

The contributions of the human sciences to the formation of a critical Arab mind in light of the consequences of modernity flows and the authority of the heritage

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Received: 02/2024

Published: 08/2024

Abstract:

This article aims to reveal the contributions of the human sciences to restructuring a critical Arab mind and enabling it to acquire the necessary critical tools in order to provide a correct reading of the contemporary changes produced by modernity and a sound understanding of heritage without any intellectual or dogmatic extremism. Among the results reached is that the Arab mind There is still a relative backwardness in this scientific field in its various specializations compared to the material sciences, and this matter has made it suffer from intellectual dependency in the applications of human sciences methods and theories without taking into account the social nature and special circumstances of Arab societies. His preoccupation with presenting different positions towards heritage within the framework of that historical confrontation with the West caused him to abandon his primary function, which is to search for new approaches that delve deeper into studying the nature of this heritage

Keywords: Critical, Arab Mind, Modernity, Inheritance, Anthropology

Introduction

Anthropology is concerned with studies of the human self in all its aspects, and as such it branches into many specializations, some of which are concerned with studying the behavior of the individual and focusing on his psychological aspect, as is the case in psychology, and there is a branch concerned with social anthropology that focuses on the study of social influences on Individual sciences, including those that study the cultural, economic, historical and biological aspects, and despite the clear differences in the classification of human sciences in terms of the subject they study and the method they rely on to reach their results, they are able, with all their types, to achieve a high rank to the ranks of the exact sciences and the abstract and experimental sciences.

This development bears witness to Western interest in the fact that, in its view, it has become a fundamental science that contributes to the building of world civilization, particularly as it is concerned with understanding the essence of the human self, knowledge of its strengths, and development and rehabilitation in order to achieve social, cultural, and economic development. On the other hand, it is seen as an effective tool that can be used to read the ideas of others and discover their gaps so that they can be used to influence its subconscious mind so that it can control its own mind and leadership in its interests, as reflected in the various forms of colonialism of vulnerable peoples, whether intellectual, cultural, or military.

Perhaps the Arab mind is among the minds that knew and still know about intellectual colonialism, cultural dependency, and drawing from the various flows of modernity in the clear and apparent absence of tools of criticism and scrutiny. These are among the problems raised by Arab thinkers, in which theses abounded and in which opinions varied between supporters of the flow of modernity. Between is a supporter of inherited authority. Within the framework of this interface, many questions were raised about the possibility of building an Arab mind, as sought by Al-Jabri in his intellectual project, and by Taha Abdul Rahman, Muhammad Arkoun, and others who presented a recipe for getting out of the predicament of stagnation and blind dependency in both parts. Some of them were: He saw modernity as a great danger that must be dealt with extreme caution. Some of them stressed the necessity of criticizing heritage and religious extremism and saw it as one of the causes of backwardness and reactionism.

What is noticeable from this presentation is that we are faced with two minds: a Western mind that exploited the human sciences in its various specializations to control the mind, and an Arab mind that knew within it feelings of submission. Accordingly, the fundamental treatment of such a problem calls for the necessity of researching strategies for building a contemporary critical Arab mind in light of the challenges of modernity and post-modernism, as well as the challenges of isolation and absolute sanctification of heritage. In this context, we pay attention to an important point: if the Western mind has benefited from the human sciences in achieving its goals, then what is the status of these sciences in Arab society? And how can they contribute to reshaping the mind? Critical Arabism and building a conscious Arab society in light of contemporary changes?

1. Human sciences as a Western mechanism for reading the mentalities of Arab societies

This topic presents the relationship of human sciences and their applications to the structure of the mind in terms of benefiting from its various approaches in studying the components of the mind, its characteristics, and the factors influencing it in order to reveal the mechanisms of control and control over it in an unconscious way, as happened with the peoples of Arabia, which “Malek Bennabi” spoke about in detail. In his writings on what he calls internal colonialism, it was systematic to first learn about the Western mind and the Arab mind and the nature of the relationship between them.

1.1. The duality of the Western and Arab minds in the history of human thought

Both minds extend to specific historical origins in the periods of development of human thought. For the Western mind, its roots extend to the Greek mind and Greek philosophy before Christ. As for the Arab mind, its extensions go back to a history before the history of the message of Muhammad and the advent of Islam. What is certain is that both of them experienced development and growth at the level of formation and structure. The Western mind flourished with the Greek philosophers, especially with Platonic and Aristotelian philosophy, and the schools that followed them historically in Neo-Platonic thought. On the other hand, Arab thought knew its golden age in the Middle Ages with the philosophers of Islam and the advanced studies they left behind when compared to the darkness that the West lived in that era.

From this historical scene, we realize the relationship between these two minds, mixing influence and influence. If the Arab and Islamic mind was influenced by Greek thought and drew from its philosophical sources, we also find that the Western mind drew from the remnants of Arab-Islamic thought that included many fields of science and philosophy, but the paradox that stops us in this context is the process of development of these two minds after the Renaissance era and the beginning of the establishment of the modern era. Are the forms of influence still mixed between the two sides, or have they become one-sided? And if we assume that the Western person has become active and always influential in creating events, then the question that is asked here is: What is the mechanism that the West was able to activate and benefit from in order to appear in the image of a strong, dominant mind controlling the reins of contemporary civilization?

In the epistemological aspect, we find the source of the answer to this question, since Western thought was characterized by the characteristic of flexibility and the ability to continuously revise produced by the mechanisms of criticism and criticism of criticism. In the context of this meaning, Mutaa Safdi says precise words in which he describes the characteristics of this mind:

“We say that the mind The Westerner, or this mind, was truly thinking, and thought was more important than thoughts, and the concern of traveling and wandering was stronger for him than resting and relying and always sitting in the king’s seat. The constant and interesting story of his journey taught him from one age to another the importance of situated thought”. (Safdie, 1990, p. 5)

Despite his living in the dark ages. The Middle Ages, but he was able to learn from it how to search for mechanisms of escape and freedom from the restrictions of its church and work to establish a new renaissance that believes in the weapons of reason and science and transcends all theological thinking. If criticism has been the instrument of the evolution of science for centuries, in the image of the day, the Western mind has taken a weapon from it to achieve itself, moving from an era to an era of agricultural revolution, from the stage of the industrial revolution and the invention of machinery to a more modern and developed period, as reflected in contemporary uses of technology and the current digital revolution. Clearly, this brain has the full potential to benefit from its past experiences, transform every trial into a grant, and every collapse into prosperity. In this regard, the Safadi Shops, in their explanation of Western privacy, separate it:

"The first Western mind, which has given it leadership, has always been the one that is critical. The first criticism is itself characterized by its ability to separate itself from its principles and ideas. He doesn't drown in his products as much as he dives into his production machines". (Safdie, 1990, p. 7)

On the basis of this proposition, the means of research into the mind, whether Western or Arab, are research in the history of thought and culture. Ultimately, it is the surrounding environment that creates thought and defines its components and characteristics. As the "Gabriic" says, "thinking as a tool and thinking as incontrovertible content is always the result of friction with the environment with which it deals, especially the social environment" (Al-Jabr, 1984, p. 12) If we single out the Arab mind, the implications of the authority of its legacy are clear. More is evident in the forms of division and separation between contemporary dialectic groups, between sacred inheritance and those who are disguised for it in all its forms, which are fond of modern flows. A few who are characterized by mediation remain in the argument that the mechanisms of criticism and scrutiny should be used for both sides.

From this perspective, the Arab mind urgently needs to review itself and its cultural history, as it has done with the Western mind, through a number of reviews of its intellectual and cultural history. From the point of view of theological thinking, it has moved on to rationality. The latter is the basis for scientific experimentation. Today, it comes back and criticizes itself, examines the post-modern era, and criticizes the machine that has become a threat to its humanity. Thus, we need to review our positions, as Jabri emphasizes: "There is a need for a new, comprehensive, and conscious vision that transcends artificial barriers, transcends phantom circles, looks at the parts in the context of all, and links the present to the future, a vision in which both position and approach are determined." At the heart of this review is a critical mind that possesses positive criticism mechanics based on human sciences and can understand this entity and its components and characteristics. Otherwise, it will be an accessible prey to the Western endeavor, which one day has made it an effective tool in influencing vulnerable peoples, including Arab peoples.

1.2. Human sciences and control over Arab society

The Western mind has seen a significant development in the field of human sciences, and its researchers have achieved it with great visibility, through which he has been able to learn about the dispersions of himself at every stage of his collapse. In this regard, Claude Lévi Strauss, Lucien Lévi-Bruhl, and in sociology, Augustan Comte and Emil Durkheim laid the foundation of a science that examines social phenomena in all their forms, seeking to diagnose them and identify their causes and their extension to other fields. Sigmund Freud, a psychologist, has been instrumental in the development of this field of understanding human non-feeling self-behavior. Examples are numerous in describing this development, such as economics, politics, and history, and in providing integrated theories that advance Western societies.

However, if we measure the situation in Arab societies, we note that the West has been able to take advantage of the content of these theories of human self to understand the mentality of these peoples, to seek to disintegrate their thinking and to sow divisions within them, singing the concepts of freedom, liberation, and democracy, as well as pragmatism and materialism, in order to drown this society in the directions of Freudian and Semithian Marxism, among others, and eventually to end the conflict between the members of the same society and even between the members of the same family. This is clearly evident in the writings of the elite, who have followed the flow of modernity and are impressed by its concepts and call for alienation. It is seen in it as the tool of civilizational development, as the "Mahamoud of the Niger" in his book of cultural security says: "European colonialism has been able to bring up a generation of Moroccan Arabs who preach the culture that they invaded." (Al-Najiri, 1991, p. 38)

What is more difficult than this is that, through these theories, especially anthropological ones, it is possible to study the cultural traditions of our societies in their smallest details and then work to integrate his planned ideas that serve his interests into the circle of our primary ideas, so the majority follows them in an unconscious way and replaces values, making "value in place of value." "And interest instead of interest" (Al-Ghazali, n.d, p. 34). Which facilitates the rapid dismantling of the original value system, paralyzing its movement, restricting its spread, and inhibiting its effect, as if the Arab mind becomes in a state of subconscious intellectual, moral, and value transformation that it believes in from deep within itself and finds in it the validity and sanctity that it previously found in its total or original ideas as well. He calls her "Malik Bennabi."

Thus, one of the most important strategies of the West is to control our Arab societies, to colonize them, and to drain their wealth. In particular, the study of Eastern societies is seen as "in an attempt to understand their religions, doctrines, literature, the arts, political systems, etc., and the purpose of these studies may be academic, directed towards a true understanding of these societies, or perhaps essentially political" (elmessiri, 2006, p. 107), which helps to isolate them in the heart of society by the absence of a critical mind, which often turns into a mere sponge that absorbs all waste, whether poisoned by the West. As Ben Nabbi portrays it in his book, he says: "We should consider the outcome of these wastes when they are synthesized in the cultural juice of the society that absorbs them. The result, therefore, is certainly rotting; if seen by the superficial minds of our country, it confuses it with Western culture." (Bennabi, 2005, p. 150)

In this regard, individual psychologists and social psychologists have a major contribution to make to the impact on peoples. The example of the colonial factor, which reflects in its meaning the manifestations of internal surrender and denial, is a result of the Arab self-understanding and understanding of its intellectual, social, religious and even value influences. Psychological analysis also contributes to the persistence of racism, which has caused many wars by "provide the vocabulary that facilitates discussion

of what may be called the "excessive" dimension of racist discourse". (Frosh, 2013, p. 18) It describes a black man as aggressive and sexual and establishes this in the mind of a white man.

Based on this, every process of intellectual or cultural invasion reflects that negative image of the backwardness of Arab society in the field of human studies and social research, which suggests that we are in dire need of the need to reformulate sound scientific curricula that contribute to the formation of a sound critical mind, but before that In order to delve into this topic, we must monitor the status of human sciences in the Arab world, the value of humanistic research in Arab universities, diagnose the most important reasons for the delay in this field compared to Western countries, and how we can develop humanistic research methods in a way that serves our scientific, intellectual, and cultural goals.

2. Human sciences in Arab society: crisis and backwardness

The most important problem that can be raised on this topic is the extent to which the disciplines of social and human sciences can come into contact with our lived reality, especially since the Arab mind is in a state of direct openness to the developments of the contemporary digital revolution. Therefore, what should be focused on in this regard is the nature of the approach followed in the study and the extent of its compatibility with current requirements. And the problems of heritage studies in these sciences.

2.1. The problem of applications of human science theories in Arab society

This type of science has identified several problems among thinkers and researchers specializing in this field at Western universities, involving the nature and underdevelopment of the humanities curriculum in comparison with the natural sciences. The latter has contributed to the revolutionary logic on which it is based and the emergence of many theories that have opened the horizon for scientific and objective applications. While "an integrated pattern of interpretive laws in the human sciences has yet to be formed, the logical force is similar to that of interpretative laws in the least advanced branches of the natural sciences." (Al-Khouli, 2012, p. 35) It is in this spirit that the search for the development of its curricula has become a matter of concern for contemporary Western scientists, as it is now ideally reflected in its impressive scientific findings on the psychological and social reality of the human person.

But if the Western scientific mind has made great strides in achieving significant successes in the application of the human science curriculum and in reaching more precise and objective studies in psychological, social, and anthropological theories (...), through which it has built its contemporary civilization and moved it forward towards leadership and control of the other, then the third world and the Arab world still have access to Western studies in this field, quite different from the history of its medieval scientists, who were "the representatives of the civilization of nations and the publishers of science in the universe." (Dagher, 1918, p. 124) This major underdevelopment has become a problem of intellectual dependence in its scientific studies, including social and human studies, thus impeding access to a special approach that touches on the social, economic, and historical environment of these states. This is, of course, a major epidemiological impediment to the development of their societies.

One manifestation of this dependence is that the states of Arab society are adopting Western theories that have emerged from a study of a reality that is not our reality and that are driven by motives that are not ours. They have studied the mindsets of a society that is not ours, and they want to apply them strictly to our Arab societies, without paying full attention to their implications for the future of these peoples and without realizing the monetary spirit and comparing them with the characteristics of our social reality, which is characterized by numerous social contradictions, intellectual dissension, and multi-religious sects, as if they wanted the policies of our countries to study an Arab human being in a Western laboratory. They hope that this study will produce precise, objective results that will contribute to its development. This is close to my imagination. (elmessiri, 2006, p. 110)

Such as what some Arab countries have done by acquiring ready-made Western educational curricula, seeking to implement them with all their merits in Arab schools and universities, and today they are

reaping the fruits of its contradictions with our educational and social reality, such that Arab thought has become merely a sponge that absorbs the content of imported material, in the absence of a great if not A complete transfer of the critical mechanism, and from it the role of the faculties of social sciences and humanities shifts to producing batches that enrich Western theories and sanctify them to an unimaginable extent, through which he fights himself, his society, his religion, and his history in a complete disruption of self-awareness. In this context, many problems arise, most notably the issue of dealing with heritage, especially as we immerse ourselves in imported humanitarian specializations and curricula.

2.2. The problem of reading heritage and the need for humanitarian studies

The heritage and modernity of the fundamental problems discussed by many Arab intellectuals are between a supporter of Western flows and a model, and between a sacrosanct and a bypasser of the legacy, but if this issue is raised in the context of the heritage relationship with human sciences, we reach the Western mind, which has been able to use various approaches and theories to criticize itself, such as the ingenuity of the phenomenological approach with Edmund Husserl, which has contributed to the development of humanities in the West. The same example is true of the structural approach with Claude Lévi Strauss and his anthropological paper in the study of cultures and heritage of Western and third-world countries. The archeological approach has been instrumental in drilling and cashing in Western historical knowledge. It has evolved considerably with studies of the twenty-first century, such as Edger Morin and Alain Touraine's efforts to criticize modernity and other researchers specializing in human studies.

But the matter is completely different for the Arab mind. Despite the prominent critical attempts to read heritage, its study was characterized by the “continuous historical confrontation between Arab-Islamic history and Western Christian civilization, the features of which began to emerge with the political, economic, cultural, and military penetration of the West at the turn of the century.” (Karama, 1984, p. 376) ".This is what made the Arab thinker search the heritage of the West in all its details, seeking to make a comparison between it and its original heritage, but in the midst of this inspection and penetration into the production of the other, a rift occurred in the Arab mind between a mind open to foreign immigrants without any alienation or scrutiny and a closed mind between... the clutches of the past in the complete absence of any review or evaluation.

In both categories, the absence of the critical spirit enjoyed by humanities studies curricula is clearly evident, compared to the research of ancient Arab and Islamic thinkers who “did not transmit the heritage mechanically but rather tried to assimilate it. They presented new principles and innovative approaches in their works that contributed to addressing their challenges and problems.” (Karama, 1984, p. 376) As represented by Ibn Khaldun’s studies in criticizing history and working to establish a scientific historical method that specializes in examining historical facts away from falsity and exaggeration, historians often lack objectivity in narrating historical events, so that it is mixed with subjectivity and personal motives, and this is the case, of course. The veil of sanctity is removed from the inheritance, which requires the activation of the monetary mechanism.

It is clear that the preoccupation of the Arab mind has always been linked to presenting opinions about heritage within the framework of that historical confrontation with the West, which caused it to abandon its basic function, which is to search for new mechanisms that delve deeper into studying the characteristics of this heritage instead of presenting arbitrary judgments regarding it. “The majority of treatments and discussions that touched on this important issue have focused on the position on heritage and not on its nature or approaches to researching it” (Karama, 1984, p. 376) .Such as the methods of analysis and modification in which Imam Al-Shafi’i excelled while distinguishing between the opinions of the narrators in the Prophet’s biography, revealing the extent of their credibility, and determining the conditions that must be met by them in order for their hadiths to be taken into account.

We are therefore in dire need to scrutinize the curricula of the human sciences and consider employing them in a way that suits the nature of our historical, social, monetary, political, and economic circumstances, so that we can present more independent and more objective studies towards our heritage that work to develop it and open the horizon of research into it instead of living in the circle of sophistic skepticism. Accordingly, how can we develop social human studies in our Arab society? And to what extent will it contribute to reshaping a critical Arab mind that is aware of its strengths and weaknesses and possesses through it mechanisms of research and sound reasoning in reading itself and reading others?

3. The inevitability of activating the human sciences in Arab society

When the function of the critical mind is absent and deviates from its correct path, the appropriate atmosphere is created for the spread of various idolatries in societies, as is happening with our Arab world, which is still immersed in the hieroglyphs of ideas that essentially serve the interests of others and policy agendas that work to exploit and exhaust these minds in various forms and in different ways. means and in all circumstances, and hence this issue was the basic dilemma in the backwardness of the Arab mind and its lack of a critical spirit, and from it, it had to be presented from the point of view of the human sciences and how do they contribute to destroying these idolatries? Therefore, it would be systematic to address the relationship of these sciences with the world of ideas in Arab society in terms of their role in establishing moderate thought, fighting all extremism, and developing Arab self-awareness.

3.1. Human sciences and combating extremist mentalities in Arab societies

Paganism is considered one of the inevitable results produced by extremist ideas in a certain direction, such as when we become extremists toward certain traditions, people, or sects, and there becomes a sacred relationship linking them, such that their owners reject all discussion, controversy, or change in it, and thus it takes on the character of fanaticism or pragmatism. Here lies the dilemma of the Arab mind, which fell victim to these ideas, which made it lose its intellectual, social, and psychological balance and live under idolatries that it sanctified and continues to sanctify. It manifests itself between the religious idolatry that makes it understand religion as a wrong concept and sanctify behaviors that have no connection to the essence of the authentic religion and the political idolatry. Which prompted the majority to offer blind obedience, ignoring the ideas of citizenship, freedoms, and national rights.

Bennabi spoke a lot about this topic: when an idea turns into an idol, and when the latter becomes obsessed with the ties of complete sanctity and the existence of these idols in all times, some of them may disappear and be destroyed, but they will not be resumed until new idols appear that suit the requirements of that era. In this context, he says, "This dialectic determines the nature of the idea-person relationship, which turns, upon extremism, into an idea-idol relationship" (Bennabi, 2005, p. 96), here he presents a clear example of the paganism that Algerian society experienced at a certain stage in its history, and it continues to this day. According to his perception, thanks to those relations drifting towards extremism, the Algerian people established the domes of their Almoravids and saints and maintained their devotion to them throughout the centuries after the Almohads.

In the light of the manifestations of this masculinity, the role of human science is evident in the fight against all its forms, especially since it carries in itself the critical and constructive mechanisms of thinking, which make it reject all preconceptions and test the prevailing ideas, no matter how deep they may be in their history. Today, the need to apply and benefit from the curricula of these sciences is more or less like our need for experimental science. If the latter is to look at how societies develop technology and materials, the humanities are building a conscious human mind that promotes community development in all their fields. "Ben Nabi" refers to the need for politics to resort to such science by saying: "The policy of ignorance of the laws of sociology, which is regarded as the biology of social

structures and organs, is nothing more than emotional chatter, a play of language, and a mob botanism." (Bennabi, 2005, p. 99)

It is social and human studies that help to understand the logic of individuals' thinking and the logic of the collective mind in that they are concerned with researching the individual's privacy and various dimensions and their overlapping in self-development. Thus, building a critical mind that combats all forms of extremism and paganism requires the operationalization of philosophical criticism mechanisms that stem from the spirit of philosophy. It also requires the use of sociological theories in the study of social phenomena that offer scientific studies that are free from all force or extremism and contribute to the presentation of scientific reasons and their consequences, thus helping us to pursue negative scourges that may destroy the individual and society, as well as in psychology, anthropology, economics, and other fields of study of the human phenomenon, the need to build a scientific mind that possesses the tools of constructive criticism that will enable it to distinguish between the original and the false, the idea and the pagan, and to enhance its self-awareness.

3.2. Human sciences and developing contemporary Arab self-awareness

The structure of the contemporary Arab community has witnessed several social, political, cultural and economic changes that express, in the essence of its being, a transformation at the level of the structures of thought, in which the Arab person appears more aware of himself and the surroundings in which he lives, and is more evident in those critical studies whose authors benefited from critical philosophical and social approaches in diagnosing Diseases of the Arab mind, in that it realized that preserving cultural value from all falsification is the cornerstone for building a conscious society that enjoys strong intellectual and psychological immunity, especially since this value, as defined by human development scholars, "acts as a symbolic mediator for human development, because participation in Culture is necessary for the emergence of all high-level psychological processes" (Arnulf, 2013, p. 109) in order to understand the phenomena of social change and development.

If we settle the current reality of the Arab mind, particularly with the periods of Arab revolutions, we will note the depth of those changes in the Arab intellectual structure, from its attempts to offer self-critical criticism of the governing personality and the prevailing system, taking advantage of the political, social, historical and philosophical readings offered by the humanities and social sciences disciplines of universities and scientific research academies, so that its students are prepared to discuss and dive into all subjects relating to human issues, thus creating an intellectual gap between it and the student of physical sciences, who often finds it competent to study the laws of material and mechanical engineering. As opposed to the student of the humanities, the student finds him busy with the research of the laws of thought and society and the engineering of man in all their social, psychological, political, economic, and historical dimensions.

However, Arab academic research centers are lagging behind in the field of social humanities, as compared with the keen attention they pay to abstract science and natural and biological sciences. This has caused an intellectual gap among researchers in the field of human sciences, which has turned it into a mere metaphor for Western theories and curricula without any process of renewal or development. Thus, the alien forms of Arab society described by psychologists and the meeting as a feeling of "segregation in the relationship between the individual and those things and people around or around him" (Hook, 2004, p. 95) are a powerful reason for the inability of the Arab human being to understand his reality and self-understanding. The manifestations of intellectual intolerance, which ultimately turn into violence against others, are an inevitable consequence of neglect and obvious in this field, particularly the political violence in the Arab arena of intolerance of the ruling or opposition party, which has produced only those terrorist acts against vulnerable people.

Human sciences, with their various specializations and with their critical characteristics that make those who understand the laws of social, political, and economic change, are sufficient to protect human security, especially intellectual and moral security, from the misguided ideas and toxic waste that some parties are working to spread with the aim of serving their internal and external interests. For a young man who has a critical sense, it will be impossible for him to fall easy prey to such trends, as he is certain to be one of the first to contribute to violent practices against their country, their society, and even against themselves, whether consciously or unconsciously. Accordingly, a conscious educational policy is one that is very aware that the process of creating knowledge is not just an episode. It is an integral part of society and its practice (Raewyn, 2018, p. 404) in order to develop it and achieve the development of its individuals.

Therefore, working to liberate ourselves from the colonial education policies that imposed themselves for a long time and which aim at a process of brainwashing through “deliberate manipulation of people’s minds in an attempt to change their opinions and control them” (Dugassa, 2011, p. 57) in a clear image of the imperialism of the mind requires us to review the Western theories that study humans; otherwise, the Arab mind will continue to live in a shadow of dependency, ambiguous and false, in which it is unable to understand itself, its history, its society, and the strategy for reactivating its internal capabilities and potentials. We therefore need to activate sociology, anthropology, psychology, philosophy, and history in the study of what is called post-colonialism in order to reveal colonial identity, destroy European assumptions, and fight colonial anthropology in its various forms.

Based on this analysis, it becomes clear that human research is an effective tool for exploiting vulnerable people and manipulating the minds of their owners through precise brainwashing plans. This, of course, proves the first hypothesis that emphasizes that human sciences are a means of influencing the mentality of people, and this intellectual imperialism practiced by the West expresses images of the inability of the mind. The Arabic language criticizes Western theories and the poor use of their curricula, which proves the validity of the hypothesis that says that the backwardness of the Arab mind is due to its backward use of human science curricula. Therefore, the key to getting out of this impasse is strengthening the critical spirit in the Arab self, which is developed by the humanities disciplines according to curricula that are appropriate to our historical and social circumstances. This confirms the validity of the hypothesis that human sciences contribute to restructuring a critical Arab mind.

Conclusion

.On the basis of this analysis, which deals with the need of the Arab mind for human sciences in all their fields and the problems that Arab society is experiencing because of its underdevelopment in this field, particularly in the light of the various flows of modernity and its various manifestations that have affected all aspects of human life, on the one hand, and the authority of the heritage and its resulting extremist thinking, on the other hand, thus enabling us to arrive at important results, given that human science is an instrument for understanding the mentalities of societies from various social, economic, political, and historical changes and thus for controlling them. The Western mind has been deeply evolving in the application of the human sciences curriculum, which has contributed to catching up with civilization after the age of darkness and decline. Moreover, Arab society suffers from intellectual dependence in the application of the curricula and theories of the human sciences without regard to the nature of the geographical, social, historical, political, and economic conditions of Arab societies. The Arab mind has also been concerned with providing different attitudes towards the heritage of its people in its fundamental functions of research into the nature of heritage and providing substantive monetary mechanisms in its study.

Based on these summarized results, we can conclude our study with a number of important recommendations, including those related to the development of Arab society, which depends on the

development of the human sciences. This is why academic research services must pay attention to the social and human sciences researcher and give him the status he deserves, without any scientific differences between him and the researcher. Abstract or natural sciences. Arab universities are in dire need of human sciences services. Therefore, it is necessary and obligatory for them to reconsider the curricula of these sciences and their applications in a way that is compatible with the nature of Arab society. With social and human sciences researchers acquiring the tools of criticism, it has become an intellectual imperative in light of contemporary changes, and this is the case. It requires high competencies at the university in order to provide effective training for it.

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