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4 **Abstract**

5 Violence, Freedom and Modern Individual-The book deals with several philosophical and
6 political values and topics. These topics include how to manage violence in modern societies,
7 freedom and responsibility. Through a historical excursion, the book interrogates the religious
8 narrative and modern philosophies that position the human as the centre of the universe while
9 all that is on earth is under his control to serve his needs. These philosophies and narratives
10 are grounded on the assertion that humans are logical beings who have the capacity to make
11 the most significant judgments. However, the book argues that this "rational individual"
12 misused the environment and nature. Our planet has already reached a hazardous stage, with
13 rising temperatures, rising sea levels, droughts, extreme heat, and forest fires rising
14 worldwide. The book asks: Is not the "rational individual" to be blamed for his irresponsible
15 dealings with the environment? Is it still reasonable to leave the environment and all human
16 beings under the absolute control of the assumed "rational human"?

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18 **Index terms—**

19 Violence, Freedom and Modern Individual he book deals with several philosophical and political values and
20 topics. These topics include how to manage violence in modern societies, freedom and responsibility. Through
21 a historical excursion, the book interrogates the religious narrative and modern philosophies that position the
22 human as the centre of the universe while all that is on earth is under his control to serve his needs. These
23 philosophies and narratives are grounded on the assertion that humans are logical beings who have the capacity
24 to make the most significant judgments. However, the book argues that this "rational individual" misused the
25 environment and nature. Our planet has already reached a hazardous stage, with rising temperatures, rising sea
26 levels, droughts, extreme heat, and forest fires rising worldwide.

27 The book asks: Is not the "rational individual" to be blamed for his irresponsible dealings with the
28 environment? Is it still reasonable to leave the environment and all human beings under the absolute control of
29 the assumed "rational human"? Furthermore, author argues that despite all ideologies claimed to be adopted for
30 achieving the good of the individual and community, historical records of past incidents prove that these ideologies
31 have not achieved their noble goals and ideals mainly because of the individual's selfishness. Although all the
32 ideologies (nationalism, liberalism, democracy, progressivism, and religious ideologies)claim to find solutions for
33 poverty, ignorance and injustice, the book shows that rational individuals misused and wielded these ideologies
34 not only to exploit nature but even to fight, kill and torture even his neighbour to serve his own his greed and
35 selfishness. However, the writers maintain that the "predator man "succeeds in achieving his goals because of the
36 submissiveness of another person who accepts oppression and lives on crumbs without protest. The writer calls
37 this person a "prey man". Furthermore, between the "predator man" and the "prey man," the writer believes that
38 there is a "knight man" or the bearer of noble values and morals and seeks to achieve social justice and fraternity.
39 By referring to past examples and psychological studies, the writer confirms that no boundaries separate these
40 three characteristics of man in general, for each of us carries the distinctive characteristics of man in his three
41 forms. Hence comes the environment that stimulates or curbs these traits and behaviours. The writer affirms
42 the role of the state, law and transparency. Only then can the state curb the "predatory person." and stimulate
43 human prey.

44 **1 II.**

45 **2 Rethinking Ideologies between**

46 Violence and Social Justice

3 III. SOCIAL JUSTICE AND GLOBAL SOLIDARITY

47 Marzouki argues that the nationalist ideology that assumes the mobilization of soldiers, individuals, and
48 feelings behind a nation and a homeland to confront the aggression of another human group also carries within it
49 the tyranny of a ruler and a national group against another group or sect of the people of the same country. The
50 nationalists who showed violent nature through their atrocious behaviour against other enemy nationals showed a
51 similar attitude to their neighbours, just as the world witnessed civil war and massacres in many regions. Recent
52 examples include Rwandan Civil ??ar (1990 ??1994 ?? and Algerian Civil War (1991 ??2002), and more than
53 twenty ongoing civil wars worldwide.

54 Revisions and Alternatives stresses that "freedom" is a fundamental value that must be enforced and supported
55 in all societies. In a capitalist society, freedom contributes to the development and prosperity of society by
56 unleashing the energies, gifts and resources of individuals. Nonetheless, it reveals human greed and exploitation,
57 which comes at the expense of large groups of people in society, other species and the environment. We achieved
58 countless medical advances and scientific discoveries that facilitate the lives of large sections of our societies
59 today. However, these developments have created new challenges. The benevolent rational individual who helps
60 humanity through these new medicines and tools also manipulates them to achieve personal profits and interests.
61 In our advanced technological world, technology itself can become an enemy causing unemployment in many
62 work sectors, inequality and even manipulation in favour of greedy and/or authoritarian forces.

63 Marzouki believes that democracy is also considered the best political system, as it empties the breasts of hatred
64 and turns violence into "symbolic violence". This process of "emptying violence" is expressed in disagreement with
65 an elected leader or representative and the right to elect an assumed more appropriate individual. Democracy's
66 fundamental value is "deliberation". Nevertheless, the writer wonders: Who are the real actors in society? Does
67 the democratic ideology really apply the principle of the rule of the people for the people by the people? The
68 writer believes that this ideology is still often undermined and in all societies worldwide by a class of political
69 economic elites. Those few elites are not necessarily integral people who work to serve society and communities
70 but rather seek to achieve personal goals with the help of corrupt media, misleading research, misleading reports,
71 and even technology. Even though technology is utilized to reveal the manipulation of these corrupt people, it is
72 also exploited to manipulate the minds and feelings of the public, especially when studies reveal that those who
73 elect are not always the rational and far-sighted person who is able to choose appropriate for the interest of the
74 individual and the group in his society.

75 Then the author discusses the ideology of progressivism, that is, the belief in the development of history as a
76 linear process that takes humanity from worse to less bad and from good to better. The writer challenges this
77 ideology and refers to past and ongoing wars and natural catastrophes, demonstrating that humanity and human
78 conditions can deteriorate and even retreat to horrible conditions. This happens because of climatic changes,
79 natural catastrophes, or even human miscalculations and mismanagement of the capabilities in dealing with
80 the challenges. As for religious ideology, the writer argues that it cannot provide an answer to our challenges.
81 However, the writer does not reject the inspiration of religious values such as honesty, courage and solidarity
82 to encourage and motivate behaviours to build a just society and preserve the environment and its capabilities.
83 Furthermore, the author does not entirely reject the democratic or liberal ideology but considers the need to
84 reconsider dealing with them.

85 Liberal ideology postulates individual freedoms as universal rights, but Marzouki asserts that it is no longer
86 possible to continue advocating "absolute freedom" exempt from all responsibilities. He says: "Freedom is the
87 pillar of liberal ideology, in its political and economic aspects? It is not true that freedom is the value of all values.
88 However, past and contemporary experience prove that freedom without moral constraints and legal controls for
89 the human project is like daubing honey with poison, whether in the political or economic field"(p.24). Hence,
90 the author calls for a strong state return to curb the exploitation of individuals represented, especially in the
91 major capitalist companies, to prioritise the public interest over private interests. He maintains that freedom
92 should in no way precede social justice. However, the writer draws the reader's attention to the fact that the
93 state he refers to is a democratic state that must guarantee the unconditional human dignity of individuals and
94 absorb societal violence through "elections" that support a peaceful and egalitarian society. The writer says,
95 "The concept of dignity is devoid of all content if economic dignity is not achieved, as nothing erodes human
96 dignity in the dirt as much as poverty. The feeling resulted from economic humiliation, political humiliation,
97 and humiliation over identity is considered the most intrinsic causes of widespread verbal violence in virtual and
98 actual domestic and public spaces" (p.107). Therefore, there is no solution to get out of the triple humiliation
99 except through a democratic political system. A democratic system is the most transparent system capable of
100 defending values, laws and the public interest, provided it is not just a false glamorous facade for the capitalist
101 economic system.

102 3 III. Social Justice and Global Solidarity

103 The writer affirms that we must assume responsibility in building the "Humanitarian Project", whose main goal
104 is "survival, continuity of life, and improvement of living conditions for all human beings." He proposes a vision
105 and suggestions to serve this goal, including:

106 ? Establishing a political, social, economic and technological vision to confront the environmental changes we
107 face at the local and global levels.

108 Dealing with the issue of climate change is not only a scientific issue left to scientists, researchers or officials,

109 but it is also a social issue. All members of society must participate in taking responsibility for addressing this
110 challenge and contributing to its treatment. The writer believes that dealing with climate risks must be embedded
111 in our daily interactions in our social environment, as well as through monitoring the discourse addressed to the
112 masses on the issue of climate change and its effects on the individual, society and at the global level. The
113 narratives for dealing with climate change are deeply intertwined with our social and political identities, and
114 new policies will only bear fruit if they are consistent with a new discourse that supports belonging to a local
115 but, at the same time, cosmopolitan identity. As he puts it, writing, "think cosmopolitan, act local"(p.118). ?
116 Stimulating civil society institutions and organizations and granting effective communication between them and
117 the decision-making institutions.

118 ? Developing international policies to control and monitor the manufacture of medicines and vaccines. These
119 policies should ensure the proper use and fair distribution of medicine. ? Monitoring technology, especially in
120 the field of artificial intelligence, which is a significant that can generate new mechanisms to strengthen the forces
121 of tyranny and marginalize or, better said, the "enslavement" of large groups of humanity (the application of
122 the project of 'transhuman' will be an example of this new enslavement). ? Ensuring the state's control of the
123 economic system is at the service of the people and not the other way around.

124 ? Protecting the democratic system with all the legislations and policies that limit the hazards that threaten
125 it from outside and inside it. ? Establishing an international system based on the power of not on the legitimacy
126 of force understood by the national ideology. the writers neither idealize the five ideologies nor entirely reject
127 them. Instead, he shows that their ideals and values find their limits in new challenges and ways of their
128 appropriation. Thus, he maintains that these ideologies are mechanisms and instruments to deal with realities
129 and current conditions that will change with new challenges and different circumstances. Furthermore, he calls
130 for mobilizing energies and morale to take care of nature and prepare for its changes. Finally, the writer invites
131 the cosmopolitan citizen, each in his position, to adhere to good values without exaggeration or deficiency. As
132 for the state's responsibility, the writer believes that international treaties and agreements concerning human
133 rights must be acknowledged and protected beyond the discourse of cultural particularity.

134 Furthermore, the state still has enormous tasks and challenges ahead. The most significant urgent challenges
135 include supporting social justice, strengthening diplomatic relations, and enacting longterm laws and policies to
136 preserve the environment for the benefit of the local and cosmopolitan citizens. Thus, according to the author,
137 in our globalized village with all its possibilities and challenges, the "rational individual" is the problem and also
138 the only hope to save humanity.

139 In summary, the book takes the reader on a philosophical journey and a political stance through which the
140 writer presents his political ideas, medical and philosophical knowledge and moral beliefs. The book addresses
141 philosophical values such as freedom, responsibility, and violence within, discussing the five major ideologies that
142 dominated modern political and philosophical thought. Instead of discussing these values from a philosophical
143 perspective in light of Western or eastern philosophies, the author chose to rely on past incidents and references
144 to psychological studies in direct but profound words that suit his reader perfectly. The book is recommended to
145 politicians, academic activists, and ordinary cosmopolitan citizens who should assume responsibility for saving
the universe and the human project.

Amany Alsiefy

Revisions and Alternatives: What are the foundations for a
renewed political thought is a recent book by the human
rights activist, physician and politician Moncef Marzouki.

The book was published in Arabic by Arab Centre
for Research & Policy Studies in Doha. It consists of
312 pages starting with a preface by Faisal Al-Qasim
(a British-Syrian anchor of political and cultural
programs based in Qatar) followed by four chapters:
"Evaluation", "Update", "Challenges", and "Resources".

The book's central question is: To what extent can the
citizens' and the state's visions and attitudes rooted in
these five major ideologies threaten the human project
in the contemporary capitalist technological global
village?

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Figure 1:

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Figure 2:

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