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Summary Paper

Galion's scholar statement project signifies one of the most important, intellectual and political projects, that was produced by the Contemporary Arab Thought during the last four decades of the twentieth century, which Galion tried through it to answer the renaissance question that has been put forward since the late nineteenth century and the beginning of the twentieth century, which was initiated by Al-Tahtawi, Al- Afghani, Muhammad Abdo, and Al Kwakbi etc. Despite the difference and deep contrast between the origins points of reference and different ideologies that launched from them intellectual and political reform projects, however there is a connected thread that cuts across these different projects, which is presented by the attentive search for the ingredients that make the Arabs able to complete the Renaissance project resembling other peoples and civilizations. In this sense, the researcher has sought to provide an outline for the history of Modern and Contemporary Arab Thought in the first chapter of the letter, addressed through it intellectual and political currents that has been experienced by Arab societies, also the basic concepts of modernity (rationality, the state, secularism, liberalism), which Arab intellectuals tried to resettle in Arabic communities after adapting it to the cultural and political factors and conditions, dictated by the historical developments of the Arab nation.

In the second chapter the researcher addressed Galion's vision for Arab countries problem of retrofit and what resulted in the failure for the State in the rise of political Islamic movements, sectarian movements, religious fundamentalism and the decline of secularism culture and democratic political culture, Galion sees that the basic predicament in national policies in Arab countries, is due to the State as an organization for authority and managing it that has a monopoly on the political process altogether, instead of representing the main center of developing decisions, process making ,compiling, publishing and distributing them to the total labor social actors. Weakness of the modern Arab country is a result of its political weakness, firstly because of employing it as

the State - the tool rather than to be a state – the nation reflects the will of the citizen and the free society, along with vulnerability sovereign, secondly it is turned into a satellite state in the international arena, also lack of playing an influential role and actor, that increase more conditions and opportunities for progress, growth and absorb the gains of civilization, along with the lack of patriotic character or national for the state and lack of a social, broad, consistent, historical base, thirdly which increased its inability to respond to the national needs and demands, moreover exacerbated its moral and political weakness.

In the third chapter the researcher discussed Galion's vision to one of the main ways out of the state's modernization crisis and chronic lesions, which is the need to build a democratic political system, with its clear and stable rules to the rotation of power, distribution and proper exercise. But Galion sees that he cannot talk about any success of the experiment of democracy in the Arab countries, in the absence of economic and social development factors, and non existence form of a political union for the regional Arab states or an economic industrial mass. As well strengthening the conditions of political stability, and the mentality of dialogue and peaceful civilized negotiation, securing the material resources and moral support for the political participation of parties, as well as the reform of state institutions, and build the political ideology of the community college or a national consensus through the high values of the society that received a consensus by all the forces and the constituent groups of society. Also the success of the democratic experiment needs to establish the principle of thinking from the perspective of the future and overcome the past, for the public opinion and the various social elites themselves, Galion sees the need to develop a new policy based on the application of the principle of honesty, which means having the courage to admit defeat and face the reality as it is, and if it this principle is not accepted then it would not be possible to repair the relationship with the public and public opinion, earning public confidence and conviction in the need for change, is the most important in the process of political change and reform.

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In the fourth chapter the research discuss Galion's approach to the matter of identity on the cultural and political levels, Galion's points that Arab nations are still living a severe identity crisis ; which hit doubt in the righteousness of the image it has created for itself and guided its practice moreover began to feel the need to re-consider it. The issue of identity is not an artificial subject , but at the heart of re-building relationships within different ethnic, national, religious groups , and the issue of identity even controls the reconstruction of nation-building and disintegration, also the re-formation of regions, in distribution of power relations in the world, and the formation of geopolitical world space, thus the subject of identification becomes the subject of a major conflict within the States themselves and among its constituent groups and between countries and international blocs. Cannot get out of the dilemma of identity, as Galion's reads into it, other than to achieve success in two interrelated issues: Edit Arabism as a descriptive concept, as an asset and crude affiliation , of Arabism as embodied in this ideological or political project which has failed or lost hope of survival, and in parallel for that develop a new cultural political project, that gives people a clear vision for the future, effective values and ethical standards for self-building of positive behavior in society and the world, and that coupled with two other projects: development and democracy; Development and democracy are the most important dynamics and the shortest way to complete the process of social integration and national unification and national and the composition of the nation and national identity.