
**Human sciences and challenges of the modern civilization
(Role the historical knowledge)**

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Abstract :

The preservation of the identity of the nation, its morals, and its heritage is necessitated by the challenges of the times, in order to enhance its immunity, strengthen its components, preserve its unity, empower its strength, and thus the role of the human sciences as a solid base and an antidote that enhances the body's immunity and strengthens its ties, and protects its moral and educational values that shape the ideal generation of the nation.

Despite the impact of globalization and modernity on the value system, and the manufacture of the individual's vision as a result of the profound transformations in thinking and behavior patterns, the path of confrontation is only by provoking the mind

and human conscience to rise above the challenges of globalization and modernity through moral awareness that does not stop at spreading virtuous values, and to the realization of the mind in order to strengthen the critical spirit and develop the queen of innovation and creativity, in accordance with the softness in the civilizational conflict, which guarantees the mind to preserve its identity and its historical and emotional heritage. In this paper, we will try to analyze the role assigned to the humanities in instilling values, confronting negative phenomena that tempt young people, and destroying values and morals without neglecting to benefit from the positives of this material civilization.

Key words :

*Human sciences – Western Civilization –Historical Knowledge -
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Introduction:

The educational process and its philosophy today¹ represent a cognitive tool through which we seek to create ethical and scientific frameworks that qualify man, enable him to acquire the necessary experience to face the future, and the weapon to overcome internal and external challenges. Throughout the history of our Arab-Islamic nation, the educational process has represented an important tributary and a richness in the fields of

values and exemplary orientations in order to formulate an ideal personality for the Arab person, and to provide him with an integrated knowledge system, in which the elements of the close interdependence between spirit and matter are paralleled.

Although most of the educational reform trends have failed to achieve this noble goal in our time, and since the launch of the reform and correction movements that have occupied the Arab-Islamic world since the nineteenth century, and the process of investigation and search for the most appropriate and most valuable ways has extended to this day without achieving the required, we believe that our situation today requires us to pay attention to this matter, and calls on us to devote greater efforts, follow tighter plans, and plan a radical scientific and objective review, enabling us to harmonize between theoretical and practical achievements on the one hand. And between the spiritual and material dimensions on the other hand, by following an ethical philosophy that helps us consolidate our lofty civilizational values, and enables us to formulate an educational process in which all the aspirations of the Arab person are embodied within the future visions that help overcome the gap of civilizational backwardness.

The Arab-Islamic society is today facing a fierce civilizational attack by the enemies of Islam, religion and civilization at many intellectual, cultural and educational levels, perhaps the most prominent of which are the challenges of globalization².and the negatives of modernity³. Social, psychological, and educational studies have proven that the most

affected fields by the harm of the age is the educational field, especially among adolescent students in higher education, and in response to the calls of many researchers in the educational field, and the dangers they recorded began to plague the youth of the nation, both at the level of behavior and morals, and its deterioration in vulgarity and decadence, educational scientists have paid this field unparalleled attention, and studies were issued, and conferences were held through which educators sought to monitor an educational policy capable of preserving young people, and protecting them from The destructive currents that have swept society through the media, associations, or imported educational curricula that often represent modern types of knowledge derived from cultures that respond to the needs of the dominant colonial powers, and in this direction transcend religious and national feelings.

This knowledge, with its methods, originated in developed and industrialized societies, which have their own mechanisms that contradict the culture of our Arab-Islamic societies, which are developing societies, with their intellectual, moral and epistemological reference restricted by the spirit of civilization and historical production. This spiritual, cognitive and cultural clash would generate a rupture among science students, especially at the level of higher education, who are more interactive and sensitive than other segments of students. This epistemological rupture⁴

If it is true to express it epistemologically, it is generated by the difficulty of faithfully conveying a model that represents the patterns of societies (the other) that are subject to data and intellectual patterns; customs and traditions that differ from us in

their religious and heritage sources, customs and traditions, because "it is wrong to transfer a successful university style to a completely different environment in the hope of creating a similar model".⁵ This unconditional transfer often causes a disturbance in the psyche of the learner if he is an adult, let alone if he is a juvenile in his teens.

-Education and collective awareness:

The intellectual turmoil experienced by our students today in higher education represents a negative civilizational phenomenon resulting from the introduction of unfamiliar customs and traditions in a society that has specific historical and cultural components, and if these negatives portend the imminent collapse of the material and moral components of society, this is due to the lack of success of our educational curricula in overcoming these challenges, and overcoming the difficulties that lead society towards annihilation and melting in the society of the other, and from it to the disintegration of civilization. the meeting of knowledge of the conflict of arbitrary culture (i.e. those that seek to abolish the central components of other cultures⁶)

Where cultural capital is threatened with decay and demise, especially if the mechanisms of educational systems in shaky societies of cultures are unable to maintain the structure of the culture of society - such as the conditions of our Arab societies today - such conditions contribute to the consolidation of societal oscillation, and also work to form the morally and scientifically degenerate personality of the student today. If we look at the

diseases that have begun to shake the foundations of society since the colonial onslaught that has ravaged Arab-Muslim societies since the nineteenth century, we realize the magnitude of the dangers and mistakes that have afflicted our societies today.

The dangers of latent cultural falsity today are many, and that most of those affected by them are young people, especially university students and institutes of higher education, where the educational role of the institution weakens, and attention is focused on the purely educational aspect and devoid of all spiritual breaths, so the image embodied by this trend was topped by compulsion, spiritually and materially, and we have weak-willed generations, devoid of initiative spirit, led by the tendency of dependence, and controlled by narcissism and absolute selfishness, corruption spread, and the rates of deviation represented in (drugs, violence and sex) increased, The youth were widespread, especially university youth, who represent the most serious challenge facing developing societies in general, and Arab and Islamic societies in particular. As a result of these problems, serious issues were generated, which corrupted the message of education and affected the moral structure of young people.⁷

An identity crisis occurred, disrupting self-building and disrupting the process of students' interest in the role of science and knowledge of various institutions of higher education. This had a great impact on the regularity of young people in the educational process. Despite the compulsory education in the Arab world, the dropout rates suffered by educational institutions

have increased, threatening the educational process with decline and loss of the return of the nation's efforts.

Young people have lost faith in their guardians⁸ The truth was lost from him, and he started looking for it with others, but we do not imagine that he will get it intact from all the increases and distortions, because our enemies will take advantage of this gap to bring young people to their civilization, and spread their poison in the folds of its mental and moral components. What is the way out of this deadly civilizational labyrinth, and what role will our educational institutions play to achieve the equation of the return of young people to the ranks of the group?

Our youth are living today a crisis of alienation⁹ True, in its material and moral levels, which were confirmed by many studies and research that included multiple segments of this category, from different social classes, and even raised an important pivotal point: the loss of the educational role of educational institutions.

To find out the truth of this disease, we will try to extrapolate some aspects of the elements contributing to the educational process, especially the humanities, which are absent in the field of forming the cognitive personality of higher education students. In light of the challenges of globalization and modernity, and the tyranny of the information revolution that will change the face of societies and which will become the measure of progress and backwardness, we will try to highlight the contribution of historical studies, and the effectiveness of historical knowledge in preserving young people, preserving the

references of their belonging, preserving their morals, and their cognitive behavior from the shady illusions adopted by destructive currents in subjugating societies, and obliterating their historical and religious components. Identity is one of the most prominent foundations that preserve human belonging, and the consolidation of its values and principles, and therefore will be the focus of our research on the issue of intellectual conflict, and its effects in the era of modernity and globalization.

-Historical knowledge and the dangers of globalization:

Our world today is experiencing an intellectual revolution based on the impact of the third millennium, which began to creep rapidly with all forms of electronic domination, fast means of communication, and multi-purpose mass media. Societies are grappling with this enormous civilizational boom and preparing to move forward towards optimization.

In light of this qualitative shift experienced by man east and west, the problem of means and mechanisms that ensure that man achieves the best results now and in the future in various fields of human life has emerged, and the material bet began to form in the horizon of knowledge as a basic and effective element that is unparalleled in its electronic manifestations, which are led by the computer with all its immediate and future complexities, and with all the competition that pulls the world between the great powers, and the technical innovation that comes to mind (technological), and the accumulation of production that shakes society, The exchange of goods and ideas, and relentless modernization.¹⁰ .

If the world is keen to follow the path of correct knowledge, to adopt the support of reason to activate it, and to bet on its results is one of the priorities for securing the future, the other side of basic knowledge, especially the humanities, needs more care and care to perform its full mission and perform its civilized role in the best way, thus completing the elements of the human knowledge system, and succeeding human societies to formulate their being and preserve the elements of their survival. Not only with information technology, societies are established, but it is necessary to give a human tinge to impose the logic of balance, and reduce the power of tremors that can be caused by a technological boom devoid of the human spirit, and thus the humanities descend to their proper status to contribute to the process of development.

The viewer in the dialectic of duality - correct technological sciences and human sciences - stands in front of two factors that drive the arteries of life, the first of which exceeds the second in time and space, while the correlation between them is required, as they are inseparable, and the dialectic of interaction between them is a historical imperative that guarantees feasibility and efficiency, and confirms the legitimacy of human survival. However, the new strategic conflict these days, according to which communication and information technology occupied the forefront of events, and drew attention to it thanks to the dominance of globalization, the dominance of its mechanisms, and the rapid spread of its ideas, which prompted some to launch

cries of panic for fear of the tragedies of schizophrenia¹¹. The failure of man to achieve the unity of his being is the result of the abandonment of the human sciences from performing their duty.

-Problematic philosophy

Philosophy is a vision and a pattern of knowledge that guides and guides to the right path, in light of this cognitive labyrinth, what role do we accept for the human sciences in a time when the logic of intellectual violence, moral persecution, and the phenomenon of domination dominated in its various manifestations? Can the humanities regain their competence in helping man overcome the difficulties imposed by the logic of challenges, and do they contribute to achieving the development demands of human societies in general and the Arab Islamic societies in particular?, and is it possible to benefit from the humanities, and harness their expertise in restoring confidence, and facing the fluctuations of events and facts with firmness and dedication? To what extent are these sciences capable of keeping pace with the requirements of the era in which globalization has risen in its various intellectual, material and ethical manifestations? We do not claim to answer these questions conclusively as much as we will try to determine their impact in the field of a branch of the humanities, namely (historical knowledge¹²)

As a model for answering these questions that preoccupied man today. What will the dialogue of historical knowledge and globalization be like in a changing and unstable world, with its many transformations and ever-renewed concerns? What are the

axes of dialogue and confrontation in order to formulate a system of integration, or impose the logic of exclusion and dominance?

-In praise of globalization and its epistemological dangers:

Since the beginning of its formation in the historical cognitive horizon¹³, It has not yet become a reality and a fully constructed historical fact. Globalization has been a phenomenon that has aroused controversy and attracted the attention of scholars and researchers. Its manifestations have received many definitions that have taken their premises from the points of interest of globalized applications, their intellectual path, and their practical presence, as they branched into cultural, economic, political and social concerns, influenced by the attitudes of their owners, their intellectual and ideological bias, and their positions on globalization in rejection or acceptance.

However, those who follow the talk of this phenomenon, which accompanied the beginning of the third millennium, realize that it is comprehensive in its methodology, inclusive in its objectives, dominant in its contents, and prevalent in all its dimensions. It builds its empire around a single pole and opens its doors to all fields in order to be a harmonious fabric within its system, and among the advantages of globalization.¹⁴ and its disadvantages¹⁵**IT IS WORTH BRIEFLY REVIEWING SOME THEORIES AND READINGS IN THE TERM GLOBALIZATION OR GLOBALIZATION, AS THEY CLEARLY EXPRESS "THE CLEAR OVERLAP OF ECONOMIC, SOCIAL, POLITICAL, CULTURAL**

AND BEHAVIORAL MATTERS WITHOUT MUCH REGARD FOR THE POLITICAL BOUNDARIES OF SOVEREIGN SOCIETIES OR BELONGING TO A SPECIFIC HOMELAND, OR A PARTICULAR STATE, AND WITHOUT THE NEED FOR GOVERNMENTAL ACTIONS." ¹⁶

It is also: "The dominance and deep spread of the capitalist mode of production, and indeed the hegemony of the American, especially as he acknowledges that capitalism as a mode of production changes its features and methods of exploitation over time."¹⁷ The two limits are complementary in expressing the duality of the advantages and disadvantages of globalization as it carries two logic in dealing: the logic of racial domination in all its forms on the one hand, and the opening of the door to participation for all human elements on the other. If the first limit enumerated the peculiarities of globalization in view of its universality, the second limit did not deviate from the first, even if it was concerned with the economic aspect and monolithic domination, and this is the biggest door to impose other types of dependency.

Globalization has its capitalist systems and institutions that impose a special fabric of inclusion of peoples, the dissolution of societies, the loss of identities, and the disappearance of cultures despite the existence of the state system in order to compensate humanity instead of nationalism¹⁸.

.These features were accompanied by the generalization of the economics of capitalist systems and the enslavement of matter to man in America, Europe, some parts of Asia and the Third World. Since the world has become like a village in which time and space were reduced, where globalization was destined

to sweep all parts of the world, so its manifestations appeared in various lifestyles, and its statements emerged in all intellectual forums and social systems, so the praise of its arts was very flattering and considering globalization the only savior for humanity from its misery and slavery, as the one who was indignant and spiteful looking at this phenomenon as a melting of humanity, and a moral annihilation of humanity, and that it is a self-penetration, built on discrimination, the imposition of control, exceeding the elements of others, and rejecting Privacy¹⁹

The Arab-Muslim world has not been immune to these challenges, but has always been one of its biggest goals and objectives. How can we exploit the opportunities for good and development of the phenomenon of globalization and overcome its negatives? What path will we choose for ourselves so that we are free from dangers and far from marginalization, fragmentation, melting, forgetfulness and death?

If the theories have multiplied in this aspect and their owners were divided into three people, some of them adhered to the following ideas:

First: Whoever says to fall into the arms of globalization and accept what is in it..²⁰

Second: Whoever says to be careful and careful, to benefit from its good deeds, and to leave its disadvantages.²¹ .

Third: Whoever says to reject it and confront it²² .

We do not care about the arguments of those who say these theories, but what matters to us is that globalization has become a reality,²³ How can we live with it? Based on our subject, what do we expect from the humanities, especially historical knowledge?

CONCLUSION

Historical knowledge has an important role as an educational tool and a mechanism of science and knowledge, and this is reflected in facilitating dealing with the complex and complex of organizations and events in order to dismantle their components, reveal their secrets, and gain experience in dealing with them.

This importance that we have attached to historical knowledge stems from the importance of historical material, and betting on it in order to properly formulate a rational and balanced personality, far from doubt, confusion and loss, aware of its reality, confident of its contribution, and hopeful for its future. One of the great educators (Nevid Alexander) says: "Teaching history has two great advantages:

- Preventing the encroachment of cultures by one culture and making history education a subject that allows intercultural interaction as a means of understanding civilizations and cultures.

- Training learners to change their view of things according to their immediate existence and not according to the judgments of others on them, thus instilling in them a spirit of doubt, and giving them the ability to understand and coexist in a changing world with few constants).

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