

Change: The Philosophical and the Aesthetical Concept Inspired by the Arab Spring Movements

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Abstract

Arab revolutionary movements (the so called Arab spring movements) grew as the Arab nations are on the verge of the end of an era nearing its enclosure, phasing a historic transformation of their people passing the dark shadows of autocracies and dictatorships, a stage missing the role of people and forcing to choose between tyrants and invaders.

And because the scene is as big as the event itself, it's difficult for any individual effort to put a clear perspective that reads the deep intellectual, cultural, political, social and economical reflections of these movements, even it's harder to follow up this the revolutionary generation stunning the crowds, cheering for change, bringing down regimes and looking forward to build the future, as it is the future of the Arab nation.

To join back the global civilization, the Arab nation can restore its position among nations with its creative and challenging generations, and these revolutionary movements were the first steps towards this change.

Thus, this study aimed at finding out the trends and the implications of these movements rocking the Arab countries, and exploring the dream of the new generations.

1.1 Introduction

We live in a world permeated with our attitudes, our needs, ideas, aims, ideals, joys and sufferings, and now as the Arab nation is facing these revolutionary movements, and because the event is extremely enormous, and reflects the nature of the individual's relationship with himself, his family, his friends and the rest of the world in which he lives, then the social structure of these relations represents the deep textures of these societies, and as major events change the nature of these textures; the historic role of arts is to stimulate and to express these human interactions.



This event had changed the thoughts and beliefs of the individuals in everything, even their self-esteem, thereby; a new stage should be formed in digesting new vocabularies emerged from these revolutionary movements, most notably "*Change*" and "*Freedom*", as the event is a revolutionary liberal movement of all restrictions.

This rare case of freedom will not abandon its creators: these new generations; defending their legitimate rights, and imposing a new kind of artistic creations, expelling out the corrupted old guards whom who had been manipulating arts by showing the ugliness of reality without providing any alternatives that can open new doors of light, intending to keep the walls of darkness, ugliness and injustice.

Thereby, change is an aesthetic act, necessary for the completion of its role, and as it extends beyond the fact that it's only illustrating acts, but instead of that it can lead society by moving it forward towards reform.

1.2 Questions of the Study

The importance of study lies in answering the following questions:

1. What is the philosophical definition of the concept of "change"?
2. What are the reflections of the Arab spring movements in the political, social, cultural and economical process of change?

3. What are the trends of change upon the Arab spring movements in the future of the Arab nation's development?
4. What is the role of new thinking, science and technology in supporting the sustainable and continuous process of change accompanied with the Arab spring movements?
5. What are the implications of the Arab spring movements in the future of the Arab nations?

1.3 The Study Sample

Tahrir Square in the Egyptian capital as the arena of the Arab spring movements, is being one of the important models that have experienced such events in the Arab region, these events which began in Tunisia after Al-Bouazizi burning himself, which is the spark that inflamed the revolution as a case that express rejection of the injustice, and as Voltaire says: "justice absent made evils".

Tahrir Square, as a model of the interactions of these events, in which, it deserves to be the study sample of this research.



Tahrir Square



Mohammad Al-Bouazizi, on fire

The researcher had followed up TV screens, websites and social media networks covering the events day by day, thus, all images and information used in this study is adopted by the researcher from the Internet, which played the biggest role in monitoring these events.

1.4 Detentions of the Study

Philosophy: (Philosophia), is the wisdom passion for the Greeks, and a thought in paced in the mind and timed in life, as Catherine Wilson says: "human folly creates the need for philosophy and at the same time is not be satisfied with".

Thoughts: birds floating through time.

Existence: is the movement through time and space.

Philosophizing: an intellectual process seeks to raise the level of debate attractiveness, as philosophy stimulates mind and witness life; Descartes says: "I think, and then I exist".

Change: is the ability to develop, which is the base of reform as a process of self renewal through innovation and creativity.

Politics: in the broadest sense, is the activity through which people make, preserve and amend the general rules under which they live, and the political system can be designated as those interactions through which values are authoritatively allocated for a society (Duverger, 2009).

1.5 Change, in the Philosophical and Historical Context

It is difficult to understand things in depth outside the historical context, as understanding history is necessity if we assume that history is not the past, but it is our perspective of the future; and because thinking about the

future is mostly thinking in the present, then it is a point of intersection between the past and future, as thinking of both helps us knowing where we stand now.

Also it is difficult to explain change philosophically, especially when talking about predictions in the field of philosophy; human can be able to find some sort of explanation after the event, but this interpretation will not have the ability to predict it, as Wittgenstein saying: "You cannot make up clouds, thus the future you are dreaming about will never be real".

Through physical predictions we can predict the culture aspects, even though some philosophers have carried out the depths of the materialistic society with realistic predictions derived from their theories, as looking into to the future is an instinctive tendency to the so-called projection, which means that history takes a rational approach and that the future will reflect the near past. There are other complicated views about future, that see it is moving in curves that will always change its courses, in other words, the process of "change" is a continuous process without interruption.

Philosophy may not reach convenient results or solutions, and it may not consider progress as an indicator for success as in the case of science, but it aims at enriching dialogs with an attractive inexhaustible variety of themes.

In some cases, philosophy can be objective as science, even though Karl Popper had refuted such a perception in science; because science starts with assumptions, therefore truth is changing and certainty here does not make sense (Mudbouh, 2006).

Thus, the researcher adopted a philosophical approach in this study, as a cultural expression and as a scientific methodology that makes the subject worthy for discussion.

1.6 Change and philosophy: a new Vision of the future

Preparation for the future obviously does not require accurate prediction; rather, it requires a foundation of knowledge upon which to base action, a capacity to learn from experience, close attention to what is going on in the present (Crow and Sarewitz, 2001).

In the postmodern world, philosophy had asserted itself away from science, surpassing the belief prevailed in the past that philosophy survival is linked to its alignment with science, as the number of those who believe that the physical component of life does not solve a lot of its issues, therefore philosophy is required and has a necessary role in addressing people directly. This new role of philosophy made it "popular", and imposed it to support political movements such as communism and Nazism, even supporting political and economical systems such as capitalism, and with the spread of liberal traditions that prevailed as the new world being shaped had helped the prosperity of practical philosophy at the expense of political philosophy.



1.7 Change: A Creative Philosophical Concept for the Rebirth of the New Arab World

Religions were the traditional rival of philosophy through ages, they managed to prevail for a long period, but these religions have retreated in the most affluent cultural societies, where most of these communities tend to think deeply with what they accomplish, as the balance between industry and environment had pushed philosophy towards its leading, complicated and moral role, and because philosophy has its own heritage and traditions, this can enable it diving into the depths of issues caused by these sharp changes of the physical components of life; keeping doors wide open for this break through into this space.

Begovic in his book "Islam between the East and the West" has declared that: after the revolution our country had gave birth to scientists and politicians, but didn't gave birth to poets and artists like Tchaikovsky and Tolstoy.

It seems that the shortcomings were in the collective mind of philosophy, which was empty except for university professors who teach philosophy, that's we will not find philosopher like Heidegger, Marcuse or Sartre (Begovic, 1994).

After September Eleven the world entered a new phase, the world's attention turned to a new Middle East; the winds of change swept intensely blowing towards the Arab region, carrying new philosophical thought such as freedom, democracy and human rights, as the technological revolution of communications like satellites and social networks had contributed in breeding the ground for this new visitor.



The social changes associated with Arab spring witnessed the absence of roles of philosophers/sociologists in Arabic community. In comparison with other social changes occurred in other places, these social changes have been associated with thinkers/scientists, while Arab Spring is mainly associated with social media, a matter which may be attributed to the absence of philosophers/sociologist from the theater of changes.

Under the influence of the accelerating impact of the events of the Arab spring movements, art became subjected to these creative changes, and to keep pace with these changes Arab Rebel creativity will represent the meaning of self-expression in all freedom-hungry media, methods and materials available.

1.8 Utopia: Tahrir Square

The world is the wide ranged field of philosophy, but the Tahrir Square in Cairo, Egypt has exceeded all limits, becoming a source of philosophies and ideas, a wide space reaching the skies, open to media networks monitoring and broadcasting to all corners of the earth, as the Egyptian people cheering for reform and change.



Sharing millions, and watching this scene that amazed the world with its enormity and greatness; in a moment it captured the sight, and ascended the throne as becoming the center of the universe.

Egypt is the mother of the world again, and the "Tahrir Square" is referring to its name, its Greece returning democracy (rule by the people), raising slogans like "The people want to bring down the regime".

Plato and the ancestors of philosophers, if they were here again, visiting Tahrir Square, they will mingle with the place, and what Plato plans on paper to formulate his idyllic republic (utopia) before two thousand and a half years is being built by the people of Egypt for accomplishing a modern utopia; men, women and children are joining the future, doctors, scientists, politicians, warriors and artists are shaping this future.

If all dictators meant to understand the reality of existence as a social contract, with its ideas, feelings and tendencies, humanity will change the world, but as they came to understand late "*Now I Understand*" (Hosni Mubarak), things went far away than they can really understand, as Lenin saying: "Sometimes people do not understand what is right" (Ovsianicov, 1979).



Because the Egyptian people's creativity they create a theater stage in the Tahrir Square outside the classical context, its heroes are not of the nobles, and the themes are the ordinary people; here is a fun comedy criticizing the stupidity of the system, a comedy of seriousness, and the tragedy of inequity.

The Egyptian people have changed the concept of theater, to take the form of a new thoughts, the current conditions and circumstances are the main themes of expression in this new theater, contributing in the new movements of "collisions between old and new" (Diderot), with a comedian style "The community of minds do not cry, it laughs" (Bergson) (Halme, 1912).

1.9 Walls of Freedom

Walls of Freedom' is a powerful portrayal of the Egyptian Revolution, telling the story with striking images of art that turned Egypt's walls into a visual testimony of bravery and resistance. It takes closer look at the most influential artists who have made their iconic marks on the streets.



This survey of Egyptian street art is also enriched by images of the revolution taken by acclaimed photographers and activists. Spanning major Egyptian cities like Cairo, Alexandria and Luxor it is a day-to-day reflection of the volatile and fast-shifting political situation. With contributions by experts in many fields, 'Walls of Freedom' not only places the graffiti of the revolution in a broader context, it also examines the historical, socio-political and cultural backgrounds which have shaped the movement.

1.10 Reflections of the Arab Spring Movements

1. Revive the sense of Arab nationalism during the formation of the collective conscience of the Arab people.
2. Removal of ethnic and religious differences (the Tahrir Square model).
3. Bypass the traditional mechanisms of the revolutions, people are the leaders.
4. Ending the culture of fear of authority and dictatorship regimes shattering the spaces of freedom.
5. Youth and the new vision of the role leadership.
6. The Communication revolution and media authority imposing the partnership of people in events of reform and change.
7. The mobility of people gaining popularity, legitimacy and international support, which form a morally and ethically support to the liberation movements.
8. Human rights laws, international supervision and the peaceful guarantees of freedom of expression, had put systems in a situation of fear of the international criminality.
9. The Phase of state-building, and the consolidation of the constitutional principles of the social contract, as we note forming a constituent associations to formulate constitutions as the greatest principles for the emergence of democratic countries and the establishment of the modern state and civil society.
10. Starting a new spirit of creativity in the intellectual, cultural and artistic thought of the nation

1.11 Arab Spring Movements and the Future Trends

1. Moving to the Arab world from the individual role to the role of society.
2. The state of democracy, pluralism will be a factor of enrichment to the community and the enrichment of marching towards democracy.
3. Reflection of nation's wealth and capabilities on the lives of the Arab people.
4. Peaceful transfer of power through the democratic system would end the state control of wealth for the benefit of the ruling family.

5. The Arab region will witness a state of a lasting stability.
Arab world in its new shape will have a role in the new world order.
6. The region will have a stable and balance international relations.
People will exercise their true role in the overall development.

1.12 Study Results

1. Change: a philosophical concept, a moving process that stimulates individuals and nations towards innovation and evolution.
2. Change is an aesthetic law, contrary to the boring repetitive that loses life its joy.
3. Change stimulates innovation and creativity in the delivery and the production of thoughts, philosophy, science, art, culture and politics.
4. Intellectual philosophy leads to awareness, and awareness is the engine of existence.
5. Philosophy does not provide solutions and results, but the predictions of the philosophers constitute the premises and the rules underpinning the rules of thought to reach the right decisions.
6. Political and intellectual freedom for individuals, pluralism and diversity are the elements that are the foundation of a free nation.
7. That political solutions are similar to the scientific solutions, would be unable to be more than a temporary solution, because it is always open to improvement.
8. Change resulting from the generation of social activities is completed only with the scientific insights and overall development.
9. Change in the world being rebuilt, will be launched from the need to live together, even if we are different, and without seeking to unify minds and beliefs of humans; but building an open community of individuals living within the difference and diversity.

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