

Philosophical Discourse and the Question of the Present in the Context of Renewal Landmarks

الخطاب الفلسفي وسؤال الراهن في سياق معالم التجديد

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Abstract

Philosophical Discourse and the Question of the Present in the Context of Renewal Landmarks Abstract It is undesirable to reduce the role of philosophical discourse to metaphysical propositions only, but it rather goes to cognitive and practical integration through its central categories. It perhaps requires many discourses through the renaissance and enlightenment projects to keep pace with the society present with all the issues of the mobile age in the context of a flowing, renewed and influential modernity process. The world is currently witnessing an unprecedented boom of rapid transformations in all fields, which have resulted in significant changes at many levels, especially with the emergence of what is termed as 'globalization'. In the process of generalisation, the notion of globalization is raised to form another challenge in all life domains, the economic, the social, the political, the educational and the cultural... etc. This concept, especially cultural globalization, presents itself in many contexts due to the challenges it poses for confrontation and encounter, and in view of the cultural structure and civilizational projects, human representations of civilization, excellence, and gradation appear in the history-making ladder adder. This probably brings back to the minds the enlightenment question with all its labels starting from the central categories in the discourse structure through its intellectual load in the context of renewal landmarks in terms of the question of the present.

Keywords : philosophy, philosophical discourse, civilization, philosophy of civilization, globalization, cultural globalization, renewal landmarks

ملخص

من غير المستصاح ان نختزل ادوار الخطاب الفلسفي في الطروحات الميتافيزيقية فقط، بل يتعداه الى التكامل المعرفي والعلمي من خلال مقولاته المركزية، ولعله يقتضي العديد من الخطابات من خلال مشاريع النهضة والتنوير لمواكبة راهن المجتمع بكل ما يحمله من قضايا العصر المتحرك في سياق صيرورة حدائيه متدفقة ومتجددة ومأثرة، و يشهد العالم حاليًا طفرة غير مسبوقة من التحولات السريعة على جميع الأصعدة نجم عنها حصول تغيرات كبيرة على مستويات عديدة خاصة مع ظهور ما اصطلح عليه بالعولة ففي سياق التعميم طرح مفهوم العولمة ليشكل تحديا آخر في جميع مجالات الحياة ومشاريها، الاقتصادية، والاجتماعية، القيمة والسياسية والتربوية والثقافية... حيث أصبح المفهوم وبخاصة العولمة الثقافية يطرح نفسه في مضامين عديدة لما يفرضه من تحديات للمواجهة والمجابهة، وبالنظر الى البنية الثقافية والمشاريع الحضارية تتمظهر تمثلات الإنسان للحضارة والتفوق والتدرج في سلم صناعة التاريخ ولعله يعيد في الأذهان سؤال التنوير بكل مسمياته انطلاقا المقولات المركزية في بنية الخطاب من خلال حمولته الفكرية في سياق معالم التجديد انطلاقا من سؤال الراهن.

الكلمات المفتاحية: الفلسفة ، الخطاب الفلسفي، الحضارة، فلسفة الحضارة ، العولمة ، العولمة الثقافية ، معالم التجديد .

1. INTRODUCTION

The world is currently witnessing an unprecedented boom of rapid transformations at all levels, resulting in significant changes at the technological, economic, and social levels, that have impacts on the social system with all its institutions, which are entrusted with the fortification of the cultural and human heritage and the resurrection of moral values. These institutions, whether educational, religious or cultural, face discourses and manifestations due to transformation and openness to the world, or what is known as globalization. This calls for facing many challenges in light of this globalization that seeks intellectual, cultural, social, economic and political unity. There is no doubt that cultural globalization has begun to influence the new generations as it carries with it a threat to the national identity by focusing on the cultural aspect and employing means of media and communication to target the nation's language, its historical memory and civilizational values.

2. Evidence of the philosophical discourse in light of civilizational manifestations:

Perhaps standing at one of the most important facts present in the process of the history of human thought, its contexts and evidence, adds a lot of controversy, as it constitutes the base for man's representations of civilization, excellence, and progression in history-making this makes us remind the enlightening question starting from philosophy. Indeed, we can limit the circle of philosophy or its history to certain vocabularies, but this remains within the framework of research efforts, considering that the philosophical proposal is much deeper than that, as it simulates the first attempts of human insight in the light of the horizon that the latter practiced on its proposals, whether related to ontology, epistemology or axiology, and perhaps simulation. Which has long intrigued man, with the formation of physical and metaphysical structures, hastened to a large extent the birth of existing philosophical systems, doctrines, and schools. From what was previously presented, we can extract a general conception about the philosophical horizon, and it does not necessarily express the definitive and detailed points because it needs a lot of analysis, commentary and presentation, especially among the problematic issues, as we can through the above draw attention to those cognitive, existential and value issues, to

enrich them, and in order to put them in problematics that affect both the individual and the group alike. From the above we can say that philosophy opens a fertile field for dealing with the most important issues related to the human being inside and outside his ego, and also through its intersections with the rest of the sciences and knowledge. Is not philosophy the mother of the sciences and that its function is to create concepts and correct paths, which is what Gilles Deleuze (Gilles Deleuze a french philosopher (1925-1995) expresses, saying, "Philosophy has a function that remains completely current, except It is the creation of concepts". (**Gilles Deleuze et Felix Guattari, *Anti-Œdipe, Capitalisme et Schizophrénie, édition de minuit, France, 1972, P : 35*)**)

What philosophy presents in its problematic aspect is the basic ground that must resurrect philosophizing and ask about the truth and in order to access knowledge and try to produce it, in order to avoid repetition, rumination and mechanism through memorization, as well as the saturation of approaches that allow the process of intellectual openness by taking General perceptions of philosophical issues and problems and what is related to them in all disciplines and fields that raise different and recurring questions.

3 .The question of man in light of the accumulation of knowledge and philosophy:

If the sources of knowledge are available thanks to the transition to a society of knowledge in light of this widespread digital tide, and if this knowledge transmitted according to these media is available to everyone to allow its generality. The latter allows the learner to form an overview of this knowledge, but the scientific practice according to the approaches of the material makes this knowledge turns into hypotheses, many of which may fall, and the other may turn into proof to build another knowledge. Some of the hypothesis may be modified, and from here came many problems, among them, for example, the problem of applying the curriculum according to standards and criteria that guarantee its privacy and therefore the problem of evaluating the curricula to allow knowledge with conceptual implications. Moreover, the curricula has to be evaluated according to the previous perception in what gives the physical after it without a metaphysical conception and vice versa through its various disciplines, for example, the value of the presence of philosophy in the fields of theoretical

knowledge lies in the industry of the civil man who is aware of civilization with all its human and social values as spirit and as engineering together on the horizon of a philosophical historical perspective of construction in all its corners, a question that soon affects the projects of enlightenment thought. In all its aspects, it highlights the philosophical premise that is the brain, the engine that drives liberation from the constraints of nature, as well as other human disciplines that open doors to look at the reality of man, his future and even his past.

4 .contemporary challenges and goals of the philosophy of education:

Undoubtedly, philosophy in its broad concept means the pursuit of wisdom and knowledge, or as the philosopher Al-Kindi (**Al-Kindi (801-873 AD) an Islamic philosopher known as the father of Arab philosophy**) defined it when he said: “It is the industry of industries and the wisdom of judgment, and it is the science of eternal and universal things, their essence and causes as much as human power”. In the fields of philosophy, we find Education philosophy that is a search for the higher goals of education through theorizing, contemplation and visualization in human issues. Indeed, partisans of the practical movement think that philosophy must stand with the cognitive aspect in order to determine goals and methods to keep up with society bet with all the issues of a modern, flowing, renewable and exploitative process, and accordingly the scientific and practical proposal in the context of the philosophy of education which proves itself more than ever to keep pace with a number of new concepts that are placed in the context of the curriculum. Hence, the question has become about the feasibility of theoretical propositions of education and its philosophy in light of the transition to scientific research methods and the possibility of integration in light of the available visions. The value of the presence of the participatory and interactive action through the images of public spaces lies in the creation and manufacture of the civil man who is aware of civilization with all its human and social values in the horizon of the perspective of renewal and comprehensive reform that affects the human being as the constant and who can change in order to face the various challenges looming on the horizon and to keep pace with the accelerating changes by building the human personality according to these current, accelerating and conflicting variables. This is also considered as a bet through different

approaches to the return From forming individuals or encouraging them to communication, intellectual attraction, ability to express and respect the other opinion in order to open up to the other and build bridges of partnership and dialogue on the one hand, and on the other hand encourage interaction and partnership to enrich cultural diversity through various training courses, forums and workshops Active work and associations which represent the culture of diversity which includes Algerian, Maghreb and even For African and global culture without confiscating the other according to frames of philosophical cultural roots that derive from a general political and educational philosophy.

The revival of the tremendous momentum as a diverse and profound cultural heritage in vivid images and scenes that truly express the Algerian character in that mosaic and in accordance with this diversity of its culture, and through civilized images that express the prevalence of the culture of good citizenship and the rooting of its pillars in an open and diverse space without confiscating the other, but considering it as an important party. Despite all the geopolitical transformations and their manifestations, and in the light of the brutal cultural globalization space, and of the digital revolution, Algeria has made strides through its endeavours with the efforts of its institutions and civil society, in drawing and laying clear parameters of good citizenship. This was done by building the personality of the individual and satisfying him spiritually, which makes him owe loyalty and belonging to the homeland, and because citizenship is the duality of the double contractual structure between the citizen and the state, the policies, especially the latter ones, have entrenched this duality and even exceeded the structural character to the establishment of the free, independent individual, the active member of the state and bypassing its dynamic character to the vital dimensions : political, cultural, social, ideological, psychological, and educational, and this is within the framework of the intellectual reference as Mas As mentioned above, within the framework of the general policy of the state and the goals of the philosophy of national education derived from culture, religion and traditions, or more precisely, the identity of the community and its general references.

5. the constant and the changing in the era of globalization:

It is a question that soon affects enlightenment thought projects in all its aspects and highlights the philosophical premise that is the brain that

drives liberation from the constraints of nature, and opens the way for effective and effective participation in achieving progress, prosperity and advancement. Therefore, the understanding of the dynamic and generalized global pattern has become in a continuous dynamic with the requirements of the individual. Especially from him, the third world person who is being overwhelmed by globalization with all its names and descriptions, especially media globalization, which is based on modern technologies. To action and through the application of this concept of "media globalization" through the mechanisms of formation, construction and practice, and with the increasing prevalence of communication technologies, which opened the world to a small village in which global citizenship is achieved by belonging to a broader society by transcending national borders, and with a feeling that highlights the common denominator among human beings and is nourished from different aspects. The interrelationship between the local and global levels, and the national and international levels, has become the separation in the dialectic of the constant and the Transformed from the foregoing, according to an alternative media educational philosophy in which it is sheltered from the waves of media globalization and in which all forms of positive social change are practiced that are not dependent or directed without confiscation.

What affects the general system of society from the effects of globalization and its repercussions is reflected on the individual as a sub-system subordinate to the total system of society, as it seems that globalization wants to restrict the system with its main ideas and mechanisms and subject it to its conditions and dominance, as it wants to impose special educational models and philosophies and change the attitudes of individuals through penetrating the educational system .

Proceeding from the fact that identity is the most important characteristic of society, which embodies its future ambitions, and highlights the features of development in the behavior and achievements of individuals. However, the extrapolation of reality suggests the existence of a set of gaps such as the imbalance of values, the growth of violence and the suffering of our educational system from a set of problems within the framework of a new situation imposed on it, which is This openness to the world is called globalization.

6.Fifth the Reality of Shaping the Concept of Globalization:

In the context of generalization, the concept of globalization was presented to form another challenge in all economic, social, value, political, educational, and cultural ... fields and aspects of life. The notion has become presented in several contexts, since globalization become an expression of the accumulation of knowledge which was born from the technical and technological explosion, so that the world become becomes a small village where all the inhabitation of the world merge together. On the same hand, to becomes open to all possibilities where it becomes clear that managing the principle of conflict according to the agenda of globalization has turned into a mechanism in the hand of globalization's makers with economic and ideological considerations managed by poles. They impose and direct the world from a logic of prevalence of consumer oriented consumption which is directed on the bases of the interaction and interconnection that changes the world to a cosmic space by inevitability forced the world into a rapid integration and forced that stereotype announcing the entry of world into a new age. The age of globalization, it is the new transformation whose markers are at door and even within it, for what the globalization imposed its methods that touched all the corners of life, and even the individuality of human and his intention, so that globalization becomes a synonym for everything and unattached with every human production. The question raised here is globalization a soon relief or an imminent danger?

Between those who promise and who worn with, it was mandatory on thinking minds and reasonable mind observe it concerning globalization the jelly notion that makes the world an environment described as a mercury sometimes and maze other times. It has no specific definition, a wide range of approaches and arguments point to its dark side if it is possible to say with the variety of globalization's figures cultural globalization and its results remains the most important circle in the appearances of globalization and its dimensions for what it propose as cases related to customs, traditions, heritage, national values and the appearances of good citizenship. Considering cultural globalization unlimited domain outside the country crossing the bonders of the country in the space of international identity and

citizenship looking for the international man from cultural homogeneity and hybridization cruised the frame of everyone by forming lifestyles in its entire field with cultural globalization values and formulating the civilized human who takes roots from the seeds of cultural globalization.

The challenge imposed by the successive sequences of actions through historical times results in the end overcoming any stereotyped system, that is to say in the exceeding the compulsion imposed by the historical circle which repeats itself with different names. Civilization in this sense is overcoming means passing the events with unjustified compulsion and commitment. It may seem just as state of illusion at its first moment, but it is the standing reality in front of those who own civilization that is bases on strength. The challenge cared by oneself verse the other is the beginning of creating the civilization in the form of the circle or historical loop. Cultural globalization refers to the transition of ideas, meanings and values around the world in such a way as to extend and intensity social relations. (<https://en.m.wikipedia.org>)

7 Sixth from Diversity to Culture of Diversity in the Orison of Cultural Globalization.

The transition to the new world system or the globalization system and the appearance of the main features of shaping the new world according cultural globalization stereotype and entering the tunnel of global cultural profiling and reducing all the historical moments by radical changes that force cultural generalized global accumulation. In front of this global extension sweeping cultural globalization and through its various descriptions, it can be considered the most important dimension that influences social institutions especially in regards to those institutions that make the intellectual capital basically. The construction process and the continuity of walking into the circle of history, resurrection the glory of civilization and cultural identity in exchange of cultural globalization that redoes the road map to make human or this self hostage for directed consumption under different names. It is a bet on national state through its institutions in facing this tide and realizing all what was holistic, and any touch to this self with all what it contains of cultural cargo with its distant and near history.

It is considered from postulates entering the frame of what is called cultural globalization. As well as, it becomes also a challenge and a bet on

individuals, staff, international institutions and countries in their policies. Cultural globalization is pushing individuals as communities to be open up and enter under the international culture, the holistic culture with styles for global citizenship. Therefore, today we have a major responsibility in education and the values of citizenship with all its implications and dimensions. Education based on citizenship is with a great importance because of its goals and outputs on both short and long term. To add, with this we need to deepen the sense, risen responsibilities and enrich the concept of citizenship, especially in shade of the growth of cultural globalization, the emergence of global citizenship concept and rising upon it in the context of openness on the world, here the scope remains for school to its related objective in understanding and transmitting the values of global citizenship open the perspectives and studies that do not contradict with country citizenship. Moreover, Perhaps the efforts of UNICEF in its project which aims to educate and teach global citizenship in a cognitive, social, emotional and behavioral context is acceptable alternative to some extent in this context.

Accordingly, the institutions are instructed with educating generations as cultural institutions maintain a high level of moral responsibility to resurrect a new generation that is nourished by one of the fundamental basics for civilizational construction that we draw inspiration from intellectual grounds for great thinkers and intellectual references like Malik ibn Nabi, including those efforts of diligent scholars in this filed as a serious attempt to resurrection and a new revival. Dr. Jaafar Sheikh Idras, president of the American Open University said “Globalization in its basis becomes the local and global. It is a description of continues work indicated by the word globalization, but at the same time it is some of the results of this globalization”. (Dr. Ahmed Ben Rached, Almodjtamaa. N 1460, Jumada al-awwal 1422 H.

8. the Shock of Cultural Globalization and Ways of Confront from a Perspective of Philosophy of Civilization

Today, cultural globalization has becoming the current reality and the most popular speech. Today’s world is more homogenous under the umbrella of globalization, but globalization remains imminent danger that becomes a threat to the global village. The ideological conflicts and interests make us talk about a directed globalization that globalizes the world

according to a hidden agenda and for apolitical and ideological matters prepared in controlled laboratories. Struggle of domination, control and the imposition of dominating rules has becomes distinguished feature in today's world. Without abolishing the crucial role of globalization's poles of globalization in passing the policies affecting nation –states in all their fields especially those related to cultural and political sides of unifying cultural pattern or what is best known as cultural pattern through cultural carries such as media, communication, books, theaters, cinema, tourism and polarizes employment ... The obliterate of identity through cultural hybridization or as it known cultural homogenous is a truth expresses cultural response by creating globalized societies. The interconnection of the world as one unit expresses the resurrection of the universal citizen outside the special or country place that one occupies, as citizen carries the identity of a country, concerns of his homeland and hopes of his nation. To add, Globalization expresses this alienation of self and homeland to a larger and broader circle. Perhaps globalization and what is related to its value globalization in particular is also expresses the importance of this side through what it present of agenda impact negatively on the efforts of nations to rise with civilization it its various forms starting from the creating the man, who is aware of civilization as a spirit and engineering together according to his moral principles which he raised on. In this general framework it is possible to ask about those prepositions that express qualitatively and quantitatively the circulation of modernist discourse for the one renaissance. Perhaps, in our simple intellectual belief shorting the quotes of the later in one question makes us approach more from the answer that holed in swinging terms, yet it will voluntarily or involuntary clash with the concept that makes it adopt options for conformation in a world that becomes expressing a standing reality which is globalization. This frequently use term, globalization is simply a concept that reduces the world in quotes which makes it a universal village and makes it re-review it according to what globalization produces problematic, conceptual, and values to express a civilizational conflict requires a wide range of reversions of philosophical basis of education as an option to build man of civilization. Today is approaching us from question about the possible alternatives for the one civilized education in today's world.

Through these components, we find the Algerian thinker Mlik

Bennabi who focused on human education that forced individual to take his/ her position inhuman history as an essential factor in it according to educational approach. Also, according to civilizational composition that he/she pictures to culminate in the civilization which he/she considers the finest form of moral and material life. Each civilization, according to thinker Malik Bennabi has a pyramid where all stages are collected from the beginning to the end. Furthermore, this civilization comes back starting from renewing as a decisive factor in this and by this innovation that Malik Bennabi stops at, it becomes clear that the discourse of civilization from his perspective depends on civilizational renewal, where he sets a clear example of that from the Islamic Civilization. Malik Bennabi takes the main conditions that found civilization to express the pure social meaning starting by the unique self that expresses a psychological condition. Also, it is an essential term like general system of human society that expresses general social character. On the same hand, it is from a historical fabric according to relationships that shape a cultural value Malik Bennabi summarized it in private value law and aesthetic constitution of society, but religion remains the essence of the process that cannot be missed. For its spiritual motive that inspires individuals and here where Malik Bennabi stops. In order to make it a strong, fundamental and crucial corner as a director to behavior. Civilization as he described it as it appears and manifests itself in a form of a revelation descending from heaven to become a law. To add, as Malik expression it is a straight approach represents continuity in the process of civilization, he also said "I always deal with the issue or issues in the Islamic coexisting , issues with their psychological and social aspects that can be collected in unified word or one title Crises of the Islamic Civilization and for sure behind each attempt to treating a civilizational issue trying to come up with solution if it is possible for this issue". (Malik Bennabi, Civilization problematic, lectures of the forth seminar to recognize the Islamic thinks , Constantine 1970)

9. CONCLUSION

At the conclusion our article, we arrive at the most important new feature that requires innovation with a philosophical speech that get along with the present situation. The speech is one here and now which is a new world with a card's title Global Identity and Global Citizen saturated with

the manifestations of global culture and his behavior is an expression of a global practice, thus an expression of global citizenship outside the borders of nation-state within the framework of boundless whole outside the crucible of the local and in the shadow of the globalist universal. Considering globalization a public space that becomes refers to making it present truth in all fields because of the effects and repercussions it leaves which culminate this globalization. Furthermore, this globalization becomes the totality of the whole in which everyone swims to draw the general picture according to globalization reviews, in order to turn into a parallel cultural globalization with different ideological backgrounds. It is a result to a transitional phase of human history in which cultural globalization represented a remarkable transition.

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