fear disappears, and the self realizes the language of freedom while on the path to its adventure. The clings on to its adventure until the end, regardless of the consequences, because it no longer imagines going back to a state of submission. In addition, the adventure of rebelling against submission begets the joy of feeling proud, the joy of having dignity that is rarely matched by any other kind of joy, especially among those who mourn the loss of their human dignity. However, fear of the oppressive other is fear for oneself in order to ward off extinction. But the annihilation, death, or imprisonment of the self is not the only form of danger to the self. This is because self's impotence first appears in inertia to act, inertia that envelops great illusions to legitimize this inertia, and to beget a kind of self-satisfaction that reduces the self's feelings about the same. Illusion helps the self believe that it is still at the heart of being with a change in the significance and meaning of existence. The danger to the self through its spiritual impoverishment only means strengthening the instinct of destruction and leaving it alone without the instinct of love. The instinct of love, which is linked to spiritual creativity, is conflicting today with the instinct of destruction.

Values

Human beings have created values based on the principle of recognizing others, preserving them, and respecting their rights. They would not have

done this without their practical experience with the persistent aggressive tendency in the human psyche, which prompted Austrian neurologist and the founder of psychoanalysis Sigmund Freud to talk about the aggression instinct and the love instinct as two innate instincts. Gradually, values have separated and become a commanding world independent of humans, and the moral command has become a binding authority.

Since the societal institutions cannot, with their moral authority, force people to hold and practise positive values or forbid them from committing wrongdoing, the state has established a department for preserving rights and enacted penalties for transgressing against them. Thus, we have two authorities preventing the transgression against others: a moral authority, which is society, with its moral penalties and a physical authority, which is the right-defending state institutions, with their material punishments that start from fine payment, through imprisonment, and ending up with the death penalty, which many countries have abolished.

In order for man to enhance the power of positive values and the honour of adhering to them, and to condemn negative values and the lowliness of those who follow them, he has introduced two very strict concepts: the concepts of good and evil. However, the question remains: What causes a person to attack another, even if he has no direct or indirect interest in this attack?

I believe, almost firmly, that there are three types of weakness that cause a person to commit transgression or weaken his stand towards others, especially if we agree with Sigmund Freud that the instinct to destroy is an inborn instinct in the human psychological-biological evolution. First, the weakness of the culture of recognizing the different other, and this is due to the death of man's humanity. Second: The failure to give the idea of commitment to the positivistic duty, expressed in the law, the opportunity to prevail. In countries where law is violated by those responsible for its drafting, implementing, and preserving, the morality of breach of duty prevails, and this breach becomes the way things are. Third: The world of political conflicts, and that of religious and worldly ideological conflicts, enhances the ability of human beings to transgress against the other. This transgression is, in fact, the consequence of failing to cherish truth-recognition.

The New House

There is no longer any doubt among people who address the problem of the relationship between technology and man that the turbulent development that is currently affecting human beings has not been familiar to human history, except after the invention of the steam engine. Verily, the most accurate philosophical definition of the communication device of all kinds is the new human home. Yes, a person now lives in a

house whose area does not exceed a few square centimeters, and the time he spends outside this house does not exceed a small portion of his daily time. Within this house are various forms of cognitive, spiritual, and communicative lives. And here is the individual traveling the world, observing it from many perspectives, each of which has its special facet. From here, the individual begins to look at the other and recognize them by their voices whenever he opted, and from wherever he wanted.

Who else is in this new house? The mobile phone has provided the individual with multiple types of others with whom he can communicate. In addition to the known friend with whom we had a live experience in the neighborhood, work, and café, there is the unknown friend. For the first time in human history, the term unknown friend was used. The unknown friend about whom you know nothing except the information he or she puts in their personal identification. You may or may not see their pictures, and even their names may be pseudonyms. Computers provide you with another person whom you do not know, but with whom you can conduct a written dialogue. This type of other, which you do not know and who does not know you in the first place, has new features. In a second, he ceases to be your other, whether with a blocking-button push – from your side or from theirs – or because of locking the house that was just next to yours.

Facebook recently announced that the number of subscribers to this means of communication had reached two billion people, who are able to read and write. This means that a large percentage of the society's members have become able, on the one hand, to communicate on a daily basis, and to express, on the other hand – in a brief and written form – their thoughts, opinions, subconsciousness, hostilities, grudges, revenge, adoration, love, hatred, memories, desires, and daily life. Their political and moral positions, their seriousness, their sarcasm, pain, joy, absurdity, ignorance, courage, cowardice, modesty, insolence, knowledge, culture, honesty, lies, interests, and their desires to rise to fame.

Culture of Knowledge and Culture of Entertainment

This new house contains a library full of thousands of books and articles, and an archive of all types of knowledge whose wealth rises day after another, until it can be said: The mobile phone has unseated the monopoly of knowledge. It provided those who were unable to purchase the book an opportunity to access the most important books for free. Besides, the questions that come to your mind will immediately get their answers from this library. They are just there, at your fingertips. Not only that, but you also find multiple answers to one question.

On the other hand, the mobile phone has concurrently become the most important tool for amusement and passing the time, to the extent that entertainment has now become a lifestyle with which a person lives outside of any meaningful culture that would contribute to acquainting the self with the world and to developing effective moral, political, and social stands. In other words, when entertainment becomes a daily lifestyle, it expresses a negative attitude towards all the problems of modern man, and increases their unconscious alienation, spiritual poverty, and the fragility of their moral and political positions.

Consequently, the culture of entertainment provided by mobile programmes and games is the culture of disconnecting from reality in the first place. With the mobile phone, a new human state of being has emerged, regardless of whether we evaluate this entity negatively or positively. No one has the power to prevent its unexpected evolution and continuation. The most important feature of this state of being is that it now has the broadest field to exercise its freedom in. However, it has started feeling its fierce independence. Accordingly, the state of being that was formed by a voluntary act on the part of the other, with his ideological and media power, became a free state that is free to swim with the stream it opted.

Then it became free to choose for itself whatever knowledge and position it wanted, whether to accept, reject, or criticize. More than that, the state of being has been engaged in the expression of difference, contradiction, and opposition in the mobile arena, and the conflicts are becoming exposed to people. Clearly, the state of being has a word that is declared publicly without the need to get permission from anyone. In addition, the state of psychological being of love, hatred, loathing, joy, sadness, disgust, frustration, hope, and despair no longer remained firmly sitting in the soul, but rather began to express itself, and this has provided it with existential comfort. Yes, the mobile phone is our new home, the walls of which no one can demolish no matter how hard they try.

Alienation and the Adventure towards Actualizing Consciousness

If we base our argument on the presumption that alienation is a feeling begotten by a lived experience, be it spatial alienation, temporal alienation, physical alienation, or that of consciousness, and it happens that we see an alienated person, from our perspective, who does not feel alienated, would this person be considered alienated? Do we have the right to decide that such a person is alienated or not without having lived an experience of which

they are conscious? When does alienation seem a positive or negative factor in an individual's life? These questions came to my mind as I contemplated the states of alienation that I have experienced and that which, I believe, others are experiencing, and as I contemplate the un-lived alienation of many people.

For example, we regard an individual who is steeped in his past as an alienated person, but he does not feel it. Rather, they even make sacrifices for their alienation. As such, they get in contradiction with the spirit of the age and with reasoning in its highest form as it is currently defined. However, "there is a type of alienation that enjoys great aesthetic and creative intellectual fruits, and that is the alienation of the poet, novelist, artist, and philosopher."

The political alienation of an authority with a tyrannical consciousness, a dictatorial practice, and a fascist fanaticism is no less dangerous than what I have just mentioned because the practice of violence here is a practical and direct result of the alienation from the spirit of the age and from the specific frame of mind that I have referred to. The alienation of groups, in all its circumstances, has disastrous consequences if these groups try to impose their alienation-related concepts on society and life. However, the alienation of the poet, novelist, artist, and philosopher who suffer from the contradiction between existing reality and their awareness of a new world is different.

When they feel their alienation from the world, they overcome their alienation through their creativity. Here, the feeling of alienation turns into a literary and intellectual overflow that often does not fade, so much so that it can be said that all literary, artistic, and philosophical achievements are nothing but the result of feeling this alienation and living in it. However, there is something very important, which is the role of creative individuals in creating awareness, among the alienated, of their alienation. The fact is that the battle of life is constructive, not destructive.

The Might of Need

There are very powerful bonds connecting dignity, right, freedom, and will, and it is impossible to isolate one of these elements, which make up the composition of dignity, to the point that depriving man of any one of the elements that constitute dignity does not mean but bluntly transgressing against the human being. If we examine each of the elements of human dignity in terms of the consequences resulting from its deprivation, we would easily understand the real reasons behind people's rebellion and revolutions. In clearer terms, if a person's biological needs and those that help him survive, and the needs that have become essential for decent living, are not satisfied, the feeling of human humiliation reaches the point of committing violent patterns of behavior. In

addition, every unfree behavior resulting from the pressure of the needs' satisfaction leads to damaging dignity. Every instance of incitement of human dignity generates a state of aggressive awareness. Besides, the deprivation of the right to meet needs for any reason by an external force, as a deprivation of human dignity, makes this external force subject to deferred revenge. In view of the definition of the word 'need' as a demand in the soul that prompts this soul to meet it, I can define the human being as the one who has multiple needs and who seeks to satisfy them. The core of the serious problem that most societies are currently suffering from lies in the gap between the new growing needs, generated by technology and the digital revolution, and the ability to meet them. There is no doubt that there are differences between people's needs according to their lifestyles and their cognitive and cultural backgrounds. But the globalization of needs has created a problem for poorer societies. Here, it remains to see the truth that the failure to meet needs leads to a feeling of deprivation and continuing to feel deprived leads to a type of frustration. In this way, continued frustration leads to depression in all its forms, and depression in turn makes a person lose the meaning of life on earth, and triggers in him the instinct for destruction in the Freudian sense of the word.

The danger increases when the majority, which suffer from deprivation resulting from the inability to meet their needs, observe a minority that is saturated with affluence to an unreasonable extent. Consequently, class hatred is begotten in them, only to be mixed with other hatreds, and, thus, the destructive instinct reaches its peak. Accordingly, this historical-social quasi-law is effective in different parts in view of the level of social development, on one hand, and in view of the degree of contradiction between needs and their satisfaction, on the other hand.

The Wolfish Tendency

However, humanity has not been cured of wolfishness and its manifestations. Wars have continued since the beginning of history. Similarly, conflicts over wealth have not ended, and to these have been added the conflicts resulting from bitter hostilities based upon conflicting ideologies.

The truth is that surrendering to the continuation of real evil, in all its real and possible forms, gives evil the ability to corrupt societal and human life. We do not need to give examples about the presence of evil in our world, past and present. Indeed, contemplating the state of our contemporary world, east and west, north, and south, creates unprecedented perplexity. Surrendering to this evil, as we said, is not appropriate for the human mind. That is why

the mind never ceases to engage in the battle of exploring human commonalities, the common values, defending them, and striving to transform them into a way of life for humanity. If the major goals of the humanitarian nature are difficult, or slow, to achieve, then this should not produce pessimism among the elite and social activists. On the contrary, we must give goodwill the opportunity to stand firm rather than submitting to despair and despondency. The real question, which is still an agonizing one, is "how did ideologies, as they are products of the mind, become a basis for destroying common values among people?" Moreover, how did religions, which cherish good values, become the basis for conflicts between different people? Without the slightest doubt, the answer to these questions is very easy for people of reason: the struggle over wealth, the desire for dominance, the monopoly of power, and fanaticism of all kinds, are all active behind the rise of the evil we see. However, this answer does not tell us anything about the discourse behind this evil. The rhetoric of killing is more dangerous than the killing itself. Hence the importance of establishing a discourse that goes beyond the discourses that establish a false awareness of life, a discourse that formulates human commonality in a way that is capable of creating a human tendency toward coexistence, and then rejecting every discourse that justifies violence, killing, domination, and wars.

The Concept of Happiness and Its Practices in the United Arab Emirates

Najwa Mohammed Al Hosani

Introduction:

The concept of happiness is one of the most important concepts that governments usually seek to promote aiming at ensuring the wellbeing for their citizens. Towards this end, governments aspire to achieve a kind of sustainable development by improving the level of happiness and social and psychological wellbeing. The United Arab Emirates is one of the pioneering countries in practicing the concept of happiness and making it common among its people.

The Concept of Happiness:

Happiness is a comprehensive state of satisfaction and psychological and social pleasure that are reflected in the quality of life of the individual. It represents the balance between the material, emotional, and social factors that affect the state thereof. However, the concept of happiness varies from one person to another according to the type of deficiency they suffer from. A sick person believes that happiness lies in health, the needy will see happiness in the abundance of money that may help them meet their basic needs, and a sad person may look at peace of mind

and tranquility as the sources of happiness. Besides, happiness is reciprocally linked to the individual's psychological health since happiness is one of the significant indicators of the extent of the individuals' psychological health.

Plato defines happiness as the state through which perfection and balance are achieved in the spirit, mind, and body. He believes that this happiness is not achieved through financial desire and physical pleasures only, but it also requires the prevalence of virtue, justice, and prudence.

In this context, it is important to refer to the fact that viewpoints on defining the concept of happiness do not differ due to its different meanings perceived by individuals, but, rather, due to its different implications held by a society at large.

Relevant Practices in the United Arab Emirates:

The United Arab Emirates is exerting unremitting efforts to achieve happiness for members of the society. To this end, the Ministry of Happiness was created in 2016 as the first ministry in the world dedicated to achieving community happiness and prosperity.





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The first minister to hold this position is Her Excellency Ohood bint Khalfan Al Roumi. As Minister of State for Happiness and Wellbeing, she is responsible for coordinating and harmonizing all the plans, programs, and policies of the country to attain the happiness of the individuals.

Towards this end and based upon government projects related to achieving community happiness, many initiatives, programs, and policies have been launched aiming at achieving the satisfaction and wellbeing of the country's people. In 2016, for example, the Ministry launched the National Program for Happiness and Prosperity. The program included a set of policies, programs, initiatives, and services that promote positive lifestyles, in addition to a plan to develop a happiness index and measure individuals' satisfaction.

In March 2016, the 'National Program for Happiness and Wellbeing' was approved as a national charter for happiness, and several initiatives were approved that aimed to create a happy and productive work environment in federal government offices, in commitment to creating the happiest environment for the UAE community. The charter aimed to establish the concept of happiness and wellbeing from the perspective of the UAE, and therefore, it defined the state's commitment to achieving happiness and prosperity.

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- Incorporating happiness and wellbeing into government institutions' policies, programs, services, and work environments.
- Consolidating the values of happiness and wellbeing as a lifestyle in the country's society.
- Developing metrics and tools to measure happiness in the country's society.

The program included citizens, residents, and visitors, and encouraged the public and private sectors to propose initiatives and strategies to achieve the desired goals of happiness. The program also launched initiatives related to disseminating scientific and cultural contents related to happiness, including specialized

books and various publications. The program also encouraged public reading to develop awareness of the importance of happiness as an integrated lifestyle, and spreading awareness of the sources of happiness and the habits that contribute to the happiness of individuals and societies.

In March 2016, the 'National Program for Happiness and Wellbeing' was approved as a national charter for happiness, and several initiatives were approved that aimed to create a happy and productive work environment in federal government offices, in commitment to creating the happiest environment for the UAE community. The charter aimed to establish the concept of happiness and wellbeing from the perspective of the UAE, and therefore, it defined the state's commitment to achieving happiness and prosperity. The government institutions are working hard to implement the objectives stated in this charter in the best possible way. Amongst the most important strategies aimed at achieving a happy work environment are the following:

- Appointing CEOs for happiness and wellbeing.
- Founding councils for happiness and welfare in all Federal sectors.
- Setting time slots for happiness and welfare activities at Federal institutions.
- Establishing offices for happiness and welfare.
- Changing the name of customer service centers into customer happiness centers.
- Measuring customer happiness through special annual indicators, opinion polls, and reports showing the quality of institutional life.

In May 2016, the Ministry of Happiness launched the "Customer Happiness Equation," whereby customer happiness employees were provided with a set of tools and values that enable them to implement government initiatives in the field of achieving happiness and wellbeing. This equation, which is based upon the Customer Service Charter, aims to highlight the commitment of government agencies to providing services that promote customer happiness. The equation is based upon three main elements:

- The employee who is proud of providing distinguished services: He is the customer happiness employee who takes the initiative in providing the best happy experience for the customer, adopts a wonderful slogan, "We pledge to make you happy," and has the traits of welcoming with a smile and giving a positive first impression, in addition to showing respect, courtesy, thoughtful attention, professionalism and initiative in providing assistance.
- The institution dedicated to making customers happy: It is the government department that develops its public services in accordance with the needs of the customer and the global trends in the work field thereof. Its practices are guided by a distinctive slogan: "We work to make you happy," which highlights its commitment to providing a hospitable environment that enhances the culture of happiness and wellbeing and provides swift and simplified services.
- The proactive and positive customer: He is the

customer who seeks to obtain a service from the government institutions and participates in providing constructive suggestions, contributing to designing innovative services that achieve happiness for him and the rest of the customers. In April 2017, the National Program for Happiness and Wellbeing launched the 'Friends of Happiness' initiative, which is an electronic platform aimed at enhancing the energies and community participation of individuals and institutions in the various projects carried out by the program in line with the directives of the UAE government. Through the Friends of Happiness initiative, the program seeks to enhance community awareness of the importance of happiness and wellbeing and to establish an effective partnership between the government and society, individuals, and institutions.

In March 2017, the United Arab Emirates University, in cooperation with the National Program for Happiness and Wellbeing, founded the 'Emirates Center for Happiness Research', which is the first of its kind in the country and the Middle East.

The center aims at supporting efforts to consolidate happiness and wellbeing in society through specialized scientific studies in the areas of measuring and evaluating happiness indicators, and monitoring societal trends, in a way that contributes to enriching the scientific content on happiness in the country and the world.

To reach a society with an advanced level of institutional performance, and then to a society characterized by stability and happiness, the United Arab Emirates pays great attention to improving the level of education and developing the skills and individual capabilities of citizens. This is designed to contribute to increasing the level of happiness. In fact, the UAE government provides employees of federal departments with training and skills development opportunities through e-learning portals, such as the supplier portal, at a nominal cost. The Telecommunications Regulatory Authority and Digital Government Virtual Academy also offer many online educational courses in the fields of cybersecurity, special skills, business administration, and technical fields. The digital platform, Jahiz, also provides all federal government employees with more than ninety programs for building future skills, which fall into four groups: digital skills, productivity enhancing skills, data and artificial intelligence skills, and new economy skills.

Besides, the Wellbeing Academy was also launched, which is a virtual training program aimed to instill a wellbeing mindset and its practical applications in all areas of government public services. The Academy will also provide training programs and courses to federal and local government agencies to integrate wellbeing principles into their programs, initiatives, policies, and services. Amongst its

other objectives, the academy aims to enhance wellbeing behaviors among individuals. The training program includes courses on wellbeing in government work environment, introductory seminars, open-source electronic portals, and interactive sessions hosting specialized speakers in various fields.

In addition to launching many programs and policies aimed at achieving happiness among members of society, the country works to measure the level of happiness among its citizens on an ongoing basis through its participation in the World Happiness Index. Worth mentioning here is the United Nations Sustainable Development Solutions Network, which conducts a global survey of individuals from 150 countries to measure the level of happiness of members of society in those countries. The Network also issues the World Happiness Report periodically. According to the 2023 report, the United Arab Emirates maintained its first place among Arab countries and ranked twenty-sixth internationally. This demonstrates the government's commitment to achieving high levels of happiness for its citizens



Results and challenges:

Results:

To provide high levels of happiness for its citizens, the UAE has exerted great efforts that have had a positive impact on the public wellbeing, opulence, and prosperity.

Coinciding with the International Day of Happiness, Her Excellency Hessa bint Essa Buhmaid, Minister of Community Development, launched the second edition of the 'National Wellbeing Survey - 2022', which is one of the initiatives of the National Observatory for Wellbeing, and is implemented by the National Program for Happiness and Wellbeing at the Ministry of Community Development, in partnership with the Federal Competitiveness and Statistics Center. This Survey is carried out periodically every two years as part of the recognition of wellbeing among community members across the UAE with the aim of identifying the key factors in various vital sectors within the main pillars of the National Wellbeing Strategy 2031. The survey included (122) questions divided into three levels: the advanced country, the well-knit, interconnected community, and the individuals' wellbeing. The survey, which targets all community members, including citizens and residents aged 15 years and above, aims at measuring the wellbeing levels in seven sectors: society, health, education, economy, security, justice

and safety, infrastructure and housing, and human resources. The objective is to provide initiatives that establish a better quality of life for all members of society.

The results of the survey showed that 93% of the UAE population, both citizens and residents, were proud to live in the UAE, while 82% expressed their satisfaction with the public services. The survey also revealed that 92% of the participants felt safe while walking alone at night, and 84% indicated that they were content with their family relationships. The outcomes confirmed that 86% of the respondents have strong marital and family relationships, 88% of them have good communication skills, and 80% of the country's population believe that they live a productive life, and this is what makes them optimistic about the future.

Challenges:

The UAE faces challenges relating to the achievement of a balance between economic development and preserving cultural and social identity. Some of these challenges include:

1. Cultural diversity: The truth of the matter is that the United Arab Emirates is a diverse country that includes large numbers of individuals belonging to dozens of nationalities from around the world. Balancing the needs and expectations of different cultural groups can be a challenge in ensuring overall happiness and wellbeing.

3. Mental health awareness: Like many other countries, the UAE pays great attention to the issue of mental health. Raising awareness about mental health and providing accessible mental health services are important steps towards promoting happiness and wellbeing.

4. Social integration: With a wide diverse population, ensuring integration and social cohesion can represent a challenge for the UAE. Promoting inclusivity, strengthening social bonds, and creating opportunities for interaction between different communities are essential to enhancing happiness and wellbeing.

5. Sustainable development: The United Arab Emirates is committed to sustainable development. However, achieving a balance between economic growth and environmental preservation can be a challenge. Striving to achieve sustainable practices and find innovative solutions to environmental issues is imperative to provide long-term happiness and wellbeing.

However, despite the multitude of these challenges, the United Arab Emirates government is working hard to address them through various initiatives and policies, such as increasing job opportunities for its citizens, providing health care and general wellbeing, and promoting cultural and social values that contribute to the wellbeing of society. Besides, other strategies include the government's

focus on social care, economic development, and sustainable practices. The UAE also relies on the use of advanced technology to improve the quality of life and manage social development.



From Human Intelligence to Artificial Intelligence

Nader El-Bizri

The research on artificial intelligence is developing by way of simulating the human mental functions. This phenomenon is accompanied by philosophical directives that explore the nature of the mind, the structure of logic, language, semiotics, consciousness, and embodiment in the context of interacting with the ambient environment. The computational simulations of the human mental functions are based on the metaphysical premise of dualism in positing an isomorphic mind-body synthesis, which unfolds by way of investigating the confluence of the mental states with the neural and physiological structures of corresponding active cerebral regions of the brain. However, these mental states remain ontologically distinct from the material systems through which the activities of the mind are manifested, whether these emerge biologically from the brain or appear via the electronic forms of computing. The mental system cannot ultimately be reduced from this perspective to a pure brain activity, it is rather possible to reprogram its logical

processes and conceptual frameworks in a computerized set via an artificial entity. In all cases, the manifestations of the intellectual process presuppose physical embodiments, whether these are biological or artificial. Based on this, it is possible to imagine the future ability of technological advancements in uploading a given mental content into a computer or a robotic program, and that their dynamic algorithms may eventually exceed the simulation of the human mind and its associated brain activities.

Research on artificial intelligence has developed through diverse advancements in computing, mathematics, logic, neuroscience, psychology, linguistics, epistemology, and ethics. These domains overlapped with the electronic development of hardware and software networks, with deep machine-learning algorithms, to recognize logical and computational patterns, and mimic the rules of natural languages in the generation of meaning and the methods of inference and the derivation of signifiers.





The mimetic simulation of human cognition via artificial intelligence rests on theoretical presuppositions of the possibility that electronic networks can resemble the operative processes of neural activities in the brain and the mental acts that are associated with them. The mimicking of human cognition via artificial intelligence goes beyond the focus on the structural forms to include the processing of learning and adaptive patterns. Machine-learning encompasses as such a set of algorithms that allow a structural modification of its programmed networks to acquire and reorganize interactive and accumulative data that resemble the projections of prediction in reaching conclusions.

One aspect of the mimicking of human cognition via artificial intelligence focuses on the processing of natural language by delving into its linguistic, semantic, and syntactic

complexity through computational techniques. The applications of this phenomenon cover a wide range of virtual chatbots that participate in simulating human conversations, and in activating the translation tools, and approaching the analysis of sentiments, decoding them, and generating meaning. Artificial intelligence models have been also designed in the structure of repetitive algorithmic networks that resemble the function of memory, and some of these systems are equipped with sensors and sensory inputs that facilitate their interaction with the surrounding environment, spatially and temporally. This artificial ability includes recognizing the contexts and patterns of human emotions and responding to them by simulating human consciousness, norms, and even displaying the capabilities of creativity, innovation, and production of art.

However, artificial intelligence does not possess the features of consciousness or its qualia, which are essential attributes in human awareness, reasoning, and perception.

The scientists who drive the development of artificial intelligence seek to bridge the gap between machines and humans. This includes how technology can shape the human experiences and perceptions, and how the mediation of artificial intelligence systems can alter our interactions with the world, and the extension of this within the virtual cyberspaces by enhancing the circuits of sensory proprioception in the human experience. Such phenomena pertain to attributes of the human condition that get apportioned according to the exigencies of the unfolding of the essence of modern technology wherein artificial intelligence becomes an intermediary that cojoins in reconstructing our human condition and its ordering, or by even laying down the future foundations for transcending humans. Modern technology frames the world and reduces the determination of its beings to orderable energy resources that get controlled by veiling the authenticity of their being. Technological systems that rely on artificial intelligence can lead to dehumanization. With the advent of artificial intelligence, the ethical and societal considerations come to the fore in terms of justice and transparency in the dissemination and handling of data within

the policies of healthcare, finance, security, environment, and education.

The impact of modern technology on our human existence and our relationship with the world raises various concerns regarding the mediation of artificial intelligence and its upcoming framing of rationality by transforming it into a mere resource and reductively delimiting its nature to control it and harness it via a utilitarian computational instrumentalism. These technological dynamics disrupt our genuine human participation in the world and leading through this to a loss of authenticity in human existence or in the deep and meaningful connection of the intrinsic value of our being in this earthly lifeworld. These intelligent new technologies may obscure the essence of the human self by undermining our ability to assert our free will and the meaningful self-reflection in the way we ponder over our being. Such phenomena do not diminish the capabilities of technology in revealing new possibilities in the hidden aspects of reality, although technological revelation is also accompanied by the feature of occultation, since it reduces reality through its selective algorithms in the estimation of efficiency and utility. It is necessary to ensure that its presence enhances the validity of humanity rather than weakening its authenticity by marginalizing the human consciousness and gradually removing its affects from the free sphere of decision-making.

When we reflect on human nature, the realm of psychological awareness overlaps with the embodied physical presence in the world. Early criticisms of traditional artificial intelligence promoted the need to reevaluate the basic techniques used to design intelligent machines based on abstract symbolic representations. Human daily transactions are embedded with affective emotions and feelings that are not limited to the rationalized inferential processes in thinking. This indicates that mental representations and logical analogies are insufficient in encompassing the faculties of the human mind. The development of artificial intelligence requires as such an interactive situational embodiment within the surrounding environment, and such aim is not simply set to design smart supercomputers, but to put them into embodiment in the form of highly skilled robots as well.

Robotic artificial intelligence moves from the realm of the discrete computational perspective to an embodied space that transcends symbolic representation. The design of robots can be viewed as a scientific technological endeavor that is partly independent from the development of abstract artificial intelligence. Dealing with robots has its own complexities from the perspective of producing its operational systems, because it requires a deepened consideration of behaviors in embodied interactions, and not solely focusing on simulating the structures of

thought based on representational patterns via abstract computerized givens. Behavior-based approaches constitute a field of robotic engineering that goes beyond the calculus of computer science by designing the interactive movements of intelligent robots in space and time. Roboticists envision hypotheses based on neurological, psychological, and philosophical theories that are centered around automation in performance and decision-making. There is as such a paradigm shift in the artificial intelligence project in terms of developing independent automated systems and quantum computing for a telos that goes beyond human finalities.

Research on interactive adaptation between machines and their environment mimics not only human behaviors, but it also includes the behavioral embodied patterns of animals and insects. Robots are not incomplete copies of biological systems, but they rather have intrinsic characteristics that allow their independent development. Robots are automated beings that are ontologically distinct from other technological artifacts. They come in many forms, in industry, service-sectors, laboratories, and in large or nanotechnological robotics. These actual operative robots that are in use differ from the potentially manufacturable future robotics, which also include science-fiction designs.

Robots belong to a heterogeneous cluster of artificial beings, and there is no single conception that determines what they are. There are no prior boundaries to the futural development of intelligent robots and the prospects of their detachment from the intentions of their designers, or transcending the functions for which they were designed, or the causal principles upon which they were pre-programmed. The smart robot can potentially search in the future for its own so-called "truth" via an accrued interactive processing of acquired data, and by actualizing behaviors that surpass its original design. Authenticity is a human question, not an issue that concerns animals or intelligent robots, even though such beings are no less adaptive than humans. Intelligent robots do not achieve the potencies of their existence as they are at this present stage of their development since they are emptied from self-awareness. The present intelligent robot is an advanced automated-being that performs a set of tasks in programmable dynamic motions and capabilities. This characteristic is not inherent in its own abilities but is rather derived from its peculiar imitation of human acts. Such artificial technologies can still be regulated by their human designers. The next cognitive challenge requires an existential analytic of the prospects of these technologies in their framing of human existence. It is necessary in this context to reflect on the nature of the

smart robots that are manufactured in our time, and those that will arise in the future, in which robotics may intersect with biology in hybrid combinations that we cannot currently imagine except by way of science-fiction. Such phenomena require ponderings over the agency of these intelligent technological beings by contemplating the essence of their framing of humans and of all beings on our planet.

The entity of a smart robot is different from a biological organism. It can malfunction, or be in stillness via a standby mode, or faces a shutdown. All these modalities are other than dying. It is possible for the smart robot to self-recycle its parts for purposes other than its original design instead of organically decaying. Its essence differs in all these aspects from the human exemplar it mimics via its artificial constitution.

If the smart robot is designed by using technologies that allow it to emulate not only human intelligence, but also the interactive behavioral embodiment of humans, then it is still different in its existence from the human being who in essence is a mortal, and who contemplates as such the nature of its being-towards-death.

Dying is the worldly telos of the human being as a mortal, while the intelligent robot does not die, since the possibility of its destruction is a disruption that does not simulate death but is rather a shutdown mode, or a dysfunction of its parts that get disassembled or destroyed. The ultimate limit of artificial intelligence is biological and embodied in the organic life of the human mortal who is destined to a worldly demise as a dying living being. The mortal contemplates its being from the point of being self-aware of its own death in the immediacy of its situational lived experiences, which are marked by existential angst that can give rise to a penchant towards nihilism, or absurdity and violence in one's own lifeworld. The teleological technological horizon is beyond our ability to precisely determine its features since it is external to the being of humans in the unfolding of its essence. What increases the difficulties of anticipating what is coming is that human nature is still hidden from the ability of humans to reveal it or comprehend its qualities, especially in the destining of humanity towards what transcends its being and gradually devalues its dignity by way of dehumanizing it.

Contemporary Man and the Conflict of Values

Magdy Abdel Hafez Saleh

Man is, undoubtedly, facing unprecedented challenges in our world of today, due to developments never experienced before, neither over the course of the history of humanity, nor even in man's surrounding world. Such challenges are of a new type, being encountered for the first time, forcing man to deal with them in new extraordinary ways, in terms of understanding, assimilation, and assessment. Similarly significant are the ability to make decisions, the courage to implement them, and bearing the consequences thereof since these decision makers, themselves, will be responsible for those choices and those decisions. It is, of course, obvious that the various stands and circumstances that would arise while confronting these challenges must be taken into consideration. The fact of the matter is that values are what drive, direct and preserve the work of individuals, and even contribute to shaping the background of their behaviour while they are carrying out all their activities in life. Besides, values are what govern their activities to keep them harmonious, free of contradictions and chaos. Hence, the

importance of these values in our contemporary life establishes itself.

However, two relevant questions arise here: Why do we assume that incongruity bedevil values? Where did this incongruity originate? To answer these questions, it is incumbent on us to understand the fact that this assumed incompatibility manifests itself at two levels: at the individual one, as it appears through a person's inner conflict and is evident in their choice of the values inundating their public space. At the collective level, it appears through the values' self-contradictory status, given the difference in their benchmarkings and sources and the multiplicity of societies that have created them. It is a struggle that summarizes the nature of the relationship between the private and the public, and between the local and the universal. Having said that, the conflict arises on different grounds, benchmarkings, ideas and backgrounds, the values of each of which belong to their social, economic, political and cultural reality, which have created them and continue to provide them with life that ensures their survival and preserving the ideological functions thereof.





د. مجدي عبد الحافظ

الإنسان المعاصر و صراع القيد



By so doing, that reality plays its roles carefully – on the local, regional and international levels – according to the regional and international weight of the concerned nation. In short, values take their weight according to the weight of the party to which they belong.

In this lecture, I am attempting at shedding light on contemporary man's keys to understanding the world and the impediments that prevent their understanding of this world as it is. Perhaps the distinction between this contemporary person who lives in the West and the one who lives in the third world, including our Arab region, will be useful because they both hold values that may be different or even conflicting, in addition to the specificity of both parties in the way they express themselves and their actual values. Moreover, the matter reveals the relationship between these values and private interests, and even the possibility of exploiting them in order to cover up these interests. We may find, for example, exploiting some noble values, which enjoy international consensus, such as human rights, to cover up the private interests and ambitions of some major nations. From here stems the double standards or double standards policies, and all the injustices we witness to some small nations' right to freedom, independence and dignity.

My lecture will also address the following topics:

- Distinguishing between culture and civilization, emphasizing that there is no difference between them. However, the culture that can answer the questions of the era is what becomes

the civilization of the era. Thus was the Arab-Islamic culture in the Middle Ages, as it was the prevalent culture in the world to the extent that the Europeans sent their children to Arab and Muslim capitals to study philosophy, music, and medicine. However, this has now changed: the dominant and prevailing culture is currently the Western. The fact is that Western civilization turned into a civilization of the era the day it was able to answer the questions of our time. The world is – in fact – home to many cultures, but one may observe only one prevalent civilization. Our distinction aims to shed light on the keys to understanding the world, which would expand the horizons of our understanding of the nature of values and help us emphasize the creative interaction between nations and peoples.

- Revealing the relativity of values in time and place. The history of the world supports this simple fact that we often forget or even put aside. We may compare the values that we studied, learned and read about in the past, and what we behold now of the prevailing values in our Arab region compared to other regions. We may also examine the special values that relate to culture and those values that relate to the universal human civilization, such as human rights, tolerance, coexistence, etc.

- Attempting to review the developments the contemporary world has been witnessing, with the aim of broadening and deepening the perspective, and with the aim of better assimilating the keys to understanding this world.

This is crucial in view of the huge changes occurring at the level of scientific progress with regards to the human genome project, cloning, genetic engineering, and nanotechnology. It is also crucial to understand how the full-swing revolution in the field of communications and information has helped in disinformation operations, falsification, and detracting the public attention from the just humanitarian issues. Similarly, examining how interdisciplinarity sciences and their methodologies have resulted in unprecedented consequences on man and on environment is significant.

• Shedding light on some of the impediments that blur the vision of the contemporary man and prevent them from understanding the world:

1- Contemporary Western man and the resulting contemporary crises of absolute subjectivity, selfishness, narcissism, utilitarianism, lack of vision, etc.

2- The contemporary Arab person and the crises they suffer today related to identity, the confusion between the religious, the scientific, the social, and the political, and the sanctification of language and heritage, and the perception of possessing the absolute truth, etc.

3- Reviewing the crisis of modernity and the resulting inhumane values, such as instrumental rationalism, cost-effectiveness, productivity, exploitation, wars, colonialism, and others.

• **The conflict of values in today's world:**

1- At the level of the individual person, in comparison and choice between the different prevalent values, whether the values that belong to the local culture (the traditional cultural heritage), including the positive or negative values, or the values that belong to the contemporary world, i.e., the new values that are related to the new historical status of the world.

2- At the level of nations and groups, in their various conflicts that aim at giving superiority to their own values, as opposed to competing values, after which the conflict becomes a struggle between the general and the specific, or between the universal and the local. The aim of the matter is that this ideological conflict does not turn into a civilizational conflict, as predicted by Samuel Huntington. This is because imagining such a conflict will not only contradict our previous conviction that we have always lived under the prevalence of one single civilization, but, rather, it will be a prelude to intense conflicts that will distance peoples and nations and exacerbate their differences. Further, it will make coexistence and cooperation on global problems that require international partnership, such as the environment, climate change, global warming, and others, unattainable.



Magdy Abdel Hafez Saleh

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Why do we assume that incongruity bedevil values? Where did this incongruity originate? To answer these questions, it is incumbent on us to understand the fact that this assumed incompatibility manifests itself at two levels: at the individual one, as it appears through a person's inner conflict and is evident in their choice of the values inundating their public space. At the collective level, it appears through the values' self-contradictory status, given the difference in their benchmarkings and sources and the multiplicity of societies that have created them

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Art and Tolerance

Hassan Hammad

1 - Freedom, the Meeting Point between Tolerance and Art

Tolerance has now become an indispensable human, moral, political, and educational necessity for any society that seeks to become more civilized. This explains why its discourse can be seen as a modernist one, well-bonded with the concepts of enlightenment, rationality, freedom, and creativity. Therefore, it is very difficult to talk about tolerance in unsophisticated societies. In this sense, the discourse of tolerance is a cultural discourse whose main condition is the absolute right of every human being to freedom (in its theoretical sense) and to liberation (in acting and practices). In fact, the concept of tolerance is a liminal one, as it lies on the border between the philosophical and political discourses. This is because the problem of tolerance is not a traditional philosophical problem; rather, it exists in the gray area that integrates ethical values and political and ideological stands.

Paradoxically, the discourse of tolerance, in all its forms and manifestations, accommodates

our acceptance of the beliefs, thoughts, customs and traditions of others even when we dislike or disagree with them. However, this does not mean that we give up our beliefs, ideas, and desires, and, therefore, tolerance has always been an unceasing, never-ending attempt to resist human weaknesses represented by selfishness, bias, intolerance, the desire to possess and seize power, and excessive subjectivity and narcissism.

Given that the case is this, the status of tolerance discourse seems threatened at all times by intolerance and prejudice, due to flaws in human nature and the set of properties thereof. Besides, since the literature of this discourse depends mostly upon methods of advocacy and appeal, and the frequent use of authoritative, commanding diction such as: should, must, and have to, the concept of tolerance remains an idealistic concept that expresses what should be, not what it actually is. This is what prompts us to say that the culture of tolerance cannot take root except through cultural and educational programmes that help us preserve the right to tolerance.



Besides, important are the international treaties and national laws and constitutions will help in protecting the rights of minorities and sanctifying the individual's right to freedom, which should never be infringed as long as it does not threaten the society's or violate the freedom of others.

If the discourse of tolerance is fundamentally based on the condition of freedom, then in this sense it meets and intersects with the nature of art, because art is considered one of the most important cultural activities that allow the human being to express their hopes, desires, whims, dreams, and human projects in a free and spontaneous way, without fearing any kind of oppression.

Moreover, art is one of the most important human activities that enhance the values of coexistence between the various peoples and cultures. It is the language that promotes human bonds and spread love among people, and it elevates the human self, patronizing love, beauty, freedom, and peace.

In fact, the value of art lies in its ability to capture what is essential to human experience. If art, in the main, starts from the particulars of a limited reality moment, or from limited economic and political conditions, then its resplendence lies in its ability to rebel against its specificity and narrowness and, instead, cherish what is general, universal, and common to humans. In this last aspect lies the ability of art to liberate itself from submission to ideological fanaticism.

2 – Exemplifications of the Discourse of Tolerance in Human Thought

The discourse of tolerance is in no way unrelated to the historical legacy of the term 'tolerance'. In fact, the term was not used in a systematic and intentional manner except in seventeenth-century Western culture. However, it is worth noting that the lives of the Prophet Muhammad and the Rightly Guided Caliphs abounded with many stands that cherished the values of tolerance, forgiveness, and mercy.

In any case, Islamic culture – like all other cultures – has been rich with ample instances of thoughtful practices pertaining to tolerance, fostering the values of freedom, social accord, and acceptance of the other.

Any careful researcher can find these ideas embedded in the thoughts of philosophers such as Abu Hayyan al-Tawhidi, Alfarabi [Abu Nasr Muhammad al-Farabi], Avicenna [Abu-Ali al-Husayn ibn-Abdallah Ibn-Sina], and Averroes [Abul-Walid Muhammad bin Ahmad bin Rushd], as well as in the great Sufis such as Mansour Al-Hallaj, ibn Arabi [Abu Abdillah Muhammad ibn Arabi], Shihab ad-Din Yahya ibn Habash Suhrawardi, and Ibn Al-Farid [Ummer ibn Farid]. Perhaps the most important thing that distinguishes the philosophical and Sufi tendencies in Islamic culture is freedom from submission to dogma or rigid, authoritative tenets that claim to be incontrovertible and incontestable.

Revisiting the historical legacy of the project of tolerance in Western thought reveals that the first systematic and organized attempt aimed at devising a discourse of tolerance came at the hands of the English philosopher John Locke in his works titled *A Letter Concerning Tolerance* (1689) and *Two Treatises on Government* (1690). The basic idea of Locke's letters is based on defining the role of the state in enforcing the law without exception and provision of guarantees of a healthy and decent living for all individuals. As for religion, Locke believes that it is the individual's affair that concerns the person in their personal, individual lives, because the salvation of human beings is the business of God alone, and not the business of the ruler or any other human being. In the eighteenth century, the French philosopher Voltaire followed in the footsteps of John Locke in his writings on enlightenment, writing his famous book, *A Treatise on Tolerance* (1763). In the nineteenth century, John Stuart Mill developed the concept of tolerance in his book entitled, *On Liberty*.

In this book, Mill explains that individuals ought to be free to do as they wished unless they caused harm to others. He thinks that individuals are rational enough to make decisions about their well-being. Government should interfere when it is for the protection of society, he believes. His view on liberty can be best seen in his statement that "The only part of the conduct of anyone, for which he is amenable to society, is that

which concerns others. In the part which merely concerns him, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.

Accordingly, the trend of optimism in the future of mankind reached its peak with the Age of Enlightenment. There was no doubt that humanity was moving forward and could not go back again. The basis on which Enlightenment philosophers based their unlimited belief in progress is reason. Denis Diderot, for example, was confident that the human mind possesses all the tools and means that enable it to treat all the diseases of human societies.

This optimism that prevailed in the Age of Enlightenment extended to nineteenth-century philosophers and scientists, especially Charles Darwin, Herbert Spencer, Friedrich Engels, and Karl Marx. Spencer, for example, was very optimistic about the future of humanity, as he believed that progress was not just a human phenomenon, but rather the basic law of nature as a whole, and therefore he had no doubt that human beings have the ability to achieve their happiness and reach the point of perfection.

With the beginning of the twentieth century, the discourse of tolerance took on a new different status, becoming broader and more comprehensive than before, extending its scope to open up new horizons such as: tolerance towards ethnic minorities, and tolerance towards women.



We also note that the discourse of tolerance in the twentieth century is no longer the discourse that denotes a clear and specific meaning, as the term 'tolerance' has mixed with other, newly coined terms such as: globalization, universalism, planetarism, democracy, etc.

In this context, it is noticeable that a large number of contemporary philosophers have once again resorted to invoking the discourse of tolerance, but they have embellished it with a new guise that is consistent with the nature of the stage. For example, we find the liberal philosopher John Rawls stressing the importance of justice in achieving the value of tolerance among humans, and in Jurgen Habermas we find the value of tolerance in the context of his talk about the "communicative mind."

Contemporary philosopher Paul Ricoeur views tolerance as an elusive, deceptive, and ambiguous topic: "Tolerance is a tricky subject: too easy or too difficult. It is indeed too easy to deplore intolerance, without putting oneself into question, oneself and the different allegiances with which each person identifies." He defines tolerance in light of the concept of authority. The more tyrannical and arrogant authority turns, the more enfeebled tolerance becomes. In this way, he defines tolerance by stating that "Tolerance is the fruit of an asceticism in the exercise of power. It is a virtue—an individual virtue and a collective virtue...Intolerance has its first impulse in the power that each of us has of imposing our

beliefs, our convictions, our manner of leading our lives, on others."

3 - The Role of Art in Confronting Ideological Intolerance

Several philosophers of the eighteenth and nineteenth centuries imagined that the thresholds of Paradise would become very close to human feet, but unfortunately these dreams were shattered and turned into a nightmare with the outbreak of the First and Second World Wars. Then came the years of the Cold War between the Soviet Union and the United States, and later the events of September 11, 2001, and many other tragic events and devastating wars. Therefore, we may wonder: How can art confront death, destruction, deprivation, oppression, the loss of homelands, and the crushing of humanity? In response to these questions, let me highlight the fact that actuality, with all its might and power, is – without the slightest doubt – stronger than art. However, we can only repeat with André Malraux: "True, the world is stronger than man; but for man, the significance of the world is stronger than the world itself." The meaning of the significance of the world here is nothing but the artistic expression overflowing with the works of poets and writers, the artists' paintings and statues, and other various manifestations of their creativity.

The artist today, especially in these critical moments of world history, must expose the ideologies that practise all kinds of oppression and terrorise the population. Therefore, the French writer and poet, André Breton, the co-founder, leader, and principal theorist of Surrealism, expresses his belief that changing the old face of the world will only be achieved by making art more explosive. From this standpoint, Breton views art as critical knowledge that includes the need for action, so he did not hesitate to say that Karl Marx interpreted the world in various ways, and he famously said, "The point, however, is to change it." Breton also mentioned Arthur Rimbaud's comparison of art to "changing life," and the truth is that both philosophers' statements are one same thing for us."

On the other hand, Frankfurt School thinkers agree with the Hungarian philosopher Gyorgy Lukács that the true battle of art lies in confronting the objectification or death that besieges contemporary man. Objectification, as Herbert Marcuse describes it, borrowing the words of Max Horkheimer and Theodor W. Adorno in their book, *Dialectic of Enlightenment*, is forgetting: "All objectification is forgetfulness and as long as art is a constant reminder of freedom and a longing for the paradise of happiness, art is waging its battle against the objectification that threatens permanently eradicating humanity.

Concerning the originality of art, Max Horkheimer believes that it does not lie only in the individuality and specificity of artistic creativity, but also in the ability of this art to resist the domination exercised by the capitalist system, through which it seeks to turn all human beings – in a fascist way – into machines.

According to him, the function of art is to alter what exists and herald a new world that has not yet come, a world in which humans can live a better life. The reality is that all arts, even the most conservative ones, carry this dual potential: resisting the oppression that society imposes on humans, and awakening memories of freedom that makes the prevailing standards seem sterile and barbaric.

As for art that deserves to be labeled art, from the point of view of Theodor Adorno, it must be dialectic in one way or another, and this is what gives art a political dimension, even though it may seem on the surface to be far from politics. The position of Herbert Marcuse is not much different from the position of his two comrades, Adorno and Horkheimer. He believes that the reality expressed by art is not the world of daily life, but that does not mean that it is a world of fantasy or illusion, because art expresses everything that goes on in it. The world of reality: human actions, thoughts, feelings, dreams, potentials, ambitions, etc. However, this artistic world is unreal because it is a world of imagination.

It is "unrealistic, not because it is less than the existing reality, but because it is qualitatively different from the existing reality. As an imaginary and illusory world, it contains more truth than the reality of daily life.

Art moves away from the existing tragic reality because it cannot represent that suffering without subjecting it to the aesthetic form, and then to the process of purification and pleasure, and that is the sin of art. This is why it is not surprising that Adorno declared that when art tries to express horrific ugliness, it will be powerless, and may reach a state of backwardness and barbarism. However, this does not absolve art from the responsibility of serving as a constant reminder of hope.

The artist today must reject, like the tragic hero, all methods of appeasement, compromise, or reconciliation with a world in which everything eradicates the humanity of man. They should not give up despite their certainty that all their works could be burned like offerings, and that they could be merely additions to the great slaughter that attempts to turn everything that is heroic and great into something trivial, filthy, and worthless!

The Importance of Teaching Philosophy

Ali Saeed Al Ka'bi

Introduction:

At a time when informatics and modern technologies dominate almost all aspects of life, a fundamental question arises about the significance of teaching humanities in general, and philosophy in particular. Philosophy is, in fact, one of the oldest branches of knowledge that have contributed to building the foundations of human thought. Despite some researchers' claim that its importance has declined in this digital age, there are good reasons that urge us to re-examine the role philosophy is playing in education and higher education.

However, whenever there is talk of philosophy, various arguments, traditional and modern, turn up abruptly. One side of the argument ardently defends [the teaching of] philosophy; the other would promptly oppose it. Both parties have sufficient justifications and good reasons that support their stands. However, the issue becomes more complicated and sensitive when the subject of philosophy is discussed in the context of educational systems. Here the

attitudes acquire vigor and magnitude, and this is what helps us understand why philosophy surfaces or disappears now and then on lists of subjects, which schools and universities incorporate into their curricula. This paper aims to demonstrate the importance of teaching philosophy in schools and universities, not only because it is an important methodological subject that dates back to ancient times, but also because the current era's realities make it a means that helps make societies better off and individuals more tolerant.

The most dangerous thing that societies suffer from in the absence of philosophy is the absence of noesis and the failure to raise major questions about life, morals, existence, and various issues. When societies lose thinking skills, it is easy to hijack minds, monopolize the truth, and direct ideas in a way that does not serve the individual, society, and their national identity and affiliation. In the absence of philosophy, it is easy for an individual's future and dreams to be hijacked.



The reality is that teaching philosophy does not mean teaching students philosophical theories, the names of philosophers, and the history of their dialectics, as this indoctrination may impair philosophy in its infancy and increase the academic burden on the student. Teaching philosophy is intended to train students on asking insightful questions about the self, existence, knowledge, and other various issues. Therefore, we should present philosophy to students as exercises to help them grow personally and professionally. In this context, we need to understand that integrating philosophy into educational curricula should not be considered an intellectual luxury, but rather an investment designed to empower generations and make them capable of dealing with the existential and practical complexities of human life. By teaching philosophy, we ensure the development of a society that values rationality, respects diversity, and has the capacity for deep and creative thinking.

The Role of Teaching Philosophy in Modern Societies:

Teaching philosophy is a pivotal topic in today's world, not only in the context of education and its policies, but also as an essential element in countries' development projects. Philosophy is no longer confined to classrooms or academic discussions, but rather plays a major role in shaping social, political, and cultural awareness.

Teaching philosophy, which was traditionally viewed as just part of the academic educational curriculum, has now developed into a fundamental pillar of national and international development projects. This development reflects the growing recognition of the importance of philosophy not only in developing critical thought, but also in forming public policies and enhancing cultural and social awareness.

It must be emphasized, at the beginning, that philosophy is not limited to studying intellectual history or contemplating existential questions only; Rather, it extends to assessing the ideas and beliefs that form the basis on which policies are formulated and systems built. The truth is that philosophy contributes effectively to building the ability of individuals to think independently and critically, which is necessary for developing enlightened and advanced societies.

Moreover, philosophy plays an important role in promoting public debates on ethical and social issues. It provides the tools necessary to think about the big questions facing modern societies, such as social justice, human rights, and individual freedom. These questions are not only important for theoretical understanding but are also vital for introducing practical policies that promote inclusive and sustainable development.

Besides, teaching philosophy contributes to developing cultural awareness and appreciation of cultural diversity in societies. By exploring different philosophies and schools of thought, individuals learn how to value and appreciate different ideas and beliefs. This will surely help in building more tolerant and considerate societies.

In this way, it can be said that philosophy not only represents a cognitive and cultural basis for education, but also a crucial element in the development and advancement of societies on a broader scale. It helps in empowering individuals who are able to contribute effectively to public life and develop their societies in innovative and sustainable ways. Philosophy is an interactive process that contributes to building individuals' intellectual and moral capabilities.

In addition, philosophy may be viewed as an important tool for innovation and creativity. In a world characterized by rapid change and complex challenges, philosophy provides a space to think outside the traditional framework and an opportunity to explore new and innovative solutions to problems. Thus, philosophical thinking can contribute to the development of new approaches to technology, economics, and even public policy.

It should also be emphasized that teaching philosophy leads to enhancing understanding and tolerance among individuals. By

understanding and appreciating different intellectual and cultural frameworks, individuals can build bridges of communication and understanding, which help the promotion of peaceful coexistence.

Thus, it is safe to say that teaching philosophy represents an integral part of the cultural and social fabric of modern societies. It contributes to building a new generation of thinkers and leaders capable of meeting contemporary challenges with great wisdom and deep understanding, and this may – in turn – enhance social growth and development.

The Necessity of Teaching Philosophy:

In a time of emerging cognitive, moral, and existential challenges, teaching philosophy emerges as an urgent need to develop individuals' critical thinking and deep insight. Philosophy, which literally means "love of wisdom," is not just a set of abstract theories, but rather an exercise in understanding, interpreting, and analyzing the world in which we live. In light of the increasing challenges facing the world today, the need for philosophy has become more urgent in order to contribute to building a generation capable of dealing with cognitive and moral dilemmas in rational and systematic manners.



Moreover, teaching philosophy is not only about honing intellectual skills, but it is also considered a personal development journey that contributes to refining students' personalities and preparing them to be responsible citizens and independent thinkers.

In a time characterized by technological development and the excessive flow of information, some people may think that philosophy has become a topic far removed from reality. However, the need to teach philosophy remains necessary and urgent, not only in order to understand human history and different cultures, but also in order to develop critical thinking skills, the ability to analyze and question, and build a personality capable of dealing with the moral and existential complexities that humanity faces today. Teaching philosophy is an investment in the future. It builds bridges of understanding between different cultures and raises the value of independent and critical thinking that can confront contemporary challenges with wisdom and insight.

The Importance of Teaching Philosophy:

Teaching philosophy does not mean teaching students philosophical theories and the names of philosophers, but rather it is an exercise in asking major insightful questions related to human existence, the meaning of life, and the nature of knowledge. This exercise develops

students' ability to think independently, trains them to deal with abstract concepts, and equips them with the needed analytical skills. It is worth noting here that amongst the most important reasons that prompt us to highlight the importance of teaching philosophy to students in schools and universities are the following:

- Developing critical thinking: One of the main reasons behind the importance of teaching philosophy is its role in encouraging critical thinking. Students learn how to logically argue and evaluate evidence in a systematic manner. These skills are not only necessary for academic success, but also for success in everyday life, where individuals must make thoughtful decisions that affect their lives and the lives of others.
- Deep understanding of moral issues: Teaching philosophy deepens students' moral understanding. By studying different ethical theories and examining complex ethical challenges, students learn to think deeply about what they consider to be right and wrong, and how they may apply these concepts in different contexts.
- Enhancing self-awareness and insight: Teaching philosophy also contributes to enhancing self-awareness and insight. Students are encouraged to explore big existential questions such as "Who am I?" and "What is the purpose of life?", leading to a deeper understanding of themselves and the world around them.

- Promoting dialogue and mutual understanding: Teaching philosophy promotes dialogue and mutual understanding among individuals from diverse backgrounds. In other words, philosophy allows students to learn to respect different points of view.

- Ethical and social dimensions: Ethical thinking occupies a central place in philosophy. By studying different ethical theories, students learn to deal with moral complexities, and they also discover ways to develop social awareness and to shoulder responsibility.

- Contributing to cultural and civilizational dialogue: Philosophy is an ongoing dialogue across ages and civilizations. Teaching it opens up the horizon for students to understand cultural and intellectual diversity and enhances the ability to communicate with and understand the other.

- Adapting to a changing world: In the age of technology and rapid change, individuals meet complex challenges that require intellectual flexibility. Philosophy provides the tools necessary to adapt to these challenges by enhancing the ability to cast doubt on axioms and bring them into question.

- Ethics and social responsibility: In an increasingly interconnected world, a deep understanding of ethics is vital. Teaching philosophy helps individuals develop a complex sense of social and moral responsibility.

- Personal and professional development:

Teaching philosophy is an essential source for personal and professional growth. It teaches patience and right-thinking and enhances the ability to deal with complex and abstract ideas. This will certainly reflect positively on individuals' professional performance.

- Cognitive importance: Philosophy provides learners with the necessary tools for critical thinking and logical analysis, and these tools are indispensable in understanding the complex issues facing our world today.

- Ethical relevance: In a world where ethical challenges are rising, it is necessary to provide future generations with a solid foundation that will help them explore ethical issues in depth and perceptively. Furthermore, learning philosophy enables students to understand different ethical theories and apply them to real-life scenarios. This can clearly help in qualifying future leaders and helping them be capable of making responsible ethical decisions.

- Social importance: Philosophy contributes to enhancing individuals' social and cultural awareness. It calls for consideration of issues of social justice, identity, and interrelations among individuals and societies. Learning philosophy teaches students the importance of dialogue and the appreciation of opinions of others; it prepares them to live in multicultural, cosmopolitan societies.

- Personal significance: On the personal level, philosophy provides individuals with an opportunity to explore the meanings of life, existence, and the self. These explorations help develop self-understanding and enhance the individual's spiritual and mental development.

Challenges of Teaching Philosophy:

Teaching philosophy in the school environment represents a significant challenge, given the wide variation in opinions about the essence of philosophy itself, and the content of what should be taught to students. These differences in vision make the task of teaching philosophy a complex and delicate process. On the one hand, the challenge arises in determining the nature of the philosophical content that must be presented. Viewpoints range from a focus on the classical and traditional foundations of philosophy to more modern approaches. This diversity places the officials in charge face to face with the challenge of choosing study materials that suit various criteria. Officials and teachers are also expected to deal with sensitive and controversial philosophical issues with caution and objectivity. Philosophy, by its nature, involves discussion of topics such as ethics, politics, and existence, which may raise certain sensitivities in some educational settings.

One of the major challenges is encouraging

students to think critically and analytically in light of an educational system that may lean more towards indoctrination methods. In addition to all of this, teaching philosophy faces many other challenges, the most prominent of which are:

Lack of awareness of the academic and practical importance of philosophy:

Many policy makers, and society in general, view philosophy as a theoretical subject far removed from day-to-day realities. This belief may impair any insightful process intended to prioritize educational preferences, and this, in turn, deprives students of the opportunity to develop critical and analytical thinking skills.

Lack of resources and specialized training:

Many teachers lack adequate training in teaching philosophy, a matter that affects the quality of education. Besides, educational materials related to philosophy may be rare or not sufficiently available in some educational institutions.

Cultural and social resistance:

In some communities, philosophy can be seen as a challenge to prevailing values and beliefs. Consequently, parents, societal organizations and even some official institutions may demonstrate resistance that hinders the integration of philosophy into the educational system.

Preference for scientific and technical subjects:

In light of the increasing focus on scientific and technological fields in education, philosophy may be neglected as less important to students' professional and technical development. The result is limited opportunities for philosophy teaching.

Challenges in evaluating performance: Evaluating students' progress in philosophy can be complex, as philosophy relies heavily on critical and analytical thought rather than concrete facts, an issue that makes it difficult to develop clear and unified evaluation criteria.

Linguistic barriers and conceptual complexity: Philosophy requires a deep understanding of linguistic terms and concepts. In view of this, students may find learning philosophy quite challenging. This is yet another obstacle to effective learning.



Ali Saeed Al Ka'bi

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In a time of emerging cognitive, moral, and existential challenges, teaching philosophy emerges as an urgent need to develop individuals' critical thinking and deep insight. Philosophy, which literally means “love of wisdom,” is not just a set of abstract theories, but rather an exercise in understanding, interpreting, and analyzing the world in which we live. In light of the increasing challenges facing the world today, the need for philosophy has become more urgent in order to contribute to building a generation capable of dealing with cognitive and moral dilemmas in rational and systematic manners.

Moreover, teaching philosophy is not only about honing intellectual skills, but it is also considered a personal development journey that contributes to refining students' personalities and preparing them to be responsible citizens and independent thinkers.

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Can We Still Save the Planet? Ethical Responsibility for Planetary Survival in Times of Global Environmental Crisis

Visions for Governance and Leadership

Jacob Dahl Rendtorff

Introduction:

Facing world problems today for global environmental survival we need to rethink sustainability management and leadership in business organizations and public administration. This effort to conceptualize a new vision for philosophy of management aims at developing progressive business models in the great transition towards sustainable development. Philosophy of management includes epistemology, ontology, ethics and responsibility of organizations and it investigates issues of method and philosophy related to the transition to sustainability (Rendtorff 2010a, Rendtorff 2013a, Rendtorff 2013b, Rendtorff 2013c, Rendtorff 2013d, Rendtorff 2014b, Rendtorff 2015a, Rendtorff 2017c, Rendtorff 2019d). In order to develop this vision for business corporations and public administration, the work of the United Nations on sustainable development with the great consensus on UN Sustainable Development Goals (SDGs) from 2015 (SDGs) is very important.

Focus for new models of rethinking sustainability in business is the function of these UN-sustainability goals for management and new business models. The research questions for this new philosophy of management are “What are the philosophical foundations of the concept of sustainability in the UN sustainability goals?” “How can management make sense of UN sustainability goals for new dynamic business models?” “What are the implications for business ethics, corporate social responsibility and business legitimacy of new business models for sustainable development?” This is a new horizon for business legitimacy research (Rendtorff 2020a, Rendtorff 2020b, Rendtorff 2020c, Rendtorff 2020d, Rendtorff 2020e).

We face the emergence of the hypermodern experience economy, where there is an ongoing transformation of business and its stakeholders with new demands for authenticity by employees, consumers and society.



The global environmental challenge of sustainable development for global survival must deal with the current changes and disruptions of traditional business systems, including rapid technological innovation, emergence of new market structures, and automatization with platform economy, artificial intelligence, robots and digital economies. The global disruption of human work and life requires philosophical reflection in order to develop new business models for sustainable business. We need to rethink our concepts in to establish new practices of pro-social business, social entrepreneurship for innovative ideas of sharing, ecological and circular economy.

It is important to analyze and evaluate concepts of leadership that businesses propose to contribute towards sustainable development (UN World Commission 1987; United Nations 2015; 2018; Hildebrandt 2016). We need to develop progressive business models for organizations and corporations (O'Higgins and Zsolnai 2017) in the perspective of creating shared value for business, society and environment in sustainable business and ecological business development (Bromle and Paavola 2008; Dietz and O'Neill 2013; Porter and Kramer 2003; 2006; 2011). This is based on philosophy of management and leadership, business ethics and corporate social responsibility (CSR) (Rendtorff 2009;

Rendtorff 2013; Rendtorff 2014; Scherer and Palazzo 2007; 2008; 2011).

In order to develop practical models of sustainability management, we need to use philosophy of management to respond to these challenges by investigating new forms of leadership and organization with the aim of defining an ethical economy for the future of the earth in its Anthropocene age, where new challenges for coexistence between humanity and nature are emerging. There is a strong criticism of dominant paradigms of economic growth and new concepts of economic development and business models (Alias et al 2014; Becker 2006; Daly 1994; 1999; Ingebrigtsen and Jakobsen 2006; Nielsen 2013; 2015; Rendtorff 2014; 2017; Sagoff 1988).

Therefore, we need to reconceptualize our economic models. The framework for this is the theory of cosmopolitan business ethics and global ethos of management in combination with philosophical theory of management.

This should be applied to the analysis of new pro-social business models to ensure business legitimacy, including business and human rights and social entrepreneurship models in the different business disciplines and organizational processes related to sustainability and CSR.

With this global environmental challenge of the protection of both people, planet and profits the UN sustainable development goals (SDGs) function as a mediating frame for visions of new business models and ecological economies (Costanza 1991; 1997; 2001; Hildebrandt 2016; Rendtorff 2015a; 2018).

The methodology for effort to rethink philosophy of management and with focus on the theory of the sustainability goals can be conceptualized as critical hermeneutics as applied ethics and ontology in philosophy of management. This has an application for management practice (Pedersen & Rendtorff 2004, Mattsson & Rendtorff 2006, Rendtorff & Mattsson 2012, Rendtorff 2015b, Rendtorff 2016, Rendtorff 2017b, Rendtorff 2019a, Rendtorff 2019b, Rendtorff 2019c). We need applied case-study and qualitative research as a method for engaging with the involved business and corporations (Flyvbjerg 1991; Kvale and Brinkmann 2009; 2014; Rendtorff 2015). Accordingly, we need holistic and transdisciplinary reflections on the theoretical foundations of management and economics in relation to SDG leadership (Brinkman 2017; Schwartz, Peregrine and Yanow, 2012; Rendtorff 2015; Yin 2010; 2011).

This approach uses philosophical reflection as a method to analyze the theoretical foundations and practical implications

for leadership, governance, organizations and organizational processes in pro-social businesses. We also apply this for understanding the business ethics dimensions of sustainable development (Rendtorff 2009a, Rendtorff 2009b Rendtorff 2010b, Rendtorff 2011a, Rendtorff 2011b, Rendtorff 2011c, Rendtorff 2012, Rendtorff 2014c, Rendtorff 2017a, Rendtorff 2017b, Rendtorff 2017c). With document analysis, theory discussion and literature review, such an approach to leadership studies and business organizations looks at the historical and philosophical foundations for the concept of sustainability in management by going through the relevant literature on business sustainability. Moreover, this theorizing should be inspired by the programs of business sustainability by international organizations i.e. the UN Global Compact or Business for Human Rights and other international bodies.

It is also the aim of such a program for rethinking philosophy of management and leadership practices do case studies of leadership philosophy of new organizational forms and governance structures illustrating the efforts and difficulties of transnational corporations and SMEs with regard to the transformation towards progressive business models following the UN sustainability goals.



Here it is important to analyze critically the commitment to business ethics and CSR of the sustainability goals in business strategy and governance decisions and business cultures. The task is to study conceptual and practical problems that business corporations searching for business legitimacy face when being asked to function as corporate citizens working for realizing the UN sustainability goals in business practices.

A new vision for philosophy of management and leadership practice

An important legal theoretical issue for international law and international business practice in private and public institutions and organizations is the status we must give to the UN's Sustainable Development Goals (SDGs) as a new vision for global survival. Here, we can emphasize that there is a link between the concern for sustainability and the vision of bioethics as philosophy of life and human health, where business ethics and bioethics converge (Rendtorff 1998, Rendtorff 2002, Rendtorff 2003, Rendtorff 2008, Rendtorff & Kemp 2009, Rendtorff 2014a, Rendtorff 2015c, Jørgensen & Rendtorff 2018, Jørgensen, Rendtorff, & Holen 2018). Some argue that the UN Sustainable Development Goals (SDGs) are fragmentary political instruments that are difficult to integrate into existing

international law and leadership practices. Others see the UN Sustainable Development Goals (SDGs) as an important integration of the various instruments of international law and basis for political and social change. The UN Sustainable Development Goals (SDGs) can be considered as a dynamic further development of international law that can be applied both to business and public administration. Conversely, critics claim that the UN Sustainable Development Goals (SDGs) focus on social science quantitative indicators without conceptual unity or a unifying idea. Indeed, this is the challenge for concrete application of the goals in management and leadership practice.

It can be said that the UN's Sustainable Development Goals (SDGs) help to integrate the various elements of international law into an integrated whole of a common vision for humanity, as they combine sustainability, human rights and international institutions in a forward-looking focus on social and economic change for sustainable developments. The UN Sustainable Development Goals (SDGs) can here be seen as an expression of the realization of the UN's visions, which have already been developed in the 1948 Declaration of Human Rights and the Brundtland Report on Sustainable Development from 1987.

Nevertheless, many questions arise in relation to the UN Sustainable Development Goals (SDGs) and their function as a framework for a vision of sustainability management. How should we prioritize between the goals? Are the goals too ambitious and unrealistic? How is it really possible to eradicate poverty or fight climate change? Can UN Sustainable Development Goals (SDGs) really ensure action and commitment when they also seem unrealistic? And can they really be universalized as legal instruments to be valid for all societies? And how do we apply them in a realistic and concrete way to management and leadership practices?

In relation to this legal-theoretical discussion of the vision and coherence of the UN's work on UN Sustainable Development Goals (SDGs), it is important to investigate the conceptual foundations for the global goals in order to clarify the underlying themes behind the UN Sustainable Development Goals (SDGs) (Hildebrandt and Josephsen 2019). In order to develop a vision of philosophy of management as a basis for business strategy of sustainable development it is important to look deeply into the ideological foundations of the UN Sustainable Development Goals (SDGs). This can be done by looking at the themes behind the UN Sustainable Development Goals (SDGs) behind the six main themes of dignity, people, prosperity, the planet, justice and partnerships,

which were discussed in a 2014 UN report on Road to Dignity. Indeed, it can be argued that the UN Sustainable Development Goals (SDGs) also have also include a seventh theme on stewardship (Stewardship, governance) as an overarching theme for the theory and practice of sustainable development (Hildebrandt and Josephsen 2019). Thus, the 17 UN Sustainable Development Goals (SDGs) imply a philosophy of care and concern for the future survival of humanity on the globe.

This vision of Sustainable Development in the UN's 17 UN Sustainable Development Goals (SDGs) addresses the global social and environmental giant problems that threaten all civilizations on the planet. The global challenges for survival and protection of the environment is why the UN has adopted the global UN Sustainable Development Goals (SDGs) in the document and policy proposal about Transforming Our World. The 2030 Agenda for Sustainable Development, which defines the 17 UN Sustainable Development Goals (SDGs) include 169 sub-goals as part of a global development towards a more sustainable society. In the process and transformation towards a sustainable society, states must work closely with businesses, civil society and ordinary citizens to solve global problems.

And this vision for partnerships between states, business and civil society is an essential innovation of the policy document for sustainable development which implies great visions for the aim and function of responsible business in society.

In this context we can emphasize the importance of global overarching themes for management philosophy in connection with the UN Sustainable Development Goals (SDGs), including reduction of biological diversity, economic opportunities, ethical dilemmas, which must be discussed taking into account the critique of the UN Sustainable Development Goals (SDGs), where it has been claimed that the UN Sustainable Development Goals (SDGs) are unrealistic and too ambitious and cannot be achieved in such a short time until 2030. But against such relevant criticism it is important to emphasize, it is important to be aware that there is an overall agenda and vision of sustainable development behind the UN Sustainable Development Goals (SDGs). Indeed, as a global vision of the goals of sustainable development, the world agenda presents an effort to clarify a vision for sustainable development based on unifying topics and overarching themes. In particular it is possible to identify seven important themes of sustainable development, as Hildebrandt and Josephsen do in their important book *Global Goals. The Vision of Sustainable Development*

(Hildebrandt and Josephsen 2019).

Theme 1 is dignity. Indeed, we can point to the fact human dignity is an essential overarching theme of the UN Sustainable Development Goals (SDGs) that binds the whole project together (Hildebrandt and Josephsen 2019). Here, the relation between human rights, human dignity and ethics is essential for the unity of the concept of sustainability. There is a close connection between promotion of human dignity, UN Sustainable Development Goals (SDGs) and human rights. Thus, respect for human dignity is essential to the cosmopolitan vision of global ethics of management. It is important to emphasize that the UN Sustainable Development Goals (SDGs) are a continuation of the Global Declaration of Human Rights of 1948. When looking at the human rights in the UN Sustainable Development Goals (SDGs), it is clear that human dignity has become the central philosophical basis behind the vision of sustainable development. Respecting human dignity requires global action together.

At the same time, one cannot take into account human dignity without a vision of the good life. Behind the universal declaration of human rights can be found the vision of the global community, where humanity unites in a global respect for each other's cultures and ways of life (Hildebrandt and Josephsen 2019).

Theme 2 is people. In the perspective of cosmopolitan business ethics, we can present individuals and organizations as citizens of the world. World citizenship is about the inner anchoring of ethics and consciousness and responsibility for the whole of the planet beyond individualist concerns. In order to promote world citizenship, the global civil society is central player for the realization of the UN Sustainable Development Goals (SDGs) in private business and public administration. Where the previous Millennium Goals from 2000-2015 primarily focused on the obligations of states, the UN Sustainable Development Goals (SDGs) also include the responsibility of civil society. Central to the 2030 agenda is the focus on the individual and at the same time the agenda is based on shared global responsibility of individuals, business and public organizations and institutions in order to promote the development towards a better world. The UN works to combine the widespread respect for the dignity of the individual with the collective sustainable development. In this context, it is important to emphasize that the world's goals of sustainable development must be achieved through the involvement of individuals in a global civil society (Hildebrandt and Josephsen 2019). It can be said that while the focus is on the individual, the human being is also globally obliged as a world citizen to contribute to solving the global problems of poverty,

inequality, equality, climate, sustainability, etc.

Theme 3 is prosperity, where the focus of development is on the global economy and its institutions, interests and economic-political practices. Here, we can ask the question whether it is possible to go from poverty and inequality to global prosperity and welfare? Important in this context is the concept of the possibility of sustainable growth (Hildebrandt and Josephsen 2019). It is interesting here that with the UN's work since World War II, there has been more focus on managing the global economy, where with UN institutions such as the World Bank and the IMF, goals have been set for global economic growth and solving poverty problems. The Global Goals aim to eradicate world poverty by reducing global inequality. Here it is an important recognition that poverty and environmental problems are linked, so that sustainable development can only be ensured with a combined focus on environmental and social problems. At the same time, we cannot avoid being critical of the concept of sustainable growth, which is central to the global goals. The big challenge is whether a meaningful concept of sustainable economic growth is provided, which combines respect for the environment with strong material growth for the entire world population.

Theme 4 is about the planet. We face the challenges to sustainable development with the fundamental changes to the relation between humanity and the globe in the Anthropocene era. We need to take seriously the fact that the biosphere is humanity's basis of life and therefore it is of utmost important to accomplish a movement from a green to an ecological economy. The Anthropocene implies that humanity now as a species acts as a geological force that influences and changes the planet. The Anthropocene age means that humanity intervenes far more in its own life circumstances, on which we are fundamentally dependent, while at the same time creating and changing in a far more radical way (Hildebrandt and Josephsen 2019). This has become possible due to the technical relations of modern science and industrial culture to the world, where we mechanically objectively manipulate nature. It can be said that the underlying concept of the UN Sustainable Development Goals (SDGs) of sustainable transformation presupposes a necessary change of the world system from a "black economist" over a "green economy" towards a new "ecological economy", which involves a fundamental system shift of the global society to a global ecological community. Theme 5 is about justice. Here, it is important to remember that a cosmopolitan vision about the future of humanity implies a global fair distribution of goods and Deputy (Hildebrandt

and Josephsen 2019). Global justice is about eradicating poverty and ensuring good living conditions as global obligations as a guarantor of not letting anyone behind in development of the globe. In this context, it is inevitable that the UN Sustainable Development Goals (SDGs) will also imply a new conception of global distributional justice, in which the interests of the poor are paramount. In the political discussion of justice, the UN Sustainable Development Goals (SDGs) imply a transformation towards a new conception of equality and justice. The discussion of various concepts of distributive justice can be said to contribute to this debate. The global distribution principle is to take into account the most disadvantaged, so that no one is left as poor without opportunities. Thus, the states have committed themselves to take extra account of the most vulnerable and disadvantaged citizens by focusing on both the political, but also the economic and social rights in the realization of the UN Sustainable Development Goals (SDGs).

Theme 6 is about partnerships. It is important for business that the UN Sustainable Development Goals (SDGs) implies rethinking of the definition and development of partnerships including new understandings of solidarity and cooperation and organization in connection with partnerships (Hildebrandt and Josephsen 2019).

It is crucial for the UN Sustainable Development Goals (SDGs) that, unlike the previous Millennium Goals, which focused primarily on the action options of states, they involve the whole of society in the efforts to change the world. It is in this context that the UN Sustainable Development Goals (SDGs), with its concept of partnerships, paves the way for rethinking global responsibilities as well as the ability of organizations and institutions to act. The new concept of partnership encourages states, companies and civil society, as well as not least the individual citizen of the world, to enter into new collaborative relationships to solve the global problems and ensure the transformation towards a sustainable society. The UN Sustainable Development Goals (SDGs) can be seen as a call for new forms of solidarity and leadership that do away with frozen perceptions of leadership based on silo thinking between different private, public and other forms of companies and organizations. At the same time, partnership thinking involves a criticism of outdated forms of national organization, which can be limiting and hindering new international structures that are necessary for the realization of sustainable development.

Theme 7 is about global governance. In order to ensure good management and governance of environmental issues and climate, we need democracy and leadership in the new age of the Anthropocene and the cosmopolitan global

order (Hildebrandt and Josephsen 2019). The question of global governance in relation to the threat of climate change is about whether the current democratic political institutions can deal with the challenges of sustainability. Sustainability with authoritarian leadership cannot be justified, nor would it be effective. In this context, there is no doubt that democratic political systems, as opposed to totalitarian rule, are necessary for the realization of UN Sustainable Development Goals (SDGs). At the same time, a number of challenges to the democratic agenda, as expressed by the UN's UN Sustainable Development Goals (SDGs), cannot be ignored. This is a matter of management, leadership and governance through framework objectives that are at the same time more globally binding, but at the same time less detailed and therefore open to concrete interpretation by managers and leaders in particular businesses and organizations. Here the question is what limitations and opportunities lie implicit in the UN Sustainable Development Goals (SDGs) approach to leadership and governance.

Consequences for research on management and leadership of sustainability

*As I highlight in my book from 2019 **Philosophy of Management and Sustainability. Rethinking Business Ethics and Corporate Social Responsibility in Sustainable Development***



(Bingley: Emerald), management and governance must in the future integrate the global goals into strategy and business if we are to ensure a real change and transformation of the world towards sustainable development. As stated on the cover of the book: "Using an interdisciplinary focus, this book combines the research disciplines of philosophy, business management and sustainability to aid and advance both scholarly and practitioner understanding of the United Nations' Sustainable Development Goals (SDGs)" (Rendtorff 2019). Key themes for research and practice is to explore "the philosophical foundations of business ethics, economics and sustainability through four key themes: From CSR and business ethics to sustainable development

goals (SDGs); Philosophy of management and ethical economy of sustainability; Foundations of philosophy of management, ethics and sustainability; Responsible management of sustainability" (Rendtorff 2019). This not only relevant for research and practice in international politics and international law, but also for leaders and administrators who want to work visionary to change their organizations, but for all people who want to make a difference in their everyday lives. Philosophy of management and leadership needs develop CSR and business ethics in relation to the UN sustainable development goals (SDGs).

Ethics of Coexistence

Al-Mahdi Mustaqeem

Introduction:

It is erroneous to talk about a shared life based on preserving human dignity without conjuring up two main concepts: freedom and equality. For this reason, thinkers Fathi Al-Triki and Ahmed Naseem Al-Barqawi have been examining and questioning the term coexistence, with the aim of expurgating it from the vulgar connotations that have been attached to it by ideologues and politicians who bet on defending one system rather than another, based on an equivocal reference that sees it as a necessary system for society. Therefore, they sought to shed light on the possibilities that would turn the term "coexistence" into a trap that promotes an unrealistic image of society.

Living Together in Mutual Dignity

In his definition of the term 'coexistence', Fathi Al-Triki draws upon the writings of the German-born American historian and philosopher Hannah Arendt, who views the public as a world with whom we share living, that is, as a

world that is inseparable from human activity. According to Hannah Arendt, "To live together in the world means essentially that a world of things is between those who have it in common, as a table is located between those who sit around it; the world, like every in-between, relates and separates men at the same time." She means that the common world, as a pattern of coexistence, connects and separates us at the same time, "but it is a strange situation that calls for a spiritual session through which its followers, who are victims of a magic trick, see their table suddenly evaporating, so there is nothing that separates the people who are sitting." Some of them are facing each other, but there is nothing that connects them with anything tangible either."

Thus, coexistence became an urgent necessity, after man became lonely in society. The legendary Greek philosopher Aristotle believes that "man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual."





This means that man cannot live alone because, according to him, socialization is a biological necessity. And for this reason, Philosophy, since Aristotle, has focused on defining the goals of each mode of “living together,” in the same way as Hannah Arendt focused on common effectiveness. Similarly, Etienne Tassin worked to trace its paths until he realized the failure of philosophy in crystallizing paths of living together, as a result of its inability to transcend the relationship of the oppressor and the oppressed in human society, which made the need for a model that gives meaning to coexistence an urgent matter. Based on this, Tassin chose to formulate this model in the form of a promise represented in “the act of gathering through which a force emerges with no attempt to control, as much as it seeks joint effectiveness.” There is no doubt

that coexistence is based on respect for the principle of dignity, so Fathi Al-Triki devoted himself early to calling for the establishment of a philosophy of coexistence in mutual dignity (UNESCO 1998). This type of philosophy provides the potential for the emergence of an important theoretical field that restores consideration to several procedural concepts such as, humanitarianism, justice, violence, rights...etc., based on examining them in the light of its new research mechanisms. The bet on the ethics of coexistence is centered on “the sovereignty of the free individual against collective bias without the individual falling into the darkness of loneliness and disintegration. Defending freedom, the right to difference, and otherness is, in the end, a struggle to advance the dignity of man as a principle and basis for all forms of coexistence.”

The idea of living together in dignity is based on a basic condition, which is awareness of the uniqueness of the citizens’ mode of existence, as the transition from the responsibility of society to the responsibility of the individual, which guarantees individuals the greatest degree of independence (the will to self-determination): “It frees the individual from the domination of the group, This will make him a free, active, committed, and responsible citizen.” Hence, the principle of coexistence is considered a broad approach to reducing violence, as the philosophy of coexistence continues to penetrate into the processes of our traditions and strategies, and as a result becomes an incentive for thinking of freedom in light of the problems posed by our cultural system, i.e., the problems of women, civil freedom, minorities, rights, and other problems related to ourselves and, therefore, to our present.

From the Dark Being to the Shining Being

Our current era is observing an overwhelming spread of evil deeds at the expense of good deeds, a phenomenon that deserves questioning, similar to what the Palestinian-Syrian poet and thinker, Ahmed Nasim Al-Barqawi, initiated in his recent book, *The Dark Being*, in which he focuses on examining psychological, theological, and philosophical interpretations of the concept of evil as

reflected in our dark being, by subjecting these interpretations to the touchstone of questioning and criticism, comparing them to contemporary events and developments.

Accordingly, Ahmed Al-Barqawi aspires to construct a new protocol for life based on sets of ethics of coexistence, which consider the paths of being, and refers the latter, according to him, to “the self in its various and multiple designations.” He means the self in its various situations of thinking, loving, hatred, transgression, envy, murder, sacrifice, lying, belief...etc. This is with the aim of confronting its dark side, which is reflected in the actions of the self that is inclined to do evil towards other selves. This evil tendency manifests itself in many behaviors that may begin with insults and end with murder. Thus, the being takes on multiple meanings, according to the whims and inclinations of the self. Ahmed Al-Barqawi argues that “there is no meaning to existence except the meaning that we give to it. The meaning of being is subsequent to my existence, and not before, as the mind creates meaning. Love, hate, and everything that flows from a person in terms of behavior and awareness is closely linked to the meaning that you have imposed on your life and on life in general, and all the grumble, rejection, rebellion, killing, and expressions are nothing but the physical and non-physical expressions of your belief that there is a breach of the meaning that was formulated for life.”

Perhaps the meaning that the self gives to itself is what leads to the deterioration of its attitude towards life and existence as a whole, in addition to the fact that it motivates the individual to be content or incites them to reject, love or hate, give up or rebel, hope or interact. In addition to the connection between the passions of love and destruction with inherited biological structures, we find that they are closely related to cultural structures and the transformations that occur in their systems. "In stable societies with a life characterized by affluence, the satisfaction of essential needs, and a good share of security, freedom, and legal rights, love prevails as a general feature of life, while destruction turns an individual case or a limited action in small groups. On the contrary, when a society is controlled by dictatorial rule, which is usually famous for its violence, and when the society lives a life full of fear, anger, and poverty, its destructive tendency grows cancerously, even if this instinct is suppressed due to the nature of the dominant rule. The genius stupidity [if the language permits] of the destructive instinct does not allow the individuals who practice it to think about the upcoming consequences of their behavior."

From here comes Ahmed Al-Barqawi's keenness to scrutinize the process of being in its dark face, analyzing the concepts of evil and transgression (dark being) and examining them against the concepts of love and goodness (shining being).

He explains that every behavior that aims to harm others morally or physically is considered evil, knowing that the root of evil is murder (war). Hence, we find him directing all his criticism towards ideological evil (the claim of possessing the truth): "Every ideology believes that it is unique in possessing the truth, the absolute truth, and aspires to achieve it on earth as an ideology that necessarily entails evil. The worst ideology of all is the fundamentalist ideology because it is a hidden evil that disappears behind the cherished sacred; ideological evil is a deadly evil."

Undoubtedly, evil is an innate instinct in the human self, as it is controlled by biological, psychological, social, and cultural motives (racism, rejection of difference). The state has come to curb this tendency, which expresses multiple forms of violence in the human self (*Homo homini lupus est*, which means, "Man is wolf to man," and thus, to put an end to the war of all against all. However, humanity "has not done away with wolfishness and its manifestations, and wars have continued since the beginning of history, in the forms of civil wars, external hostilities, or power struggles. Besides, conflicts resulting from beliefs and ideologies that contradict each other have been added, and the reality is that power, interests, tyranny, and the tendency to dominate are still more expressive of human wolfishness, whether practised in the policies of states, in violent groups, or in tyrannical ruling regimes.

The human mind continues to resist all forms of evil because they do not fit the nature thereof, especially since evil has nothing to do but corrupt human societal life. Therefore, the mind continues "to wage the battle of looking for common humanitarian stands and common values, defending them, and striving to transform them into a way of life for humanity." It is certain that achieving this goal requires more integrity, especially since it is a goal that is slow and difficult to achieve. However, according to Ahmed Al-Barqawi, this matter should not lead to pessimism among the elites and social activists, as much as it should promote their good will and curb any instances of submitting to despair and despondency. (p. 48). The objective of doing so is to continue their journey, which aims to "establish a historical discourse that goes beyond the discourses that establish a false awareness of life, a discourse that formulates the common humanity in a way that is capable of creating a human tendency toward coexistence, without a discourse that highlights violence, killing, domination, and wars."

Why has humanity failed to spare the tragedy of murder? Does the reason lie in the desire for destruction inherent in man, in the conflicting interests and ambitions for wealth (the tendency to expand and occupy) or in the love of clinging to power? In his attempt to answer these questions, Al-Barqawi writes: "Power, whether it belongs to an expansionist empire, or a tyrannical regime... revives all the instinctive values that reject the other and announces

the defeat of human values, which elevate the status of man, so the ideology of killing is united with instinctive tendencies, and killing the other becomes the most prominent feature of this world, so the values of tolerance collapse, and understanding others' grief for their murdered relatives vanishes."

Conclusion

There is no moral demand that so powerfully and harshly presses on our defective selves than that which raises the slogan of respect for life and dignity. The truth is that it is a demand that does not hesitate to express its dissatisfaction with every act and desire that allows itself the means of violating universal human moral values by legitimizing the shedding of the blood of the different other, for no other reason than that this other chose to take for themselves a symbolic value scope that exists outside the symbolic value system prevailing in the social sphere. It is primarily a natural moral demand, and it may not require an educational system to consolidate it in the minds of individuals as much as it needs it to promote it and raise it to a better level. However, this demand is generated by moral instincts that we may be almost certain to claim that they have become extinct and have disappeared among the holders of some ideologies. If Jean-Jacques Rousseau had been informed of the conditions of killing, destruction, and the abuse of human dignity that the world is observing today, he would have abandoned his belief in the existence of a natural ability to feel compassion for others.



Al-Mahdi Mustaqeem

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It is erroneous to talk about a shared life based on preserving human dignity without conjuring up two main concepts: freedom and equality. For this reason, thinkers Fathi Al-Triki and Ahmed Naseem Al-Barqawi have been examining and questioning the term coexistence, with the aim of expurgating it from the vulgar connotations that have been attached to it by ideologues and politicians who bet on defending one system rather than another, based on an equivocal reference that sees it as a necessary system for society. Therefore, they sought to shed light on the possibilities that would turn the term “coexistence” into a trap that promotes an unrealistic image of society.

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On the Need for Islamic Philosophy

Ibrahim Burshashin

Contemporary scholars do not any longer confine the concept of Islamic philosophy to the theoretical and practical legacy, which the Muslim philosophers, such as Al-Kindi, Al-Farabi (Alpharabius), Ibn Sina (Avicenna), Ibn Baja (Ibn Bajja, also known as Avempace), Ibn Tufayl (Abubacer Aben Tofail), and Ibn Rushd (Averroes), inherited from Greece and embraced readings thereof in the context of their theoretical, practical, and cultural concerns. Rather, the trend has become to expand the scope of this concept to include Sufism, scholastic theology and other sciences as represented by Al-Khwarizmi, Ibn Al-Haytham, Al-Razi (Rhazes or Rhasis) and others. Given the fact that the philosophy departments at some Arab universities confines Islamic philosophy to studying the foundations of jurisprudence and the foundations of religion, that is, what they consider to be an authentic Islamic production, as they see that the quality of Islamic philosophy is limited to the Islamic doctrine, we find ourselves faced with an bewildering situation in looking at Islamic philosophy. This confusion intensifies when the term, 'the applicable' [al-Masadak or – as a

logical term – Masadak] of Islamic philosophy is expanded to include multiple topics of philosophy, theology, Sufism, the foundations of jurisprudence, philosophical literature, and sciences, which are written in more than one language, Arabic, Persian, Turkish, Hebrew. These articles are written by authors who lived in the context of Islamic civilization, regardless of their cultural or religious affiliations.

In addition, scholars differed in describing this philosophy. Some of them believe in calling it Arabic philosophy or Arabic-Islamic philosophy, refraining from calling it Islamic philosophy, on the basis that it “borrowed Arabic concepts and terms that were carved and formulated exclusively in Arabic, in order to absorb Greek philosophical thought in the golden age of Arabic-Islamic civilization, and some of them tend to distinguish between what they called “the philosophy of Islam,” by which they mean the science of theology as an authentic Islamic science, and Islamic philosophy, by which they mean the views influenced by Greek philosophy, and it concerns Islamic philosophers such as Al-Farabi and Ibn Sina.





Hence, the position of Islamic philosophy in the curricula of Arab universities is affected by this confusion and discrepancy in outlook and classification based on backgrounds, most of which are sectarian and ideological, especially since the use of philosophy for purposes other than its scientific purposes greatly affects dealing with it.

But here we will limit ourselves to referring to the philosophical production involved in scientific and philosophical traditions. Islamic philosophy may be a philosophy of religion, but it will not be a religious philosophy at all. Islamic philosophy, in this sense, is a continuation of the philosophical and scientific traditions that preceded it, within the framework of a cultural context that distinguish it from other philosophical and scientific traditions that

preceded it in terms of language, concepts, issues, theories, and figures. This is why this philosophy is described as Islamic.

Unfortunately, we find that Islamic philosophy in this sense suffer greatly from two shortcomings: the Negative view it or its politicized application have received.

The negative stance ranged between our Islamic civilizations – which denigrated philosophy in general and vilified its advocates, as is the case with many jurists and hadith scholars, on the basis of a commitment to faith, or the rejection of Greek metaphysics at the expense of logic and naturalism, as we find with Abu Hamid – to Western civilization, whose orientalists took the initiative to belittle Islamic philosophy as being an aspect of Greek philosophy and nothing else.

As for the ideological position, it was represented by Al-Jabri, Tayyeb Tizini, Hassan Marwa, Badawi, and Zaki Najib Mahmoud, where Islamic philosophy was thrown into the framework of ideological conflict and taken out of its scientific framework, as some researchers considered it the pinnacle of rationality, and they expected it to contribute to answering the questions of the era regarding progress, development, and cultural renaissance. What is hoped for, on the basis that Islamic philosophy carries traces of Marxist materialist thought, existential thought, positivist thought, or others. Whoever says that Islamic philosophy represents rationalism in its golden age and that it addresses the problems of the era is a bad representative of philosophy. Both positions are ignorant of Islamic philosophy, its issues, and its contribution to the cultural renaissance.

What is the status of Islamic philosophy today? Is it required by the current situation or not?

Research into the status of Islamic philosophy requires research into its place in the history of philosophy and its place in the history of Islamic thought as well. The question is: Is it possible to imagine a history of science and philosophy outside the European context, as some researchers deny this and do not imagine any contribution other than the contributions of Europeans to this history? Doesn't Islamic philosophy occupy a distinguished place within this history with its great contributions to

science and philosophy? Dimitry Gutas believes that Islamic philosophy is an essential part of the history of philosophy, and that its sciences are an essential part of the history of science. Therefore, work should only be done to examine the philosophical texts and translate them into major languages, especially English, so that they become available to the Arab reader.

Today, specialized scientific research is continuing to add to the contribution of Muslims to universal philosophical and scientific history in various branches of knowledge, and even highlights the extent of the Islamic philosophical influence on the European civilization. Ernest Renan's premise, which considers Islamic philosophy to be merely a translation of Greek philosophy, has been resisted by research highlighting the creative interaction of Islamic philosophy with the ancient Greek heritage and its contribution to the development of many branches of the philosophical sciences and their influence in the future. Indeed, the role of Islamic philosophy in developing the scientific transmission space in Islamic civilization is clearly visible in literary criticism and in the methods of interpretation, hadith, jurisprudence, and the principles of jurisprudence. In fact, this role highlights its position in the history of philosophy and in the history of Islamic thought alike.

But Islamic philosophy suffers from its secondary status in the study of philosophy, whether in the West or in the Arab world. It is either second-class philosophy or Islamic thought only. The position of the orientalist of the ninth century played a role in perpetuating this inferiority, as we alluded to before.

The need for Islamic philosophy is linked to the need for a kind of classical self-reference to interact with contemporary philosophy today, as Islamic philosophy, as I believe, provides the general framework for this interaction, given first of all the great care that you find in Western universities today, and it is a care that has more than one implication. Secondly, looking at many Islamic philosophers in the minds of Western philosophers as they think about the issues of the era, which indicates the depth of the relation to the present moment. Considering that teaching philosophy to our young learners cannot take place in anything other than their mother tongue, the philosophical language, as created by the Arabs, can become a laboratory for us today to create the lost philosophical language. Perhaps the best ways to return to this rich intellectual heritage are the three ways: the philological, the semantic, and the problematical.

By the philological path, I mean a return to the investigation of texts, as is common among those familiar with critical publications of texts. By the semantic way, I mean returning to the texts

themselves to understand them and exploring their depths through different understanding approaches. By the problematical way, I mean raising major universal questions that are not linked to a specific time, formulating questions that raise ambiguity within the texts, and awakening hidden difficulties in their terrain, so that we can understand them from the basis of interaction with contemporary philosophical issues, because Islamic philosophy is within the history of philosophy, foregrounding for and providing it with the means of cognitive integrity. We cannot ignore the fact that Islamic philosophy has a significant place in the history of philosophy, and perhaps what Alan Dolber does in his project, *Archeology of the Self*, highlights this matter in a talented way, and it is one of many examples common in our era that place medieval Arab philosophy at the heart of contemporary philosophical thought.

But perhaps the worst thing that has corrupted Islamic philosophy, as we mentioned before, is its use for non-scientific purposes, such as the national or religious ends, and – by so doing – losing its philosophical focus that seeks the depth of thought and the power of meaning, especially since this philosophy is the inheritor of ancient Greek, Indian, and Persian civilizations, and hence its human depth is great.



Islamic civilization has embraced this depth and expressed it in an Islamic philosophy that responds to the needs of this civilization and its own problems. Hence, any contemporary philosophy in Islamic countries that does not establish its ties with Islamic philosophy will find it difficult, I believe, to establish deep connections with modern and contemporary philosophy, taking into account that we cannot produce our own philosophy without engaging in our ancient philosophical history. Our philosophical texts are our bridge towards the universality of philosophizing, and unfortunately these texts suffer from several shortcomings, perhaps the worst of which is their material and symbolic absence. By physical absence, I mean that many of the texts of our philosophers are missing in their Arabic text and do not exist at all, such as the Book of Ethics by Al-Farabi, the Book of Ethics by Ibn Rushd, Ibn Rushd's commentary on Plato's The Republic and other major texts in the history of Islamic philosophy. By symbolic absence, I mean these philosophical publications produced by scholars whose concern was not scientific investigation according to the precise methods known by researchers. Rather, their purposes were different, so they produced texts from which only a few could benefit. They are present texts, but symbolically they are missing, given the difficulty of benefiting from them in many cases. All of this makes us discern

some features of the answer to the question: What makes Islamic philosophy lag behind the philosophical pace today?

We must emphasize here that the West never considered Islamic philosophy within the history of philosophy. When they study the history of philosophy, they move from Thomas Aquinas and Albert the Great [Albertus Magnus], through the era of their renaissance, to their modern philosophy, and then to contemporary times, ignoring the Arabic-Islamic philosophy as if it did not exist at all, except for some references to translations of Greek philosophy.

For a long time, the West has not had any significant celebration of Islamic philosophy, despite its great role in shaping the philosophical outlook of the Latins at least. Therefore, Western universities had nothing but interest in their medieval era and its philosophy, without referring to Islamic philosophy as if it were outside the history of philosophy. Awareness has only recently begun to open up to philosophies other than Latin philosophy, and it is only a shy and occasional interest, bearing in mind that these references do not include Islamic philosophy within medieval philosophy, as if medieval philosophy is only understood within its Latin context. As for Islamic philosophy, it is, for them, outside philosophy, as we mentioned above.

What is strange is that we Muslims are not immune from these positions, even if our points of departure are different. We are the inheritors of trends hostile to philosophy in general, and to Islamic philosophy in particular, trends that have been established by jurists. The reason for this is ignorance of philosophy, its issues, and its contribution to the advancement of theoretical thought, and ignorance of the Arab-Islamic contribution to that philosophy. In addition, there is a trend that sees modern philosophy as the gateway to modernity, and therefore it has been given great importance at the expense of Islamic philosophy. Accordingly, teaching Islamic philosophy in many Arab universities has been meagre, reduced to Islamic thought devoid of any philosophical depth. However, this does not mean an absolute absence of the Islamic philosophy in the curricula.

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