

Abstract

Genealogy of Arab Democratic Discourse: The Archeology A Study in Method

The issues of democracy today on the international level evoke a lot of controversies and discussions. In spite of the huge amount of literature that addresses it in both Arab and international wise, it continued to be a dispute with which a lot of issues are interweaved. This study attempts to research the Arabic discourse through democracy, or in another words, researching democracy in Arabic discourse away from the concept of democracy itself. This is an attempt to present an alternative approach to this issue, which will contribute to it by initializing a new methodology, to assist reconsideration of the whole issues that are proposed through the Arabic discourse formation. And this study is a methodological concentration that crosses through democracy to undermine the Arabic discourse about it.

This study is based in tow levels; the first is methodological and second is applied, this duality became the challenge that has confront this study. In attempting to research democracy in Arabic discourse through the Archeological and Genealogical methodology at the same time in which the application of these methodologies outside their occidental context to another remote oriental one that has interrelated references, mainly negative and rarely positive, reflected a cross the whole range of the discourse. The problem of this study came early at its metaphorical meaning to the issue of democracy as a discourse that was trend into metaphysical status, which pressed us to examine the utterance system that controls it within the discourses -regardless if they were opposing, supporting, or compromising- among the diverse trends of thinking. Later revealing the axioms of this utterance system that controlled the Arabic discourse since what is called the age of Renaissance, up to day.

Through reviewing the literature of the study, those related to the method and those related to the democracy in Arabic discourse, the study was established around interweaved hypotheses. It hypothesizes that a series of interruptions accrued since the "age of Renaissance" – modern Arabic thought – up to contemporary Arabic thought. The study also hypothesizes that these interruptions had begun with the age of Renaissance and kept on reproducing frequently and in an oscillated manner. The study also supposes that the utterance system that controls these interruptions is the same one, which seemingly alternated the mechanisms, and forms yet remained the same in essence. This utterance system is a conflict system in origin, between: inside and outside, West and East. Because the interruptions that were inflicted to the modern and contemporary Arabic discourse was nothing but a reaction to political events. The study also supposes that the "Euro centrism" of the culture in the geography of modernity has imposed restrictions on the Renaissance or Enlightenment discourse that is allocated outside this geography to assure its lack of competition over the center. In other words the emergence of democracy within the thinkers of the nations that were at the verge of modernity have come as a reaction to the Euro centralization of the culture, which meant that the way to progress and to achieve modernity is controlled by the European paradigm. Modernity concepts become epistemological authority in the discourse of the elites that are seeking the arrival to modernity and Enlightenment.

To examine this hypothesis the Archeology and the Genealogy methods have been utilized in an integrated manner to rewrite the history of democracy in Arabic discourse, and then attempt to monitor the manner in which this discourse is transformed into a fixed one, that carries the connotations of the absolute truth within the structure of the Arab discourse. Through Archeology we will pinpoint the Archeological events, the utterance system that controls the epistemology of discourse that were dominant in a specific period, then the Genealogy will address the conjunctions and the spaces between truth, power, knowledge within this utterance system.

For that, this study contains five chapters, chapter one "**Theoretical framework of the study**" deals with the itinerary of the study by submitting a theoretical intervention determining the framework of the study, firstly by intensifying the

problem of the study which is democracy in modern and contemporary Arabic discourse, and what arguments are imposed relation to the methodologies of the study -Archeology and the Genealogy-. The study will then address the surplus value that could be posed by the output of this research in the field of Arab Islamic intellect (thought), Also in this chapter we will review the most important trends and ideas and discourses that addressed democracy from the “Renaissance age” until this day, and explain the key terms of the study and limitations of its methods.

Chapter two will tackle the method case and issue of the study “**Introduction to the methodology**” by addressing a multiple approaches, by reviewing the philosophical journey of Michel Foucault’s through some of his books that represent the stages of this journey process. Next we will move to talk about the method tools, the Archeology and the Genealogy, separately. And then the relation between them, is it an integral or partial one? Where exactly dose the Archeology stand from Genealogy? Later in this chapter we will address the philosophy of Michel Foucault within the Arabic thought and how it was implemented as a method, through the thoughts of Muhammad Arkon, Mota’ Safadi and Fathi El Turike. finally this chapter will end by talking about the method and its context on this study by exploring the background thoughts that stand up for choosing this method.

Chapter Three “**The Archeology of Democracy in Arabic Discourse**” implements the practical approach of this study, and within it we will rewrite the history of democracy from what was called the “Renaissance age” until this day, basically stopped at the interruptions which led to the emergence of democracy in this history, but before that we will illustrate what we means by epistemological interruptions, is there was an real interruptions in Arabic thoughts?

Chapter four “**Way in to Democracy Genealogy in Arabic Discourse**” will try to reveal the conjunctions of power, knowledge and the formation of subjectivity in this context, by analyzing the cultural and political reality in the terms of genesis of this discourse, through a colonial and post colonial condition. But before that we will stop in analyzing the sort of power within this knowledge, is it similar to what had Foucault suggest? Or that the colonial and postcolonial condition imposed another

sort of power? This chapter will end by talking about democracy discourse within the context of the south as an extension to the Euro centralization discourse that gave the birth to colonization.

And the study will end its chapter with chapter five “**Toward hetero-liberty Horizon**” which will intensify the results of the chapters and illustrate what is was trying to construct, and it will try to ask new different questions about democracy utterance in Arabic discourse by criticize the Euro centralization and exploring the extent of its containment and its absorption of the cultures of indigenous oppressed people.