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**"The Arabs and the other Nations Cultures: Enhancing the
commonalities"**

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ABSTRACT

This study investigates the relationship between Arabs and the other Nations Cultures, though identifying what makes both cultures unique and the commonalities between both cultures. The unity of cultures to face the world crises is emphasized. Data are gathered and analyzed through intensive analysis of related published data. The study is came up with some important cocluisons, mainly, cultures can coexist, and benefit from each other through respect and dialogue. Governments, and social instituntions can and have to play acentral role in sustaining coexistence, respect and openness.

Keywords: commonalities, Arab-Islamic culture, Western culture, Dialogue among cultures

Introduction

The culture is not only a set of ideas, but a theory of behavior in order to provide a program through the life and character which is the general by a people, which respects the distinctive elements that distinguish the nation from other groups, including its beliefs and values, language, principles, and behavior. Arab culture and society like other cultures have made many great contributions to the world's development in fields of medicine, mathematics, astronomy, language, architecture, agriculture, navigation, and geography. This study is of great value because it looks once again on the commonalities between cultures, especially with European's to come up with new ideas, principles calling for more unity to face the unprecedent world crisis such as Recession, Swine influenza, ... etc.

One of the outstanding characteristics of the Arab-Islamic culture is its openness on cultures of the East and the West while jealously preserving its immutable origins. In its long history, the Arab-Islamic culture confronted many challenges: those of

philosophical orientations, those of denominations and those of the various religious call (al-Jundi, 1996). But in fact, Arab-Islamic culture could coexist with those philosophical orientations. The emergence of a shared global culture is not likely to result in the current major cultures disappearing in the immediate future the same way many of the small indigenous ones have. Language differences and ethnocentrism will very likely prevent that from happening (O'Neil, 2007).

What is the meaning of culture?

Culture is one of the existing systems in the community and interact with other systems so that they can perform the mission of the Enlightenment, and it is natural to be subjected to political interference and direction to fit with the other of systems, and to ensure that its mission can be achieved in full. Culture does not live in a vacuum and draws its basic elements from the society in which exist, and address the members of that society as well. In spite of all the talk that culture in itself is a value, it must be formed according to the patterns of thought, values and attitudes which prevail with the community and responding to, and this is not incompatible with the possibility of interaction with the cultural, social and political situation in the outside world, it may require state intervention to develop limitations and restrictions on these relations with other cultures. (Journal of the Arab, No. 606, May 2009, Jerusalem is the capital of Arab culture).

1.1 The Arabs and the other Nations Cultures

The sources of the Arab-Islamic culture are the Holy Qur'an and the Sunna of the Prophet. The Holy Qur'an is the principal source of Islamic sciences and the Arabic language. It is the reference in which the Moslem seeks guidance in his quest for truths in the fields of knowledge, existence, values, thought, reality, philosophical speculation, and behavior.

The Holy Qur'an is the principal source of the Arab-Islamic culture owing to its religious, moral and social teachings, and to the fact that it is valid for every age and place, and can keep pace with the requirements and the new developments of every age.

The Sunna is the second fundamental source of the Arab-Islamic culture. Just as they relied on the Qur'an and its call in their intellectual, scientific and civilization renaissance, Moslems also relied on their Prophet's Sunna, after they had compiled, recorded, and divided it up into chapters, and after they had invested it in their scientific efforts and in their way of life. The Arab-Islamic culture, which originally stems from the Qur'an and the Sunna, is a broad-minded culture which preaches coexistence, dialogue and understanding (Cultural Strategy for the Islamic World. pp. 52-53)

We can conclude from all this that the Arab-Islamic culture differs from other cultures in terms of components. The Arab-Islamic culture has an Islamic source and owes its existence to Islam, the Qur'an, and the Arabic language and to the independent judgments of the 'Ulama. Western culture, on the other hand, draws on Greek thought, Roman law, the Latin language, and on the Christian explications which have reached it (Ma'alamatu al-Islam, p. 525.)

The Arab-Islamic culture is not an abstract culture, for it is not enough for us to examine in it the origin of things or their true state of affairs; nor do we carry out abstract research in it, because culture is an integral part of the human. If the mind nourishes culture, the latter does not sprout from the mind alone. It germinates in the human soul, in the heart, taste, and more so in the feelings. Indeed, culture is also intimately linked to conscience, one of the human's most important aspects that distinguishes him from the animal. Conscience is more profound and more marvellous than the mind. Islamic conscience is the source of the Arab-Islamic culture; that is why it is the culture of the human feeling (.The Components of Arab Culture and its Role in Our Ancient and Modern Life." p. 255. Dar as-Sharq. Cairo, 1st edn., 1993.

One main characteristic of the Arab culture is its blending with other cultures which were prevalent in the early days of Islam, and its acceptance of the contributions of other races, peoples, and followers of other religions and faiths which coexisted with the Arab-Islamic society. This has made it a rich culture with many feeder reservoirs and varied sources, but with one soul and one unique identity (.Maâlamatu al Islam. p. 534).

In the modern era, we have varied reactions that accompanied the cultural interactions between Arabs and the West and the response patterns of these interactions includes several models, including:

1. Matching model: This model is based on the belief in the relationship between cultures. This relationship is influential one. the impact of this model can be seen in the relationship between the Arab-Islamic cultures and the Greek and Persian cultures, since the Arab culture benefited and interacted from the philosophers of Greece, and experience in the framework of the ideological system linked to Islamic values in order to provide a new model of mixed culture of the Islamic sources, but the elements of new and renewable is not frequent, "for other cultures, but is derived from the historical origins of those cultures.
2. Closure and isolation: The historical experiences of the relations of many examples of world cultures in this area, where the most ancient civilizations has rejected the idea of mutual relations, the ancient Egyptian civilization itself closed and rejected any deal, as well as foreign cultures, Chinese, Farsi, Hindu, Roman and Jewish, with the exception of Greek and Islamic cultures. Ancient civilizations were overstated in self-esteem, and it refuses to compromise and tend to the extremes, say Hicheron: "We do not learn from any one". For the moment there is a clear trend to a group of Arab intellectuals calling for the closure of the door to the other cultures.
3. Conflict: Conflict appears in the case of full incompatibility between the interactive cultures, and when incompatibility stems from basic components of culture, so that each party seeks to eliminate the culture of the other party, then the success of any party is linked to the loss of the other - the theory of zero - and this relationship leads to feelings of hatred and bitterness between the parties, often take a violent nature because each party is trying to use force to impose its culture and values on the other party, and trying to incite hostilities in

culture symbols to mobilize the forces and the adoption of this type of reactions for those who believe in the authenticity.

(Journal of the Arab Future, No. 239, of 1 / 1999, the regime of President Mahmoud Barakat, Department of Political Science, Yarmouk University - Jordan

Through the review of the uneven patterns of interaction between the Arab-Islamic civilization and Western civilization and the dark times that have emerged through this interaction. Could be argued that the future indicates that there are broad prospects for cooperation and cultural exchanges, which must be based on dialogue and mutual respect.

1.2 Commonalities between both cultures

The West has a range of human values, which can be made to the Arab-Islamic culture, the notion of human rights, democracy and freedom, which can be absorbed within the Islamic culture as a valuable "not inconsistent with the universality of the specificity of the Arab-Islamic culture, and not in conflict with the basic conditions of benefiting from the other civilizations.

The closer look at the relationship between Arab and Western cultures must be based on mutual understanding and dialogue, to avoid conflict and to sustain elements of that understanding and acknowledging the achievements of of both civilizations in the development of humanity, cultural heritage, and the rejection of the principle of distortion of both cultures. Arab culture must not be depicted as an expression of the model backward, and traditional and a model of intolerance and disadvantages to human existence.

1. Unity of cultures as a mean to face the world crises

The whole world nowadays faces the same problems, shares the same screen, the same interests, the same laws, etc and still ignorance about the other keeps escalating

and ironically the more connected we are, the less connecting we get. Global warming, financial crisis, extremism. These things never differentiate between us, we are all paying the price. If we are not to get along for the sake of exchanging our different ideas and cultures, We need to bridge differences between cultures to build bridges that firmly stand up against all the political or economical storms.

(Dr Haytham Mann; The Ideology of Democracy. 30/8/07)

2 CONCLUSION

This study shows the importance and the need to intensify the dialogue between cultures and there is a common responsibility of all cultures to do so. Efforts Must be pursued through joint actions and partnership to achieve mutual understanding between the people at the global level.

Dialogue among cultures and civilizations is essential in the modern world, in order to overcome the obstacles and prejudices, which began to emerge again because of ignorance and extremism. We must take advantage of globalization and technological development to build a prosperous future for generations. the current challenge which is facing the governments and different institutions is to develop and implement concrete actions aimed at building a culture of dialogue and to face the negative stereotypes. This approach requires the support of the new education and respect for cultural diversity, and strengthening the role of media, information technology and communications at the regional and international levels. And to search for common values to be fruitful, to be rooted in the hearts and minds of people, and the promotion of a common basis for human existence. Any dialogue must focus on the importance of shared values, which give meaning to life and provide form and substance to identities. Tolerance and respect for others are the core values that transcend cultural differences.

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- 9.(Dr Hayhtam Mann; The Ideology of Democracy. 30/8/07)