

## Citizenship and the Idea of Freedom/ Liberation in the Post-modern Period (A Particular Reference to Algeria)

المواطنة وإشكالية الحرية والتحرر في مرحلة ما بعد الحداثة.  
(إشارة خاصة لحالة الجزائر)

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### Abstract:

The primary objective of this research is to focus on the realistic dimensions of all the insights and meanings of freedom. In the same respect, some countermeasures, namely constraints, necessities, and determinism encounter all meanings of freedom in a way or another. Many references, namely ZAKARIYA Ibrahim's book *Philosophical Issues: the Problem of Freedom* classified freedom into two types: (1) Freedom of Planning and (2) Freedom of doing or acting. The issue of freedom revolves as well around two visions: Freedom Affirmers (defenders) and Freedom Refuters with reference to the extent to which citizenship is either liberation booster or freedom constringer. Findings of the paper reveal initially the freedom is a continuous process to achieve, not a final product attain. Education plays/recommended to play a great role in promoting the process of emancipation in all its multidimensional prisms or perspectives.

**Keywords:** Citizenship, Freedom, Liberation, Post-modernism, Algeria

### ملخص:

الهدف الأولي لهذا البحث هو التركيز على البُعد الواقعي لكل مضامين الحرية ومعانيها. في نفس السياق، تُقَابِلُ كل معاني الحرية بأخرى مضادة مثل: القيد، الضرورة والحتمية. تُصنّف عدّة مراجع ومنها مؤلف زكرياء إبراهيم الموسوم بـ *مشكلات فلسفية: إشكالية الحرية*، الحرية إلى نوعين: حرية التصميم وحرية التنفيذ. تشير هذه الورقة البحثية إلى إشكالية الحرية وفقدانها مع الإشارة إلى المدارس المدافعة/ الداحضة لكل فكر مع الإشارة إلى إشكالية المواطنة من حيث أنّها مشجّع على عملية التحرر أو داحض للحرية من أصلها. تكشف نتائج البحث وتؤكد على أنّ واقعية الطرح الفلسفي تتطلب اعتبار الحرية عملية تحرر داخلي وخارجي مستمر وليس منتج نفسي جاهز أو مُجهّز. تركز الورقة البحثية مع التوصية على دور التربية المهم في عملية التحرر بكل أبعاده وأطيافه.

**الكلمات المفتاحية:** المواطنة، الحرية، التحرر، ما بعد الحداثة، الجزائر

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## 1. INTRODUCTION

Freedom is the entire ability to carry sovereign thoughts, plans and make choices. For many, liberty and freedom are used interchangeably. Free minds, for instance, have the power to decide options and choices in life. Socially speaking, to have free minds all the times is so hard as social and societal norms are imposed directly, indirectly, intentionally or unintentionally on individuals. To William Faulkner, an American writer, Freedom has to do more with practicing it rather than mere believing in it. He said : "We must be free not because we claim freedom, but because we practice it" (William Faulkner. *World Book Encyclopedia*, 2004).

Many people can be subject to some unjust, unreasonable, unnecessary limitations. Those restrictions might harm their basic liberties. Some other free societies work hard to guarantee those basic liberties and try to distribute the conditions of freedom equally among its people via fair law(s); though no organized society so far can actually provide all these conditions all times.

This paper tries to demystify mostly-used notions and underlying concepts pertinent to freedom. It aims at exploring notions as : decolonization, liberty, ignorance, belief, consciousness and metaphysics of freedom, political freedom, religious freedom, intellectual freedom and emancipation.

## 2. Freedom Demystified. Key Concepts and Underlying Notions

Many thinkers, writers and philosophers view freedom from various angles. Many differences and similarities are slightly/highly set between decolonization, independence, freedom, liberty and Emancipation. As synthesis of many encyclopedic<sup>2</sup> definitions, decolonization is "the act or process of decolonizing via setting a self-governing area or removing an area from a colonial status" (Decolonization. *World Book Encyclopedia* , 2004). Independence means "the fact of getting rid from foreign control or influence" (Independence. *World Book Encyclopedia* , 2004). Freedom stands for "the state of not being under one's control; to have the power to think without constraints or harassing limitations" (Freedom. *World Book Encyclopedia*, 2004. Many critics use Liberty interchangeably with freedom. Albert Einstein, American famous scientist, defines Freedom as "Everything that is really great and inspiring is created by the individual who can labor in freedom" (Albert Einstein. *World Book Encyclopedia*, 2004).

As for Emancipation, it refers to "the act or process of setting free from any kind of enslavement (Liberty. *World Book Encyclopedia*, 2004)." Concerning citizenship, it is a "full membership in a nation or in another unit of government. It has to do as well with nationality (Citizenship. *World Book Encyclopedia*, 2004). To have a full citizenship means to have certain rights: the right to vote and to hold position in public office. Citizens have some duties as well such as the duty to pay taxes and to serve interests of one's belonging government". To be a citizen in a Sovereign Democratic country means to be free, to have freedom of speech, freedom of action, but with high respect to laws and commitment towards duties. The coming part of the paper will demystify those notions with reference to other prisms.

### 3. Metaphysical Perspectives to Freedom

Defining freedom embodies some signs of its existence and its loss. Philosophers generally link restrictions to freedom to psychological, civilizational, social and societal norms and values. General questions and metaphysical issues about freedom should be considered legal and valid, but how to view freedom, departing from its existence or from its loss? In case departing from its existence, is the Man him/herself considered source of its freedom? In case the opposite, what are the social external forces, internal mental (motivations or justifications) or psychological (incentives or passions) forcing constraints that prevent the human being from freedom full-attainment? How can/would Man meet its freedom?(1986، غريغوار،)

#### 3.1. Freedom Affirmers/Defenders

Many schools of thoughts and philosophy affirm it and the other refute its permanent presence. On the one hand, El Mu'tazila, Rene Descartes, Ibn Rochd (Averroes) affirms freedom existence. Gibran Kahlil said in this respect: "Life without liberty is like a body without a spirit" (Gibran, 2012, p. 32). On the other hand, Algebraic school, stoicism, deism, and Jahmites had another vision to freedom. "No one has the free will to act, metaphorically regarded so, but God; the unique supreme doer", Jahm Ibn Safwan said.

##### 3.1.1. El Mu'tazila

They are the group of rationalist thinking and Islamic theologians flourished in what is now Iraq from the 8<sup>th</sup> to 10<sup>th</sup> Centuries. The group was founded by Wassel Ibn Attaa (died 748 AD). Thoughts of this group are based on the firm belief that Man is free in his behavior. Wassal Ibn Attaa, Founder of el Mu'tazila group, said: "All Muslims believe that God has given human beings free will, but different sects of Muslims have different visions and perspectives about the limits of free will" (El Mu'tazila. *Britannica Encyclopedia*, 2010). He is accordingly and fully aware of all his life actions and choices. Being conscious, enough to plan for an action and do it is the basic source of conscious actions doing, according to this school.

El Mu'tazila confirms the power of sovereign will and autonomous action and then 'Man' to be fully free in her/his plans and actions. They defend all these hypotheses with rational and legal arguments. Reward, for them, is the inevitable result of 'Man's' good and evil actions. It is quite paradoxical, according to El Mu'tazila, to assume a result of an action that they are not fully aware and entirely free planning or doing it. It is then legal to reward or punish a person with full-consciousness of his actions. El Mu'tazila believes firmly on Hadith of the Prophet Mohammed, Peace be upon him, saying: "There are three people whose actions are not recorded, a sleeping person till he awakes, a child till he is grown up, and an insane person till he is restored to reason or recovers his sense" [Reported by his Ahmed and al-Arba, except at Tirmidi. Al Hakim graded it Sahih (authentic)]<sup>3</sup>.

God is fair in giving people the legal right to have freedom apart from its full command of

<sup>3</sup> Adapted from: <www.Sunnah.com> on November 2020.

destiny. Getting full freedom to plan and act is part of the human responsibility to assume all conscious actions. God almighty is fair, therefore, to value good from evil as their doers fully-and-consciously do actions.

(1972). El Mu'tazila, in turn, were criticized as defending absolute freedom to Man neglecting the various internal mental, psychological (incentives or passions) limitations and external forcing constraints that limit the boundless freedom they argued for.

### 3.1.2. Rene Descartes

Rene Descartes believes as well in full freedom out of external forcing constraints. The philosopher thinks firmly that the human psychology can neither plan nor act appropriately in case forced or constrained. Every individual believes within full freedom to do what suits him and not to do what may harm; the individual, therefore, have all the powers to do or not to do, to plan or not and to act or not.

What Descartes doubts is not whether human freedom exists, but what does this freedom consist. Descartes uses interchangeably the "freedom of will" and "freedom of choice" and treats them in the same manner (صليبا، 1981، صفحة 3ط). In this respect, he writes: "...the will or freedom of choice simply consists in our ability to do or not do something (that is, to affirm or deny, to pursue or avoid)".

Freedom consists (rather) simply in the fact that when the intellect puts something forward for affirmation or denial or the pursuit or avoidance, our inclinations are such that we do not feel any external force determines us<sup>4</sup>. For Descartes, freedom is neither spontaneity nor indifference but a reasonable balance and harmonious suitability between one's personal will and action. He added accordingly "Neither divine grace nor natural knowledge ever diminishes freedom".

As El Mua'tazila, many philosophers criticized Descartes. According to them, Descartes was defending absolute freedom and boundless liberation to Man and impairing its various and prominent external forcing constraints.

### 3.1.3. Ibn Rochd (Averroes)

Some commentators viewed Ibn Rochd as an alert-minded philosopher who brings a more realistic interpretation to the issue of freedom. He took a mid-way position between supporters of full-freedom and refuters of entire liberty existence. For Ibn Rochd, God creates Man with reason and instills him some abilities to cope with various life situations. Life, for Ibn Rochd, is organizationally framed with institutional laws and legal constraints. 'Man', then, is on the obligation to have the power to think and act with respect and re-consideration to his psychological abilities and external laws. Linear and sequential ties between internal constraints and external forces put Man frequently between the hammer of societal laws and the anvil of mental or psychological incentives (الملة، 1955). "Ignorance leads to fear, fears leads to hatred and hatred leads to violence. This is the equation", Ibn Rochd said. To him, the more conscious the human being, the more he/she is advancing in the liberation process. Sigmund Freud, in this respect, emphasizes the role of the Super Ego (Education) as a balancing catalyst of the Id innate forces and

<sup>4</sup> Adapted from :

<<https://u.osu.edu/freewill/descartes-2/descartes-on-human-freedom-indifference-or-spontaneity/>>

the external forcing powers.

For Ibn Rochd, though 'Man' has an entire freedom that departs and works within some frames related mainly to the already-existing external laws and societal regulations. Ibn Rochd believes that "absolute freedom corrupts absolutely". Furthermore, Ibn Rochd believes firmly that Ignorance is evil, consciousness with firm/big belief in freedom are two keys to emancipation. Qurdoba's philosopher, then, could comply consciously with the realistic constraints with Man's continuous search for emancipation.

### 3.2. Freedom Refuters

Many other schools deprives 'Man' from any kind of freedom. These schools believe firmly in a firm divine power that 'Man' rules within its directives. In this respect, Algebraic school, Stoicism, Deism, Jahmi, and Personalism get almost the same parameters to Freedom and Liberation.

#### 3.2.1. Algebraic school

This school revolves in its base on the existence of one unique divine power that controls everything. Though the notion of divine power is considered a controlling force of all human matters, this power is viewed differently from one civilization to another, from ancient civilizations, namely Greeks to Romans to Muslims.

#### 3.2.2. Stoicism

Stoicism is school of philosophical thoughts founded at Athens from 335-265 B.C. The Stoics believed that the World was a unique, finite and smart creature identical to divine life. This world came into existence, not by chance, but by divine providence.

The Stoics as well emphasized fate and its role. The latter should be highly respected by Man. For Stoicism, the ultimate goal of the human being is "to understand the divine plan and to act according to its directives" and to believe that the "obstacle being understood and digested is the way... The Impediment to action advances action"<sup>5</sup>.

For the Stoics, Man lives two realms: an internal realm with freedom-dominance and an external one dominated, mainly and mostly by necessity. They defended what is innate as controllably oriented by Man's free will and its ability to do or not. They considered all what is external as non-controllable by Man, but by a divine absolute power forcing things to happen in a linear or cyclic causal way. The latter embodies some causes resultant from others, resulting all what is considered good (happiness, healthiness, and wealthiness) or regarded evil (unhappiness, unhealthiness and unwealthiness). Stoicism, then, considered the divine law as supreme and Man's external conditions are part of this 'tyrant' destiny. Necessity, therefore, frames human presence; the

<sup>5</sup> Ryan Holiday. *The Obstacle is the Way : the Timeless Art of Turning into Triumph*. United States : Portfolio Penguin Hardcover, 2014.

latter cannot meet full-freedom until coping with all requirements of 'imposed' fate. Necessity, in the modern world, got some other interpretations<sup>6</sup>.

Virtue for the Stoics is the only good .This school is based upon meeting virtue and freeing Man from passion and unmoving one's being by life happenings. Happiness, they considered, "is probably met when Man emphasized on what he can control, not the opposite"(1951، أمين). By the end, Despite being criticized having many intellectual drawbacks, the Stoics merited their influence on ethics, law and political theory<sup>7</sup>.

### 3.2.3. Deism

It is a "religious and philosophic belief" that rejects most conventional directives of religion and accepting reason as the unique guide to truth. Deists embraces the concept of God, in the limited sense of a creator; first creator to the physical universe; God "as a watchmaker who builds a watch, sets it in a continuous motion without intervening in its affairs" (William Paley, founder of the Sect). The watch stands for the universe created by a unique creator, who does not involve in its affairs after its initial creation<sup>8</sup>.

### 3.2.4. Jahmi

A term referring to Jahm Ibn Safwan and his followers. Muslim Sunnis saw many of Jahmites' beliefs heretical. The Jahmites deprive Man from having free will. The latter is given to all creatures by absolute divine power. Free will, according to Jahm Ibn Safwan, is owned uniquely and exclusively by God almighty the supreme universe creator. The latter creates and controls all human actions and reactions; being created means rationally being under full-control of the supreme creator for Jahmites<sup>9</sup>. Personal and individual will is absorbed fully by the supreme and absolute power of the 'creator' and all what contradict the Jahmites basic belief is 'all considered paradoxical'. Jahm Ibn Safwan said accordingly : "No one has the free will to act, metaphorically regarded so, but God ; the unique supreme doer"

Being fully under control of a divine power contradicts Islam's sense of autonomy, determination, and responsibility. Critics move far and further considering Jahmi beliefs as heretical and the group even expelled from the Sunni Muslim Community.

### 3.2.5. Emmanuel Mounier's *Personalism* (1949)

For Emmanuel Mounier, '*Personalism*' is an appropriate alternative to both Marxism and Liberalism. Man's existentialism cannot be met with others only with a renewal of freeing or libertarian action. The latter only exists if its free will is as well there. Free action goes beyond any necessity. Accordingly, if one looks long and hard enough, he may differentiate action from work. The latter is planned within a subjective designed frame and therefore is hard to be innovative; the

<sup>6</sup> Ibid

<sup>7</sup> As presented by Carl A. Huffman from the University of De Pauw.

<sup>8</sup> Ibid.

<sup>9</sup> Jahmites. *World Book Encyclopedia*. Deluxe Edition : CD ROM, 2004

former is a free, subjectively freed and innovative. Free action, then, according to Mounier aims to (1) change to external world and cope with it; 2) to form one's existence within a particular realistic realm; 3) to initiate consciousness as a promise and initiative to libertarian freedom and ultimate emancipation<sup>10</sup>. Emmanuel Mounier clarified his thought by saying:

Freedom with conditions [...] Man's freedom is a person's liberty ...this liberty is accompanied wholly to real world of the person and limited in its frame...it is not necessity digest as Marx said[...]Consciousness is a promise to liberty[...].

For Mounier, Man's freedom is person's liberty; no one's freedom is an island. Individual freedom is part if the collective one.

#### 4. Political Perspectives to Freedom

Political freedom gives a particular voice to people to take part in political decisions, mainly through fair and equal representation in political institutions of the government. Basic political freedoms include the right to vote, to choose representatives, mainly in legislative branch, to choose candidates in public office, to join political parties and apply for political candidacy (part of political freedom of speech). In this respect, Jean Jacque Rousseau simply sums up his doctrine by saying: "No freedom for the enemies of Freedom". It means one should believe in freedom and support it to get it by the end.

Many critics believe that political freedom is not full until economic and social liberties are guaranteed. Social freedom, for instance, includes freedom of speech, freedom of religion, academic freedom, freedom of assembly and the right to due process of law<sup>11</sup>.

Political liberty is based upon freedom of speech; the right to speak freely publically or privately. People are generally in need of free discussions and debates to talk about their needs, rights and duties. They should have this opportunity to speak well enough about their interests and exchange ideas to find wise solutions to their problems and political issues. Discussing freely common affairs let governments aware about the existing needs of the public opinion.

Freedom of press is the right to publish what may serve the public opinion: facts, opinions and ideas without any kind of interference of political decision makers, pressure groups or political actors with the government. This right might extend to radio, cinema, television and motion pictures<sup>12</sup>.

Freedom of religion is the right to believe and practice the faith of one's birth or one's choice. It includes being monotheist (Muslim or Christian), polytheists, atheist or laic. Religious freedom is generally institutionalized and constitutionalized via some articles in government's constitutions, though some critics consider all these articles as "ink on paper" as many deviations deprive many minorities from their religious liberties.

<sup>10</sup> Ibid.

<sup>11</sup> Freedom. *World Book Encyclopedia*. Deluxe Edition : CD ROM, 2004

<sup>12</sup> Ibid.

Economic freedom revolves around the right to choose one's own economic decision, the right to own property, to use it and to get profit from it. Since 1930, economic freedom have another identification to mean the right to have a satisfactory and safe standard of living. This concept generally called and known as "freedom from want" which often contradicts and conflicts with the principle "laissez faire". For instance, when the government imposes the minimum wage that limit the smallest amount of money per hour an employer can pay. Economic freedom goes hand-in-hand with some laws that work to protect workers right to work honorably, safely with the right to reasonable hours, holidays with pay and safe working conditions<sup>13</sup>.

## 5. Intellectual Perspectives to Freedom

This part of the paper sketches some intellectual and cultural perspectives to Freedom. Edward Said, Palestinian-American literary theorist and intellectual, in his essay *Culture and Imperialism* defines culture as "all those practices, like the arts, communication, representation, defined culture... That often exists in aesthetic forms."(xii). He also defines the term as "a concept that includes a refining ...element, each society's reservoir of the best that has been known and thought ..." (xiii) (Said, 1993, pp. xii-xiii).

Intellectual perspectives are more to do with "Mind" or "Culture". To liberate one's intellect or mind, there should be first re-framing its cultural traits (W.E.ABRAHAM, 1962, p. 116). Ngugi, Kenyan writer, describes the term as follows: "Culture embodies those moral, ethical and aesthetic values, the set of spiritual eyeglasses, through which people come to view themselves and their place in the universe" (*Thiong'O, Decolonizing the Mind. The Politics of Language* , 1986, pp. 14-15). Accordingly, culture is "explicitly celebrated in people's way of life, rituals, beliefs, religions, ideals, value". This set of values transmitted from the past to the present embodied in an organism that undergoes constant change. This cultural organism is tightly linked to the socio-political systems and historical contexts in the society.

Concerning the African culture(s), imperialism and its effects caused its transformation from one cultural mode to another. Frequent contacts with the West mainly during the colonial era resulted in a great change in the colonized culture. The latter had principally affected the colonized way of thinking and tortured its psyche. This is what Ngugi and other intellectuals called cultural colonization.

Decolonizing the mind / Intellectual liberation stands for the conveyance of the falsified reality of one's existence and rejecting the 'false' about one's past in order to restore the lost African identity. In other words, Decolonization of the African mind refers to "re-Africanization" of the self to gain cultural confidence to liberate the African psyche. Therefore, Post-colonial African novelists work to unchain the African mind from the 'false' imposed upon them.

Critics consider the novels of both African writers Ngugi and Armah as "counter-discourses" within the scope of narratives. These novels paved the way to genuine projects towards decolonizing the minds of their fellow people. These writers have proved themselves intellectual militants of decolonization from the east of Africa to its west. They are involved in emancipating the African from "cultural slavery." Accordingly, new-free man is born; "without chains on his legs,

<sup>13</sup> Ibid.



without chains on his mind, without chains on his soul.” (Thiong’O, *Petals of Blood*, 1977, p. 236).

In the Algerian case, Sheick Ben Badis, an Algerian reformist and the founder of the famous reformist *Ulema* Association, summarized the issue of intellectual freedom in a few words:

To be materially and formally free but inwardly and mentally enslaved is far worse than being outwardly constrained but inwardly free; and true freedom lies in submission on the one that is the source of absolute inward (mental and cultural) and outward (formal and political) freedom (McDougall, 2009, p. 216).

Sheikh El Ibrahimi, Algerian reformist, joined his fellow scholar Ben Badis saying that: “the liberation of minds is the basis for the liberation of bodies and it is impossible for a body to be set free, carrying a slave mind”. Both, indeed, share the same idea of ‘mind’ freedom.

Despite all colonial sorts of mental subjugation(s), The Algerian *Ulema* reformist association met most of its objectives; the Algerian blood preserved circulating, Arab-Islamic and Tamazight heart kept throbbing in most of the Algerian writings. Accordingly, the ‘force’ could not replace this blood with another and the ‘false’ was not able to prevent the Sheick Ben Badis, Sheick El Ibrahimi and Malek Bennabi from being Algerian reformists and writers with Algerian concerns and interests interpreted into intellectual pronouncements based on multidimensional intellectual renewal and multidisciplinary liberating reform.

It is worth noting that this paper has been concerned with educational, intellectual and cultural endeavors towards founding a stable base that would lead to a genuinely liberated Algerian/African intellect. One would have wished that such efforts and urgent calls for liberation were unnecessary; but given the terrible effects caused by imperialist hegemony over the [Algerian/African] culture, it has been inevitable. These attempts, together with the setting of some fundamental bases form the minimum cultural mission of nowadays’ intellectuals. It is for the coming generations to discover their mission to fill and the rest of that “renewal in discourse’, ‘liberating’ and ‘emancipating’ mission and to accomplish it by meeting its long-term objectives. We affirm and confirm that a great/firm belief that Ignorance is evil and consciousness with firm/big belief in freedom are precious assets to ‘Man’’s genuine emancipation.

Academic freedom is a set of some basic freedoms claimed by teachers and students in the teaching-learning-researching process. These freedom(s) include the right to teach, learn, exchange ideas, discuss research, write and publish without any kind of interference. Academic freedom is an effective way to spread knowledge, enrich academic contexts and exchange ideas.

## 6. Psychological Perspectives to Freedom

Psychological freedom stands for “the ability to structure one’s own life through managing emotions and applying free will; it freedom from any kind of psychological attachment; freedom from identifying with anything...It is a psychological release”<sup>14</sup>. The latter should be exercised in a

<sup>14</sup> Synthesis of many definitions from : *World Book Encyclopedia, Britannica Encyclopedia and Universalis Encyclopedia*

way to meet final emancipation from any psychological impediment or constraint.

Psychological freedom starts from being free from any kind of psychological manipulation via enhancing self-respect /self-esteem; promoting valid and genuine image about one's self; boosting freedom from any conditioning ; exercising emancipation from any past or present imprisonment. All what mentioned above make sense to genuine psychological liberation.

Frantz Fanon view freedom as a 'within process'. He said one to Algerian in their struggle to Independence:

Emancipation and liberation comes from your [the Algerians'] actions and struggles. Be wary of those that want to silence you and depoliticize you and send you "back to the caves" or to the domestic sphere". (Fanon, 1963).

Suzy Kassem added saying in this respect "A conscious human is driven by their conscious, not popular opinion". Self-awareness and consciousness boost forward towards liberty.

## 7. Limits and Constraints on Freedom with Reference to Citizenship

Many view laws as limits and constraints to freedom. Anarchists, for instance, believe that all systems of government prevent 'full liberty and laws destroy people's entire freedom'<sup>15</sup>. Well legislated and regularly applied laws, indeed, both limits and protects freedom of individuals. For instance, laws forbid people to hit others and guarantee that people will be free from being hit. In this respect, Citizenship prevents from 1) that "Absolute freedom corrupts absolutely" (Lord Acton, English historian, 1834-1902); 2) plans for a process of an organized freedom that traces aesthetics of life, logic of life, and ethics of life (Bennabi, 2015). Realms of effective ideas should be boosted by respecting-to-logic-aesthetics-ethics people to carry the 'Liberation Process' accordingly.

Moreover, there are many reasons for constraining absolute freedom of individuals. The major reason for restricting absolute freedom is to 'prevent any kind of harm to others'. Furthermore, to achieve the ultimate aspiration for equal freedom for all people, a government may restrict absolute freedom of some to guarantee some other basic liberties of others. In the United States, *Jim Crow Laws* or *Black Codes* enhanced for racists to be free exercising their racial oppression against blacks. After 1970's, restaurant owners, for instance, no longer have the full freedom to refuse or reject serving blacks in their restaurants.

Paying taxes, according to the aforementioned perspective, help raising consciousness among the masses that those payments are an act of a civic life that promote the core essence of citizenship in its highest meaning. Taxes are no longer an act of 'subservience', but quite the opposite accordingly.

Societies limit absolute individual freedoms to maintain order and keep organized things running in a smooth way. In addition, individuals must accept doing their duties towards their civic societies and nations exercising directives of their citizenship. These duties do not harm essence

<sup>15</sup> Nelson Mandela answered anarchists saying : « For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others » (Mandella, 1994)

one's personal freedom and at the same time serve societies and the common interest of people. All these limits and limitations considered necessary as constitutional and institutional requirements obstruct any "absolute freedom that is considered a basic step to absolute corruption". Citizenship therefore boosts consciousness that enhances seeds of freedom within the 'Liberation Process'.

## 8. The Continuous Pursuit to Freedom, Liberty and Emancipation

Realistic interpretation to freedom differs from all other metaphysical variations and perspectives. Man's pursuit to freedom revolves around his mind and psyche. The latter should be used in a way or another within a pressure of some hard constraints, obstructing impediments and tough necessities to soften opportunities and cope with all crippling circumstances.

Man could cope with nature with some physical theories discovering means to facilitate life and cope with nature. Man could cope with epidemics due to biology and its scientific findings. Man could cope with human behavior and bettering it due to human studies. Frederick Angles (1820-1895) believed that with the best use of knowledge, Man could reach more liberty and attain his own emancipation from all types of subjugations. For Angles "steps to civilization digest and construct is a step forward towards its continuous pursuit to freedom" (Frederick Angles)<sup>16</sup>.

Best use of knowledge, rising awareness and competencies evolution boost Man to overcome life hardships and pitfalls with nature laws rather than to get into conflict with them. Mastering laws and constraints digest are the best ways to cope smoothly and overcome skillfully with all existing impediments. Therefore, Man's freedom is his ability to master and manage all sorts of internal and external hindrances.

Emmanuel Mounier's defends the ideas above in his approach, named *Personalism*. The latter considers freedom as the fact to overrun internal/innate mental (motivations and justifications), psychological (incentives, illusions or passions) and external forcing constraints that prevent Man from being fully free and entirely emancipated. To bring this paper into close, we confirm the fact that human being is kept always on an eternal, continuous and progressive process of emancipation. We join Emanuel Mounier (1905-1995): saying, "Freedom does not acquire the antithesis of nature; but works to overcome it"<sup>17</sup>.

## 9. CONCLUSION

The paper confirms as well many points. They are as follows: 1) true citizenship meet genuine liberation and emancipation; 2) genuine liberation and emancipation meet true citizenship; 3) Post-colonial or post-modern Man meet his psychological and mind liberation and emancipation after its full-land decolonization; 4) post-modernism hijacked to impose other intellectual and cultural (neo)colonial projects; 5) there are true and genuine means to overcome all misleading traps perceived beyond the valid meanings of Freedom.

<sup>16</sup> Frederick Angles. *World Book Encyclopedia*. Deluxe Edition : CD ROM, 2004

<sup>17</sup> Adapted and adopted from Emmanuel Mounier *Personalism*. Paris : French University Publications 1995 (pp71-74)

These answers above are affirmations to some questions theoretically raised; a paradigm to freedom should be there to overcome all kinds of constraints. Furthermore, Findings of the paper confirm the following points:

- 1) Freedom of the person or individual is that of the 'Man'; it is part of his surrounding and reality;
- 2) Free Man should cope with his circumstances, not get into conflict with them;
- 3) Consciousness is the initial step towards liberation; awareness about citizenship would help getting liberation and vice versa;
- 4) Liberation and emancipation are continuous processes towards getting given attitudes more values within society. It has then to do with others; it is then restricted to others process to liberation. Therefore, it is not limitless.
- 5) Man should believe in freedom to meet it genuinely.

As a pertinent recommendation, it is worth noting that freedom is a continuous process of liberation (with emancipation) providing that it offers causes of fulfillment. Education is a basic part for freedom; belief in freedom leads inevitably to get rid of all kinds of mental and psychological coercion though required/ requested by citizenship constraints.

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