

**Arabs & Egypt
in between the
Mediterranean Sea cultures**

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**If we want to know the basic motive of the
Egyptian mind, we shall think of the
Mediterranean Sea.**

Taha Hussien

Introduction:

This research, through an anthropological view, aims at dealing with items related to factors of creating the Arabian identity, which resulted from a group of contrasting and interacting structures in the environmental frame (manual, agricultural, civil structural), population variety, social institutions and organizations and cultural and historic components, the Arabian identity is a result of high varied society, time transitional (cleaving to past, aspiring to future), place transitional (attract east and west at the same time) adhering to its roots, aspiring to modern futural life. Confused between ancestry and secularism; feels that it is rich and, at the same time undeveloped and poor; its culture is changing and, at the same time unchangeable and rooted; what are factors and basics of creating the Arabian identity? And where is it from all of that?

This research also aims at dealing with the Arabian identity view to itself in the light of its culture or (cultures) and values, also this research, from other side, deals with mutual view between the Arabian identity values (South Mediterranean) and European culture values (north Mediterranean) governed by a relationship of uncertain and complex background depending on long history of conflict accompanied with fear and sometimes violence or competition. Where the west views the desert community resided by Arabs can not allow advance and progress; it can not be socially developed because it is a pattern of all negative features created by desert life ... as a result the Arabian viewed the western as a colonizer⁽¹⁾, enjoys all values of opportunism, control, intolerance, distortion, forgery and mocking at the Arabian character.

Lately, the issue of civilizational exchange was offered among societies and motions of the Mediterranean not at official levels only but also at nations levels, desire to offer such issue affirms the cooperation importance and the dire need of establishing non governmental structures enjoying all competences of action, participation and exchange the non official response was represented in the

international seminar held in Tunisia on 6 November 1993 through an invitation from the ruling party – El Tagamoa Democratic constitutional, the seminar subject was: "Cooperation in the Mediterranean Sea", the seminar was ended by recommendations and requirements claimed unanimously including affirming democracy as a main condition of development and peace in the Mediterranean region, cooperation for establishing a territorial system depending on justice, freedom, democracy and development and dealing with civilizational heritage of the Mediterranean nations as an integration factor rather than a division one.

Despite points of agreement and disagreement discussed by civilization exchange between Mediterranean communities and nations, the anthropological view of dealing depends on two principles:

First: Mediterranean communities and nations represent a common civilizational heritage and a source of three religions; whether we accept this heritage or not, it is the fact of history, time and civilizational component.

Second: Exchanged civilization effect between the Mediterranean nations is unavoidable affair, where

effect did not relate to exchange between nations only, rather the great civilization, Jewish and Christian civilizations as well as Islamic Arabic one affected communities and nations other than Mediterranean ones.

Although cultural relationships between the Mediterranean nations was an exchange relationship long time ago, where this was evidenced by Pharaonic, Phoenician and Greek civilizations through communication tools, followed by Jewish, Christian and Islamic Arabic Civilization then the so called Middle Europe civilization represented in Austrian and Hungarian empire under a common European history affected the remaining European Nation from one side as it become a factor of division and cultural privacy for European communities after that from the other side, particularly after the European nations attracted capitalist Christian thought trends and trends of socialist communist Marxian thought.

As usual, the Arabic thought does not offer the important question about its futural in the frame of exchanging relationships with other, unless if its present suffers from acute crisis with multi dimensions and feels with risk endangers its identity and systems it compiled

, even if these systems or any part of, are not utilized for serving the present, where their utilization may result in crisis, the backwardness of the present in which this thought exists and shortage in its substantial and ideological systems resulting in non agreement between its variables and main variables of other communities and cultures

For that, offering the "identity"- related question is an indication of cultural value systems crisis, it may surpass the cultural dimension to make such indications confuse with other political, social, cognitive and religious dimensions at the same time in most cases this relationship states that we do not think of our future unless from the view of defensive mechanism which has a yielding and submissive direction characterized by self regression⁽²⁾ but this regression shall not make us feel that "ego" is unable to face its challenges, here we shall be afraid of identity" if it, in a projecting way, tried to find alternatives it believes that it will protect from any external risk, then the identity takes the same form of the risk in the alteration process. Whether we are the first or the second party in the alteration process, the result will be the same, projection which denies active presence in all cases.

Of course, using the language of humanities and social sciences can offer illustrations and analysis for all dimensions interrelated between "identity" and "the other" the affair which does not establish an agreement between Arabs and the west only but between all the world nations.

Arabs are usually occupied with problems of identity or ego in facing "the other", as usual the western or the European, due to historic and civilizational reasons, represented "the other" in dealing with the Arabian, accordingly we should have analyzed some faced of the relationship in the light of offering the following questions:

- What is the range and nature of the relationship between the Arabic mind and the international one? In other words, what is the position regarding individuality and generality? This question is related to other question:

- What are meanings which relate us, the Arabs, to our past and long history which is characterized by success and failures? In other words did the past give the Arabic identity conformity with itself and grant it a confidence in its future? We gather questions to say:

- What is the relationship between us and our past? And how can we view and understand universe, community and human? And how can we view and express ourselves?

- Can the Arabic identity, with its elements and factors integration, be approved in the light of reaction with its culture or local (cultures), or does "the other" (European) culture has a role in this respect? If this role exists, what about its effects in the light of the identity view of "the other", the European's values.

In the light of the former question we say:

- What are the limits of interrelated relationship between the Arabic identity and its cultural zone, and the western cultural values related to the other side of the Mediterranean cultures and nations? And how can the Arabic identity view concepts of communication, invasion, dependence, westernization and cultural security through viewing some identity values (in the Arabic culture) and "the other" values (in the European culture)?

To answer these questions we shall define the identity concept in the anthropological thought in

addition to the identity concept in relation to ego in the light of constructional components and, in turn, "the other" views of identity. Then we will discuss societal values and its role in identity creation and its relationship with "the other" examples values, we will focus our discussion on values of science and tools, accordingly the research ends by conclusions.

- Identity in the Anthropological Thought:

The contemporary anthropological thought gained a special importance thought the researchers concerns about studying and analyzing culture and character subject, where character is as psychological variable and basic subject for all anthropological studies and researchers which began at the mid 1920s specially in scientific works if Seligman, Malinowski, Boas, Mead, Sapir, Benedict and others. Studies of culture and character are important due to focusing on understanding basic issues related to national character, a concept resulted from social engineering response to some governmental departments and imperial issues resulting from World War II and cold war between nations⁽³⁾. Where researchers concerned about studying different cultural patterns and their effects upon national character components which was

drafted and determined after that by the so called model personality.

Although anthropologists agrees upon the role culture plays on modeling character, they disagree upon determining the individual position in relation to culture and the role of educational process in this position, for example Kardiner focus on the individual role as a dynamic factor in culture where the education process make him react with his culture and accept its pattern, unlike Benedict who views individual as born free from any characteristics and that culture affects him through cultural specialties and generalities⁽⁴⁾.

National character is a subject obsessing all social scientists related to different social specializations. The general meaning of national character study is "studying the character features common in any community to offer a view complied of these features. The researcher can be satisfied with limit or may try to illustrate these arising features and comparing national character in some communities". Studying the national character subject is not agreed by all researchers, rather, its study has contrasting views, for example some ask: can we separate between national character and behavior and social characteristics? From that

differences and disagreement between nations in terms of language, cognitive patterns, authority and responsibility patterns, values trends and others made us understand basic elements of human life in his geographic, social, cultural and political environment⁽⁵⁾.

Anthropology dates the beginning of studying national character to the World War II, where some anthropologists, during the war era, tried to study and understand cultural determinants of disagreements between national characters through understanding common general features. The worth mentioning is that there is no disagreement between researchers regarding the fact that the practical need imposed by political interests of some states, like the U.S.A in particular, affected national character studies and researches, the World War II forced the American to understand the Japanese for the purpose of controlling war and reaching a permanent peace. For that, some official American authorities gathered some anthropologists and psychologists and required them to determine the Japanese people national character features.

Studies of national character have prohibitions and limit make it difficult for the researchers to study

this subject, for that they are subdivided to two views or teams:

***The first:* Its supporters reject the concept at all, but refuse applying on social scientific researchers, based on the fact that this field is burdened by ideological bias and affected by deliberated distortions of some nations from one side and unreasonable glory of other nations from the other side.**

***The second:* Its supporters accept the concept and its uses based on utility and contribution in highlighting national character components and features. Provided this use enjoys all scientific guarantees warranting non involving in adapting generalizations based on observed facts and perfect field studies.**

Although we are aware of applying scientific research rules in the field of national character studies and researches, this is not an easy task, validity of illustrations and analysis offered regarding national character of any nation can not be determined unless by comparison with national character features of other nations. Culture analysis method in national character study is the beginning of studying political, social and economic behavior in addition of focusing on studying the world view prevailing in a certain community and

analyzing cognitions and traditional views of "Identity" and "the other" and prevailing values and speech language and the complex symbolism of values and norms affecting social life analysis.

It is said that Arabic character study has the same theoretical and methodological problem evoked by national character study in general, moreover Arabic character study has other critical problems. Is there one Arabic national character despite the contrast of Arab regions? And what are basics that this Arabic character depends on? If we have one Arabic national character, how can we interpret psychological, civilizational and social difference between Iraqi and Egyptian character or between Algerian and Syrian character etc?

It is said that Arabic Scientific studies and writings which dealt with the subject are still limited, if any, the majority will be contemplative lacking field research methods and potentials, where studies taken place were focused on one Arabic nation national character⁽⁶⁾.

Some studies proved that Arabic character projects self responsibility on others, this was clear after June 1967's defeat and the attempts of referring the Arab defeat to external factors in order to escape the fact of internal Arabic positions of organizing the Arab

community which resulted in defeat⁽⁷⁾, while some people are not satisfied with this generalization but try to consolidate to relate to main factors connected with traditional Arab community structure, an separated from social character feature resulted from Arab Environment inherited in all of us. Hamed Amar⁽⁸⁾ views the Arab character as a "smart character" in general can adapt with all circumstances and has two un-separated features, first: flexibility, intelligence and ability to adopt and represent every new thing, second: superficial assiduity and by the way courtesy aiming at covering the position and escaping the real feelings, the position which does not mean a real relationship with the person's statement, or acts, accordingly we usually do the right thing according to "the others" views. At the beginning, the Arabic character is zealous, but after that the "smart" discovers that he shall deal with the other assiduously and according to an organized work which results arise slowly and in an accumulative way accordingly the smart overstates in self assertion and ability to control. While the Arab character is cleaving to modesty and avoiding scandal (when failure) more than cleaving to reality and subjectivity and confessing by shortage to overcome, the Arab smart student when

fails in exam he blames bad luck, professor and difficult question, as the "ego" blames the other; by this way he escapes the problem and keeps his face instead of facing the problem. This personality was originated and prospered in communities which, through their behaviors and views, focus on dependent traditional life pattern, where individuals views, ideas and reactions are directed to great traditions and inherited trends the affair which made individual in such communities a mental and physical conservative person limited by dependence, keeps the old as it is to transfer to his successors.

*- The Arabian Identity in the Ego Concept:
Structural Contents:*

If a query is offered for the Arabian identity, we will find a question with only one answer at least in the status quo. Because the answer will depend on the respondents, specially they are more than one party with different present and future trends and views.

The Arabian residing in his homeland views himself as a Moslem subject to the European non Moslems' oppression. The answer may be that the Arabian, identity, is an individual of the Arab nation

which shall be colonized and dominated by Zionism to maintain the west interests in the Arab region. The migrant European or who lives in Europe views himself as an undesired man subject to racial pressures despite of any personal or general success ⁽⁹⁾.

The Arabian according to "the other" European, view specially the European lay man who is affected by means of information subject to the status quo fluctuation in addition to other things, is a man related to a zone rich of petrol has a great wealth but can not maintain, or a person relates to an extremist Islamic group or a migrant evicted from his homeland and in turn, he set his homeland aside and went to compete the European in work, residence, street, coffee shop and services.

In case of the Arabian identity structural contents, the it began from the primary period of Islamic conquests which continued till the fifth century of Hijra (the eleventh century A.D) where there was a dire need of defining "the identity" through knowing every thing about "the other", in addition to Islamic Arabic civilization prosperity which passed all expectation, the Moslem trippers felt, even if by different degrees, with political and civilizational supremacy; and referring to

culture of invader or ruler, in most cases, made religious, racial and civilizational basics as norms for describing most of things; under the statement of beautifying or uglifying and judging behaviors by all their beliefs and traditions judged by preferring culture of "identity" over culture of the other; the others, according to general words, became Magions, dirty persons, donkey devils, atheists, cattle and thoughtless⁽¹⁰⁾.

Long centuries after the first period of Islamic conquests, the Islamic state became weaker and disconnected, and the Islamic Arabic civilization vanished to transfer to other nation in other place, the west, in Europe specially at north Mediterranean. Under the wakefulness of the 19th century and the Moslems desire of adopting thoughts of new comers who came with human civilization, the Arabic "identity" directed to revealing itself through investigating the new west. Where the ancient Arabs views was formed according to "the other" culture in the frame of beautifying and uglifying according to preferring the identity culture are the other, the recent view depended on cleaving to the inherited and following the modern through uglifying its

disadvantages and beatifying its advantages which constitute in the view of Arabic identity desires which we can follow in a manner agreeing with ancient and inherited traditional Islamic Arabic culture guidelines ⁽¹¹⁾.

Accordingly this way reveals a main feature of the Arabic mind structure over times, the self view of identity which was constituted in the traditional nomadic Arabic mind, where, according to its mind, the world surface area is limited and restricted to its residence and tribe, thus, it knows nothing unless its environment which can not separate from even if mentally ⁽¹²⁾.

Therefore; it knows nothing about the other, till the Islamic conquests imposed the other, therefore it should be dealt with, in the light of the other, judgment and assurance and revolving around self culture was surrounded by preference not comparison ⁽¹³⁾. The affair which made Europe, specially France think of invading the east, the western colonization began by the French campaign on Egypt 1798. Although Europe acknowledges the effect of Arabic heritage on the western civilization, the common attitude was covering such historic fact or degrading it. But the west affirmed

the Arabs and Moslems disability to create invent and be civilized. The affair which makes westernization un avoidable for attend the modern age development. It is thought that the other reasons are that Moslems and Arabs themselves, or their educated persons, were satisfied with this idea and viewed their heritage as a burden that should be averted as possible to make them live according to the western style.

Nevertheless, the Arabic identity main feature of every time is permanent struggle for maintaining its identity after division and complexity, from that, concerning about identity study shall focus on variety and similarity in the Arabic identity, which experienced as a state of conflict between unity and division factors, where it is important to highlight interlacement, confrontation and apposition at the same time. Unlike static method usually followed which studies the identity individually where it refers to factors of Arabic unity constituting the identity as language, common culture, historic experience unity and economic and geographic integration Etc

There are division factors where the first accused in this respect is imperialism, racialism, ethnicity, tribalism and territoriality etc. Accordingly,

discussing the Arabic identity and its constructional components is a critical discussion in connection with history and both human and social fields, if this is the case regarding generality, the task will be more difficult if we approached details and components. Egypt, for example, where identity creation and its relation to heritage full of civilizations and identity long time ago, at the time at which the world knew nothing about facts, the ancient Egyptian was, since the dynasties age, creating the enlightenment civilization full all the world. It is clear that Greek sciences known to the world were not created by Greek people, rather, Greeks who craved after knowledge visited Egypt ... and on this land they saw Egyptians working and were enticed by what they saw. They found primary basics of math, also scientists of ancient world in the fields of medicine, anatomy, chemistry, pharmacy, engineering and astronomy were graduated in from the Roman Greek institute by Alexandria school (14); in the science field, ancient Egypt established physiology, anatomy, atom theory and Crinilios Kilsos medical recipe, the world used ancient Egypt drugs till the twelfth century, also the Christian Egypt established all medical terminology, where Galinos was apprenticed accordingly and

"Nieolitsky" recommended in his book comparative folk medicine.

If some Egyptians in the Ptolemaic age tried to become Greeks to belong to upper class, the Greeks tried to learn Egyptian language and worshiped Egyptian Gods and adopted Egyptian names and Egyptian traditions. It is enough to say that sciences museum in London indicates that all industries were initiated by ancient Egyptians such as weaving, pottery, glass and others where the relationship between us and Europe was historically rooted to this degree, the relationship between Europe and the Mediterranean region is a translation of a desired work, existing indeed, however, the relationship is controlled by a psychological frame in the first place. This is evidences by the fact that El Azhar resorted to European professors to learn its students. But dealing with Europe tends to conservation in order to avoid corruption and be developed according to good view and understanding not heedlessness.

*- Arab Identity in "the other" Concept:
Analytical view:*

Many studies and anthropological schools concerned about studying Mediterranean communities and cultures ⁽¹⁵⁾, these studies, in general, focused on surveying community and culture including ecology, posture, agriculture, markets and trade, political representations, wealth and class or racial discrimination, honor values, social control, bureaucracy, then studying family categorization, blood relationships and marriage patterns, paternity, custom, development and change, continuity, and cognitive systems of course these studies contributed in analyzing Mediterranean cultures elements and stating any similarity or difference.

In our current research, discussion and treatment will differ, specially, the methodological trend in this research attempts to conclude the views of both parties toward each other and the affect of this view on relationships and historic and cultural contents for both of them.

The west, since middle ages, viewed Islam as a heresy and Arabs as disbelievers. At the time when the main Christian holy places in the east under Moslems control were maintained, nevertheless, and according to a popish call, crusaders, at the beginning of the eleventh

century, invaded the east aiming at violating Islam and freeing holy lands. Regaining Jerusalem from crusaders by in 1187 Salah El Din El Ayobi was the beginning of Arabs freedom. When Europe began the secularism age it could not get rid of the anti-Islam feeling, rather, the relationship between the west and the Islam east depended on control and opportunism.

At the beginning of orientalism age the west viewed the Arab east as a dependent world with no identity and shall be subject to the western control accordingly orientalism becomes a scientific system and a theory giving a meaning to a semi-existing world (the east) and a mean for controlling the same, accordingly the gap between the east and the west became more wide which grew according to racial norms; western people are rational, peaceful, liberal, logical, able to have real values with no doubts, where eastern people (Arabs) do not enjoy such features; the British orientalist anthropologist Edward William Leen viewed religion in the east as the source of traditions and practice.⁽¹⁶⁾, ignoring all. Family and class system and affirmed that Arabs believe in myths specially Egypt and many of their myths are part of their religion.

It is known that molding Arabs in a standard view according to the European thought was standardized and remains according to historic, political and national events and positions justifying affirmation, for example, the Arabs image before Israel existence accompanied with goats and sheep, dancers, desert, pasture and romantic nomadic horse riding. After Israel existence and Arab Israeli conflict, the Arabian was described as reactionary, intolerant, malice, liar, un honest, sexual appetizer and lazy. After 1967's War the traditional Arab image was supplemented by, escapee and coward; in case of rulers they were described as corrupted, barbarians, intolerant and heedless, during war of attrition between Arabs and Israel the Arab image was supplemented by terrorist, intolerant and blood thrust. After 1973's War and petrol banning, a new image appeared, the image of rich person who controls the world petrol and prevents the industrial west from using it, here the standrized image was supplemented by other images, racketeer, wicked, the only director on the petrol theatre and civilization destroyer.

The more interesting is that the Americans, specially youth, have the same European view towards Arabs, for example, Peji Alexander, teacher of history

at Sacramento, California asked her students in spring of 1971 "What do you think about the Arab person?

The answer was: ⁽¹⁷⁾

- Arabs do not use under wear cloths.**
- All of them are nomadic like Hebis.**
- Most of their men are bearded.**
- They are polygamists.**
- Camel is the only means of transportation.**

Given that these distortions and faulty concepts are not limited to youth, rather, all the community believes in.

The concept of the Arabian and Arab identity recognition in the mind of educated Arabs and Europeans of historian, sociologists, anthropologists, politicians, technologists and others will have another answers even if they are more complex than previously which are; the Arabian is a person belonging to the Arab region which was the bridge through which Greek philosophy and science accompanied with Arabian additions transferred.

Anyway, more than one question may arise: how can we give the west letter information about the Arab world? What are Arab lives sides ignored or misunderstood by the west? And what are field of

cooperation, for example the west needs the Arab petrol, financial resources and markets and in turn, the Arab world needs the western technology? What about the Arab civilization and culture unknown to the west?

Nevertheless, the Arab image distortion became a part of western national heritage and resulted in mistrust between the Arabs and the western people, there are many distortion examples including the standard image of "Mr. Abdo", believed by the western people, specially youth, to be a destroyer, crossed eyed, bent nosed, dirty, with invested brows and belong to barbarian, coward, low and deceiving group, they are desert men rich with petrol having beauty and great cars in side which there are ghosts see every thing out side the cars and no one can see them. The Arabian in the western view is a master of salves fond of utilizing European maids of 14 years or more. The most important thing of the Arabian standard image is that he is not satisfied with his ladies but wants to include western women on his ladies group, he is sexually made and undeveloped accordingly there are bad views towards Arabs. The west ignores the fact that Arabs are artists, poets, diplomats, state men, philosophers, crafts

men, farmers, builders, bankers, scientists, businessmen, teachers, lawyer and ordinary people.

Of course different answers, viewed and beliefs as these is an expected affair, particularly, the offered query discusses identity stimulants, the identity, by nature, its contours and creation factors are determined in the light of human contents, social systems and cultural elements accordingly the result in that the identity is a flexible "thing" can be rooted in mind and emotion, here human grows with two views "Identity view" and "the other view".

While the European identity expressed its view towards "the other" Arabian, in some concepts discussed earlier, the affair will differ if we asked the Arabian the same question: who is the European? Of course we will have different answers in terms of views and recognition, for example the European is a colonizer, craves after his interest or, according to other view, the European is the creator of the new history, the publisher of science and technology and the supporter of freedom and democracy; there is a third view stating that there is no European man corresponds the Arabian man concept, rather, there is Italian, French, Greek, English and so on ⁽¹⁸⁾. There is another fourth view

apposes all the above stating that Europe is not just a continent or place, rather, it is a civilization and a history and a united entity project currently taking place through the common European market.

At the end we, in brief, can know the main difference between the Arabian "the identity", and the European "the other", the Arabian is a project based on language and culture unit at least according to the other's view but the European is a project based on economy and interests, the Arabian is not a solid existence or a stable identity, he is a flexible and permanent project accordingly, the man to be Arabian not Moroccan, Egyptian or Syrian means to be original Arabian tending to enhance the Arabic culture unity supported by economic unity and, somewhat, political unity. Here the Arabian through his identity is able to respond to "the other", and, in turn asserting "the ego" or "the identity" in a better way.

*- Social Values and Following "the other"
example: The Egyptian society case:*

Values are important concepts in all fields of social, economic and political life, they affect all sides of human relationship because they are a social essence

with norms achieving clear goals no community can do without whether it is developed or not. They are rooted in individual during their social upbringing and giving them social sensitivity makes them capable of their companions. Accordingly, values are important to human, direct him to the straight path, they are belief thoughts related to usefulness according to the view of who think of, to be his behavior motives with others; values differ across cultures where any value may be considered as positive in one culture and negative in another ⁽¹⁹⁾.

Here each culture as a particular values system differs from any other culture values system; no ethnographic researcher can say that any culture values system is better or worse than another one. This means that any culture element prevailing in any community shall be viewed in the light of other elements, features and contents as well as conditions and social circumstances prevailing in the same community rather than other ones. It is common that any culture element accepted by one nation may be rejected by other one.

Accordingly, culture shall be analyzed as related to fact, it shall not be stated separately from each other or separately from its substantial, social and economic

factors. Here we affirm the relationship between culture, factors and elements what it included of values taken from real life patterns and behaviors and between intended or concerned communities, Arab communities or Arab identity which may be formulated is a value patterns as follows:

- Nomadic and rural values depended on nomadic and rustic people reaction with their environment where the following values were rooted in them; fanaticism (solidarity, neighbor support, pride of kinship, respecting relatives, vendetta and honor), knighthood (courage, dignity and generosity), hosting (generosity, courage, relief, stranger protection and prestige), individual freedom (honesty, frankness, and eminence), living (modesty, instinct, hardness, purity, virtue and coyness), land (nature love, fertility, beauty, patience and hope), familial (maternity, paternity, brotherhood, cooperation, honor, vendetta, coyness and kinship), valuable (assiduity, patience, neighborhood, cooperation, enjoying peace) ⁽²⁰⁾.

- Urban values, related directly to pattern of living in city, values concerned about success, aspiration, profit, quotation, creating means of possession, ownership, consumption, self dependence,

cleaving to foundations and formal texts and vertical values (in control and prestige) instead of horizontal (companionship, friendship and brotherhood) in addition to seeking competition and, some times, imposing control.

These changes in values can not be understood – as stated by anthropologists – unless if they are concerted to their social primary elements instead of craving after illustrations linking results in relationship with the other cultures ⁽²¹⁾.

If the Arabic identity has its private affairs in values and their concepts and culture and its elements, the most important thing distinguishing the Arabic identity – specially – lately is thought crisis and duality facing the Arab mentality. Although the role of Arabs and Moslems developing thought, knowledge and science can not be denied by any subjective researcher whether in the east or the west and that modern experimental science and investigation in astronomy, medicine, math, chemistry, machine, engineering, physics, batons and optical ⁽²²⁾ were not added by the western civilization, rather, they were the Moslems and Arabs development extension.

Nevertheless, the question repeated in most articles, seminars and studies is: Why did the Arabic mind stop contribution in industrial, scientific and technological revolutions taken place during the last three centuries? And why did Arabs and Moslems, in general, converted to un flexible force satisfied with importing "the other" achievements from these revolutions and amazes with what achieved by advanced people in all scientific and technological fields and satisfies with speaking about old glories without renewing such glories? Get it, in the frame of though duality depending on preference not comparison with "the other", takes many defensive positions ⁽²³⁾. In our view, they are not more than defenses protecting us – or pacifying and consoling us regarding backwardness we experience adopting ideology duality to justify our concept of religion and world, mind and copying, north and south, non awareness and awareness supported by the present weakness and the past control.

But the issue of the Arabic identity and its position from modern science, how it makes views and uses science as a productive force as did by the west in its views to science values which view (achievement, discovering, invention, supremacy, progress,

competition, secrecy, potent rights etc) for following civilization causes, where we found our selves using science and it tools only in getting rid of un education and illiteracy without trying to avoid duality of (un awareness and awareness) where we viewed awareness as a light has the role of solving the alphabetic symbols, and un awareness as a dark and un ability to sole the alphabetic symbols. Thus, we recognized education in usage values not values of creation and addition.

Nevertheless, the Arabic identity should have concerned about we know that achieving such concern as a great task requires radical social, political and organizational conditions, specially the science technology has values of satisfying social demand which was created in certain circumstance experienced by the productive society. From here, the Egyptian role stimulated communication with tools of science and knowledge removing all or some of epistemological boycott between Arabic identity and other knowledge, the stage of communication with 'the civil community' north the Mediterranean began from the French Campaign on Egypt at the end of the 18th century renaissance and rising in Mohamed Ali era and El Azhar scholarships to the west. Since Egypt was the

pioneering example in modernizing values including science and its tools and according to its effects on other Arabic communities, we focus on the Egyptian community state as an important part in the Arabic identity and its role in establishing the modern community and its view regarding western cultural values such as values of science and its tools; values of freedom and democracy; and creating the current human.

The Arabic renaissance related to establishing the modern state in Egypt resulted in the rational pious man (Refaa El Tahtawi 1801-1873A.D) who was ready to attend the modern state movement of changing the old concept of rule and establishing the meaning of citizenship which takes the model suggested by the European civil state as an example of rights and duties. The appearance of this man attended education systems modifications, acculturation and means of knowledge production and distributing these knowledge, his presses was an active element in a changing field of relationships with the other in culture, economic and political levels specially items related to accumulation of knowledge resulting from translation and wide experience of witnessing and coexistence, and change of

awareness representing in modern state concepts and understanding the importance of separating between authorities and the importance of constitutional systems depending on equity between citizens in terms of rights and duties ⁽²⁴⁾.

While printing of the book "Takhlis El Ebris" took place 29 years after the absolute rule of Mohamed Ali (1805-1848), the year of printing was introduction for changing the absolute rule and the beginning of modern consultation era, in the same year in which Refaa printed his book, Mohamed Ali constituted a council named "The High Council" which included authorities managers and departments heads and two accounting experts and two scientists selected by Sheikh El Azhar in addition to two merchants and two from the gentries nominated by people in each Egyptian government. Then Mohamed Ali passed "Syastenama" law in 1837 including regime in home following modern civil stated system in Europe, whether we refer what was done by Mohamed Ali to desire of reform or following developed European countries, all such indicators can not separate form the state modernization frame and factors related to this frame of change in acculturation relationships between

"identity" and "the other". All of that was clear in Takhlis El Ebris and formulating an example studying: justice is the basis of construction and consultation is the basis of good role and nation is the authority source and how can "the other", foreigner, be useful.

In this book, basic indications are related to revealing the relationship between example of identity and "the other" of different culture and values from one side and reducing the concept of modern civil community about this "other" from the other side. Here the value norm from which the two sides resulted is "Takhlis El Ebris" which means separating gold from other impurities ⁽²⁵⁾, accordingly extracting value from "the other" civilization in a manner agreeing with national identity matrices, privacy and heritage reaching to the pure gold from what referred by this city "Paris".

Accordingly, Refaa El Tahtawi thoughts were related to civil community not as anti religion but as a legal foundations community, accordingly, Refaa El Tahtawi accepted the constitution meaning, he viewed it as a civil contracting takes place in every country has system and enjoys settlement, and accepted its meaning as the human (law) organizing the civil state affairs,

separating between authorities and maintaining all parties. Refaa translated the French constitution, issued on 1830, to Arabic language and named "La Charte" and invoked God to use this constitution to awaken Arabs and non Arabs. Because this is a rational evidence of the nation ability to reach a social contract achieving progress. Also he hoped to establish an acculturation relationship between "identity" and "the other" to result in applying useful science and arts according to the foreigners ways of advance, prosperity and development in the Moslem countries in the fields of industry, agriculture, economy, management, education, morals and public relationships.

- Science Values and the Western Example:

Developing modern science in Europe is just "a way" or "a style" style of organized and regular thought and tools of organized rational research depending on a tangible world because it, as said, knows nothing about life unless in one world, here we find our selves un accepting such fact and want to resort to our identity, our countries, these countries in which the human knowledge advanced and reached the degree of top scientists.

The example of public education of reading and writing, values of freedom and democracy and right of voting and joining the parliament are just European thoughts adopted by the current east as fixed basics the eastern people believe in more than believing in religious. Now it is easy to convince any eastern man that he is not a pious man but no one can convince him that democracy is a lie or that learning writing symbols is useless, moreover you can affect the eastern man belief regarding the heavenly greatness but not regarding the modern European science greatness ⁽²⁶⁾.

The European civilization is not absolute substantial locking relationship with soul and not a source of wickedness and miserliness which affect not only Europe but also the rest of the world, rather, it is substantially great but we shall not say that it has no supreme meaning affecting souls and hearts, by both sides at advanced to modern science, inventions, modern applied arts and discoveries which changed the earth nature and human life. Here we shall not be unthankful and say that this civilization in only substantial it is a result of mind, imagination and creative soul mixed with soul motivating to thinking resulting in production and, accordingly, using this

production. This civilization could not reach this result easily; rather, it sacrificed and still sacrifices people and funds for advancing science and natural control.

European may differ in many things where they are Christians formally but their Christianity is subdivided to tenets and creeds, nevertheless, their creed difference did not prevent them from agreeing upon civilization reasons and results. Moreover some of them are not Christians and others have no religion. This shall not prevent us from agreeing on and enjoying civilization and science results, we shall not forget that modern European civilization and science advances suffered from violent and permanent conflict with European Christianity, but this conflict ended balance between religion and civilization and the sound European mind recognized that this violent conflict was not between religion and civilization, rather, it was between religion representatives and some civilization representatives.

While science is one of the culture contents, some culture contents are common among all nations; this is noted in all knowledge and science fields. Some culture contents are private in nature. It worth mentioning to say the west example in terms of education values and

tools was and remains our preoccupation of quoting, however, we seek following, this follow was not limited to methodological and technical tools of understanding and experience, rather, it extended to the form before focusing on essence. We affirm this fact by what we quite from Taha Hussein when he said: Ministry of Education wants to build the primary school according to the modern European system, if it desires to establish a school it shall think of useful building to rent or build, then it thought of modern establishment and spent much money, it is believed that funds spent by Ministry of Education for building any school is enough for establishment. If the ministry views this affair from Egyptian point of view rather than a European view. Any wastefulness will widen the gap between school environment and home environment and this gap will affect all moral and system. This will make student hate his modest life ⁽²⁷⁾.

In case of education engineering in Egypt according to which the European system was established, it refers to theoretical and scientific efforts led by the pioneer of modernization in Egypt Ali Mobarak which was included in his famous document. Named "Ragab Regulation" ⁽²⁸⁾ issued on 10 Ragab

1284 Islamic calendar corresponding to 7 November 1867. The regulation which contained introduction, conclusion and 40 clauses in three sections aiming at transferring the modern school of European system to small towns and Egyptian villages instead of students transfer to the capital city schools. This regulation left nothing regarding education and educational policies, even the school uniform was included under this regulation, in addition to curricula, books, determining students numbers and distributing them on different specialization, Ali Mobarak annexed all of that by viewing Egypt people as European nations in terms of accepting the good and rectifying is their rulers were just and honest.

While discussing education and science value focused on the Egyptian community because Egypt adopted such field and took the first step to contact the western example. Then this example transferred from Egypt to other Arabic communities in different circumstances and according to all culture communication circumstances. If we are still following the western example in science and its different fields with its human and technological multi levels and want to reach the same results reaches by "the other"; we

shall have the main scientific tool, language, that is the mean language of expected research, is it a pure Arabic affirms the identity of the aimed example, or French or Italian or German or English or other one. But we are afraid of concepts confusion for student – student of civilizations and cultures – he learns language for language and considers as an end not means. Here the affair is not different from westernizing culture aimed by the west through all colonizing, culture and informational means discussing identity accompanied with communication between cultures requires afraid of the fate of national language, the tool of culture and identity. If learning foreign language in culture communication is important, this issue was discussed by European nations after effort, thinking and experience, their comments depended on effort, thinking and experience. But we commented on the same following policy and circumstances with no effort, thinking, experience or utility.

Although we need to follow the western example or, at least westernizing the language by many ways including joining education and communication, this took and still taking place and is expected to survive, or what was intended by the European countries to spread

their authority, for example French came to the east to fight Greek and Latin followed by English who fought France, but we longed for western culture and science because we are in bad need of foreign languages⁽²⁹⁾ in comparison with European, but if we are endangered from east and west (inside the Arab World), we call for Arabization and anti-westernization and culture invasion. All of that is because of the Arabic identity because it seeks dependence on others.

Arabian Identity and example of humanities and technological sciences:

It is clear that humanities and social sciences⁽³⁰⁾ are important for any community, concerning about the same resulted from our need to understand community (nation) to improve its management and degrees of balance and satisfaction experienced by its individuals to integrate inside this human structure. Current humanities and social sciences are organized methodological studies of human phenomenon in its individual and group dimensions, it grew gradually inside the western culture since the 19th century accordingly if there is no agreement between cognitive thinking pales on these sciences identity after they

disagreed on scientific spirit soul, this shall not mean that they disagree about sciences history, their contents, branches and results; their origin refers to the last century and its branches are graduated from sociology to psychology, to linguistics to objective history, to economy to political economy; to demography to human geography. Their effects appear in daily life, beginning from reforming the community track, directing human behaviors and developing language functions and ending by equal distribution of wealth and good planning for housing, work and production but humanities and social sciences reaching this degree of development does not make them separate from neither cognitive and value space of the western thought on which enlightenment age philosophy had a great role nor societal circumstances which generated the most striking theories. Therefore current humanities and social sciences were subject to the western views after the French revolution regarding machine, human, life, nature, science, its religion experience and its relationships with the remaining human community specifically Arabic and Islamic identity. Humanities express an entity crisis, if this reference is true, they are originated from desire of asserting these sciences

and determining their position from the remaining sciences and knowledge, clear determination acknowledged by all, physicists from one side and who practice humanities from the other side. Although the later statement is so strange, humanities practitioners could not determine humanities branches. Some refer humanities crisis to lack of spending on researches. Non supporting such researches is related to non tangible results ⁽³¹⁾. Nevertheless, there is no doubt that humanities can play a big role in the current and future human life and they are able to carry out this role affectively and solve many problems and crises resulted from modern technology.

If we discuss anthropology as an example we will find that it was originated apart from social philosophy, western origin at the end of the last century. While Arabs ⁽³²⁾ discussed many subjects long time ago, there is Islamic Arabic view regarding human, cosmos and life and Arab researchers can highlight the same in all works inherited from Arab and Moslem thinkers in previous historic ages. If we follow up the anthropological thought adoption by the Arab world in the modern age we will find it represented in Darwinian evolution and spencersim which affected many Arab

scholars in Europe and appeared through many Arab thickness in the reform thought stage. Thus, anthropology was adopted as a curriculum subject in the Arab world since the 1930s and the 1940s⁽³³⁾ where some European anthropologists taught in some Arabic universities.

At the early 19th century scientific and technological gap between western and Arab communities became wider – not to mention the other gaps – to the extend that efforts of many Arabic communities of getting rid economic, political and military control failed – since ottoman age passing through Mohamed Ali rule in Egypt and other rulers in Arab communities were aware of military and economic effect of technologic backwardness in their countries and non military securing affected the daily events in the Arab communities for about two centuries, where defense and protection were the Arab identity preoccupation at the time the Arab communities recognized the importance of science and technology not in the military fields only – which could not achieve an accepted limit in – but in the fields of food, agriculture, housing, health, industry and manpower, all of them include dangerous technological problems

and crises where the Egyptian example began scientific research in Egypt in the modern age, specially when French scientists accompanied Napoleon during occupying Egypt, since that time, Egypt experienced social, economic, artistic and cultural changes, the first step concerning about science policy in 1939 was Fouad the first national council for researchers, if we exclude this period, we will find Egyptian works in the field of science, technology and development in the 1950s preceded the united nations conference for utilizing science and technology in development in 1979 by two decades, moreover, training Egyptian scientific and technical manpower took place on a wide range, in this respect Egypt was the best in comparison with India and China, whether we consider Egypt related to an Arabic frame or the third world frame it will be a worth mentioning case.

Nevertheless, the Arabic community believes that the Arabic identity needs a science model but it usually feels of this need ⁽³⁴⁾, this is affirmed by the report of Arab fund for scientific and technological researches of 1978 which deals with technological scientific circumstances of Arabs under the title of backwardness, dependence and finance, the report calls for sponsoring

creation abilities, then referring to the Arabic identity to say that scientific and technological disability is a natural affair accompanying a community characterized by poverty and high percentage of illiteracy and absolute positions in some cases and by work strength which still maintaining the current position and a group of cadres which are frustrated by their surrounding circumstances and migration from the homeland. Last but not least, the gentry evidenced its limited abilities to make economy attend the industrial age. The report says that Arab countries, with no exceptions and by different degrees according to different social and historic factors, are technology consumers not technology creators.

Conclusion:

It is worth noting that the problem in our relation with the west is a renewed problem or issue in our modern and contemporary reality. However, constant monitoring of the relation and opening new horizons for thought in order to contemplate this relation, its contents, and the continuous change to this relation that represents a sort of depth and a strong basis that guides our decisions and actions. This requires our ability to understand the situation and deal with it without falling prey to confusion and improvisation, as well as the cycle of action and reaction. The starting point in treating the situation is to begin with ourselves. We are the “identity” or the party that bears the burden of criticizing and contemplating this relation; we are the ones prejudiced in this equation since it was presented before the Arab awareness, especially that the stronger party has nothing that justifies this review either psychologically or mentally. The benefit of this stronger party is maintaining this equation defected. Thus, we must free ourselves from the image the west portrays with regards to our identity. This shall be a very complicated task since it will require a long-term individual and group resistance due to its historical

depth, its cognitive and psychological nature. This will require us, in the first place, to criticize our identity and culture in order to reach a balanced awareness of ourselves. We will then have a positive understanding of our character and its defects until we reach the time, cultural, and historical depth of the Arab identity so that it can be placed within its historical context and cultural advantages. This will give our Arab identity the ability to rebuild its confidence and ability to manage through new stages of change and human development.

Western social sciences paint a biased and inaccurate picture of us. Our culture merges and reacts to the same western culture it has reacted with before at a more stronger and dangerous degree due to the huge development in the means of transportation and communication, as well as the great defect in the balance between the product of the two cultures. But what is the way out of this current situation? The way out is based on our pressing need to develop an “Arab school” in both comparative literature and essential social sciences. What strengthens our faith in achieving this need is the peculiarity of our culture and civilization that oblige us towards building our independent and active identity. The true lesson in this

situation is being involved in determining and specifying our relation to the west, as well as developing our own national culture. Involvement is the same both ways, no way can either be separated from the other or even replace it as long as the merging of the civilization is an existing and continuous historical fact.

The top points and conclusions of the study are:

First: the campaign against the “Arab identity” in the west focuses on three aspects: politics, oil, and religion. Arabs are portrayed as war merchants against peace, as tribesmen who live in the desert who want to deprive the west from their source of living, and as religion extremists. Although Arabs have the tools to disprove this image through three organizations: the Arab league: from a political aspect, the Organization of Arab Petroleum Exporting Countries (OAPEC): with regards to oil, and the Organization of Islamic Conference (OIC): with regards to religion. The outcome to date is that no political, cultural, humanistic, or economic facts of the Arab world were presented to the west. We must work on bridging the gap between western and Arab societies not just by improving the means of communication, but also by overcoming the past and establishing a new economic

system based on equality and independence. A system as such will lead to essential changes in the relations between the European industrial countries and the developing Arab countries on the other side of the Mediterranean.

Second: the key reason to not presenting a fair image of the Arab identity on the part of Europeans of the north of the Mediterranean is their absolute trust in the cultural material and its tools that portray for them the picture of Arabs. These tools are in the hands of a media controlled by powers with offensive orientations and inclinations towards Arabs. These tools are very organized and accurate in design. Europeans have a very weak knowledge of Arabs, their region and their status of living, in addition to their ignorance and cultural discrimination due to historical, political, and religious reasons. Therefore, we must move forward with balanced steps in order to eliminate the misunderstanding in the cultural relations between the nations of the Mediterranean.

Third: it is necessary that the Arab identity give up the suggested question concerning the present and the future of the Arab culture that always appears in the form of a defense mechanism. This was a conditional

response to the disasters of reality with its both internal and external relations, as well as an expression of the bankruptcy of the fascist political regimes that paralleled or expressed the bankruptcy of their enclosed cultural systems. Thus, this defense mechanism of the Arab culture and its content must be replaced; we must establish a new Arabic cultural system provided that it is not based on one Arab party, and that no one Arab country shape this cultural system in the absence of other parties. This desired system is not achieved, in my opinion, except by a degree of openness, the highest efforts, and the greatest emancipation.

Fourth: the modern attempts at setting the theoretical basis relied, in their majority, on the realities of the European societies. This inhibited the possibility of extending theoretical knowledge and making it international; these attempts observed the generalities and abandoned or rather ignored the typical differences that result from the differences in the historical processes and their outcomes. However, the theoretical basis on which certain societies were established cannot be taken and implemented literally in other societies. Despite the presence of common and similar basis in the social reality of human societies, this

knowledge cannot be totally ignored. We must benefit from this knowledge provided that the typical social reality is the key determiner without any attempt to formulating it based on the existing level of knowledge. It is well known that the west has developed in the late eighteenth century and the beginning of the nineteenth century; the west knew how underdeveloped we were and that we would need the tools of science or knowledge after they have taken or rather stolen them from us. The west did not offer help for its own sake; they came as colonizers, they offered us their goods and lefts us seeking their knowledge and science. What happened in the past century happens now with the same dialogue and degree, especially with regards to dealing with the developed technical and technological sciences. The west often preserves the issue of innovation and creativity away from their relation with Arabs; the Gulf war in 1990 is the best proof.

Fifth: in order that the Arab identity reaches communication with others we must deep root the values of freedom and justice of Arabs. This does not happen except by maintaining the organizations of society not as an absolute political system, rather an open system based on dialogue, interaction, renovation,

and the respect of the right of the other to contradict and criticize. Besides, we must overcome the heritage of the hegemonic country in our awareness.

Sixth: the contribution of Arabs in establishing knowledge in the social field is based on their ability to study and understand the conditions of their societies, and the changes that has taken place in them via placing this information within scientific frameworks that would strengthen our understanding of the social and humanistic phenomena in general. Thereby, Arabs can reach and serve international knowledge not only through special elements and changes, but also in a new system of knowledge, and from new perspectives. This can also be achieved by identifying the cultural and knowledge heritage in the Arab scientific tradition as part of the international knowledge. Thus, we would reach the essence of culture which is not limited to limits and barriers between nations.

Footnotes and references:

(1) The words “colonist” and “colonization” in the Arab cultural dictionary refers to looting, extortion, and control, while to the western political mind it refers to the creation of new societies or colonies in countries that are not able to satisfy their own needs. Thus, colonization came as a solution that serves development!!

(2) Hourane, A. introduced a serious argument between the identity and the other in his book under the title:

- Arabic Thought in the Liberal Age (1798 – 1939), Oxford University Press, 1967, pp. 47 – 52.

(3) Dr. Mohamed Abbas Ibrahim. Sub-Cultures. Dar Al-Marefa, Alexandria, 1985, pp. 315-

(4) Return to:

- Benedict, Ruth; Patterns of Culture, Routledge & Kegan Paul, London, 1949, pp. 35 – 37.

- Kardiner, Abram; Basic Personality Structure, Columbia University Press, 1963, pp. 163 – 167.

(5) Al-Sayed Yasin; the Arab Personality between the Image of the Self and the Concept of the Other, Madbouly library, Cairo, 1993, pp. 54 – 55.

- We can say that the period from 1942 – 1953 witnessed the release of more than ten books in America alone written by American anthropologists with regards to the national identity. Besides, these books presented studies on Americans, the Japanese, Chinese, German, and Russian people. The book written by Ruth Benedict under the title “the Chrysanthemum and the Sword” is one of the famous books in this regards.

(6) Examples of these studies:

- Edward Lane; Egyptian Modernizers, translated by Adly Taher Nour, Dar Al-Nashr, Cairo, 1975.

- Aly Alwardy; Studies on the nature of the Iraqi society, the Social National Magazine, volume 5, Cairo, 1968.
 - Mohamed Wahby; the Crisis of Arab Urbanization, Dar Al-Elm, Beirut, 1956.
 - Hamed Ammar; the Smart personality, in a book under the title “the Building of Humans: studies on the change in civilization and pedagogical thought, Sers Al-Leyyan Publishings, and his book “Social upbringing in an Egyptian village: the village of Salwa in Aswan”, Al-Nasher for Arabic translation, Dar Al-Marefa, Alexandria, 1987.
 - Abdel-Aziz Al-Refa’y; the National Character of the Arab personality: between positivity and negativity, Dar Al-Nahda, Cairo, 1972.
 - Sayed Ewis; aspects of the modern Egyptian society: messages to the tomb of Imam Shafi’, the National Institution for Social and Criminal Research, Cairo, 1963.
 - Halim Barakat; the Modern Arab society: a survey research, the Center for Arab Unity Studies, Beirut, 1981.
- (7) Sadek Galal Al-Azm; Self criticism after the defeat: situations, first year, fourth edition, June 1969.
- (8) Hamed Ammar, op. cit.p. 79
- (9) Quoted from Al-Ahram daily newspaper dated 28/5/1993 in cooperation with “Qantara” magazine released in French by the Arab World Institute in Paris in the seventh edition, 1993, and translated into Arabic by the Moroccan thinker Dr. Mohamed Abed Al-Jabry.
- (10) Return to:
- Abdel-Aziz Al-Dawry; Historical creation of the Arab nation: study on identity and awareness, the Center for Arab Unity Studies, Beirut, 1984, p 83 – From Arabic heritage books:
 - Ibn Batouta’s Journeys
 - Ibn Fadlan’s Journeys

- Al-Tawhidy; Entertainment and Amusement: the sixth night conversation, studied by Ahmed Ameen, Al-Haya Library, Beirut, part one.

(11) Edward Atiyah; the Arabs, Lebanon Bookshop, Beirut, 1986, pp.112 – 120.

(12) Hussein Mohamed Fahim; Journeys literature: an analytical study from an anthropological perspective, Alam Al-Marefa series, Issue138, Kuwait, 1989, p. 192 –

(13) Mohamed Abed Al-Jabry; the structure of the Arab mind: an analytical critical study of the systems of knowledge in the Arab culture, the Center for Arab Unity Studies, Beirut, 1987, pp. 256 – 258.

- This is what we find now in Arab Gulf societies that live according to their concept of “Unlimited Good”; they look at other societies through the duality of rich and poor, and “the citizen” and the non-citizen. These are comparisons that emphasize the “identity” via “decoration and glorification in return for the view of the other” that does not enjoy these qualities. Readers return to the following source:

- Sulayman, N. Khalaf; Gulf Societies and the Image of Unlimited Good, In; Dialectical Anthropology, No. 17, Netherlands, 1992, pp. 53 – 84.

(14) The ancient city of Alexandria was regarded as lighthouse for sciences and knowledge since the third century B.C.; it is well known that Alexandria was established by Alexander the Great in 332 B.C. Alexander was a student of the great philosopher Aristotle. Alexandria remained the capital of the country during the reign of the Ptolemy; before that Egyptian priests had a great reputation amongst scientists of the world which led to the immigration of the great scientists and philosophers of Greece to Egypt to learn sciences, especially mathematics and Astronomy. Of these great men were Solon, Homer, Pythagoras, and Archimedes; all of them were top scientists who established the Greek scientific renaissance and were famous for their theories and philosophies.

(You can return to: Nemat Ahmed Foad; Heritage and Civilization, Al-Helal Books, number 407, November 1984, Dar Al-Helal, Cairo, p.12)

(15) With regards to these studies you can return to:

J.G. Peristiany, Mediterranean Family Structure, Cambridge University Press, 1976.

- J. Davis, People of the Mediterranean, Routledge & Kegan Paul, London, 1977.

(16) Edward William Lane; An Account of the Manners and Customs of the Modern Egyptians, written in Egypt during the years 1833 – 1835, East-West Publications, Hague, London, 1978, pp. 223 – 225.

(17) Return to what Dr. Edmond Gharib had written on the American Media and Arabs, the portfolio of the international press symposium in 1979, held in London under the title: the image of Arabs in the western media. (the stereotypical image the west portrays of the east will remain the same either amongst the public or official circles. Here are some collected excerpts from the speech of Edward Heath, the previous prime minister of Britain, in a dinner party held on the first day of symposium. With regards to the relation between the west and the Arab and Islamic world he says: there is an example that reveals the need for more knowledge and understanding ... Iran. I've known Iran for many years; however, I admit that I was surprised and startled when I saw position of the Iranian people, who I believed were happy and satisfied with the rule of the Shah. What happened proved that the new generation in the Islamic country does not automatically accept the western stereotypes of civilization. Thus, we must also understand correctly the history of the Islamic world and its culture, and to interpret this history in a proper manner. This is very important for us whether in our political and commercial work, or in our interactions in general.

(18) Return to: Dr. Mohamed Abed Al-Jabry; Modern Arab Speech: an analytical critical study, the Center for

Arab Unity Studies, Beirut, fourth edition, 1992, pp. 195 – 204.

(19) Ahmed Abu Zeid; the Myth of Cultural Invasion, Al-Helal Magazine, Cairo, March, 1988.

(20) Dr. Halim Barakat, Modern Arab Society, op. cit, p. 325

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(21) Return to: our research on “the cultural identity between originality and modernity in the Arab Gulf societies” presented to the seminar on cultural identity and interaction with foreign cultures in the gulf countries, published in the social affairs magazine, Issue 19, fifth year, Autumn of 1988, Sharjah, United Arab Emirates.

(22) Return to:

- Antoine Zahlan; Science and scientific politics in the Arab nation, the Center for Arab Unity Studies, Beirut, 1979, pp. 40 – 45.

- Father George Kanwaty; the meaning of the modern Islamic scientific heritage, Science and Society Magazine, UNESCO Publications, Cairo, December 1976, p. 35.

(23) Within the context of defense and protection of the “identity” the Organization of Islamic Conference held a seminar in Muscat, Amman on 20, 21 October 1992, in which experts from Amman, Saudi Arabia, Kuwait, Egypt, Iran, Malaysia, and Senegal discussed the technical and practical procedures for establishing an Islamic television that responds to the hopes and aspirations of the Islamic world, as well as faces the challenges of the age with its satellites as told by Omani Minister of Media, Abdel-Aziz Al-Rawas. Few days before the seminar was held, the “Muslemoon” weekly newspaper released a series of articles under the title “invaders come through the roofs of our homes”, in which it severely attacked “evil satellites” and accused them of leading to the deterioration of the social structure of Islamic societies. The newspaper condemned the outrageous media fight that is unequal in capabilities

between the Arab and Islamic world and the west with its “evil” means.

(24) Return to:

- Rifa'a el-Tahtawy; A Paris Profile, written in Paris in 1830, published by Bolak Print house in Cairo, 1834, public prints followed after that.

(25) Gaber Asfour; In Defense of Enlightenment, book number 18, Cultural Palaces Public Agency, Ministry of Culture, Cairo, September 1993, p.20 –

(26) Return to:

- Taha Hussien; The Future of Culture in Egypt, Al-Maref Print house and library, Cairo, 1938, part one and two.

- Tawfik Al-Hakim, A Bird from the East, the Committee for Authorship, Translation and Publishing, Cairo, 1938.

(27) Taha Hussein; The Future of Culture in Egypt, op cit, pp. 112 – 113.

(28) With regards to unifying school uniform the bill of Ragab issued by Aly Mubarak stated that every student would be given 2 shirts, 2 tarbush, 3 hats, 3 vests, 3 colored garments one shape with a collar, a pair of local shoes, 4 white socks, 3 waistbands, in addition to a coat for winter, 6 leather belts with a lace or rope.

- Return to what Aly Mubarak wrote in his book: the Select of thought in Designing Egypt.

(29) Although we have a generalized description of the European model, the particularity of language between the nations of Europe is very important as a tool for research; preserving this particularity is preserving the identity. In one of my conversations with John Beattai, professor of anthropology in Oxford university on the importance of language as a tool for research, after he had translated a book under the title “Other or different cultures” to many foreign languages, and after he granted me his approval to translate the same book into Arabic accompanies by his detailed scientific autobiography, I asked him why did not

he learn Arabic and if he had any desire to learn it. He gave me a very brief answer that stated all that was in his mind for the present and the future; he said that he did not need it!

Thus, we are needy nations. Our constant feeling of need deepens our feeling of the lack of self-sufficiency, and the continuous desire to begging other in whatever form and need to beg.

(30) These sciences are classified into two types:

First: Humanistic sciences; the sciences that search the being and the philosophies of the human phenomenon from an individual and group dimension. This type encompasses other branches such as philosophy, psychology, sociology, anthropology, anthology ... etc.

Second: Social sciences; the studies of the different systems in society, including economics, political economy, demography, administration, law, politics ... etc.

(31) Ahmed Abu Zeid; *The Crisis of Humanistic Sciences*, Alam Al-Fekr Magazine, first volume, issue 1, June 1970, Ministry of Media, Kuwait.

(32) Hussein Mohamed Fahim; *Anthropology and Modern Arab Ideology*, a research presented to the international symposium "Towards an Arabic Sociology", Tunisia, 1985.

(33) It is well known that anthropology was studied in the thirties in the Egyptian University, which later became the University of King Foad the first, then Cairo University. Amongst the ones who studied anthropology were Evans Brichard, Huckart, as well as Radcliffe Brown in the forties in the University of King Farouk the first, now Alexandria University. Radcliffe Brown established an institute for social sciences in the faculty of Arts, Alexandria University. The institute is still serving its mission up till now, though some changes in its performance were introduced.

(34) For more information with regards to our need for the west, in addition to what the report issued in 1978 by the

Arab fund for Scientific and Technological Researches, readers can return to the following literature:

- Dr. Abdel-Alim Mohamed; A Study on the Problem of the Relation with the West, Center for Political and Strategic Studies in Al-Ahram Newspaper, Cairo, 1993.**
- Dr. Magdy Yousef; The Overlap of Civilization and the Independence of Ideology, General Egyptian Book Organization, Cairo, 1993, p. 134 –**