From Linguistics to Ethics: The Educational Requirements for Shaping the Islamic Mind in Light of Mohamed Arkoun's Thought

A Dissertation Proposal for a PhD in Fundamentals of Education Specialization

By

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Summary

Introduction:

Education, by its nature as an applied field, has always been based, since its inception, on philosophy which provides it with a general theoretical framework that guides its path. Since education is one of the important means that contribute to achieving the goals of society, it affects the society and is affected by it, so the relationship between them is always mutual. However looking at the situation of education in Arab and Islamic societies, it is noted that it is deprived of this interaction because it has always relied on importing its philosophy from the West, which arose in completely different circumstances, needs, and goals. This, in turn, led to the deterioration of educational conditions in these societies. Given that the Arab and Islamic world has not yet created its own philosophy, the reliance of educational planning on Arab intellectual projects, even if they are also based on Western thought, is considered the best option currently available. It took the contemporary problems of the Arab and Islamic world as its starting point, aiming to get it out of its crisis. Accordingly, the current study takes the Arkoun's project as a model to achieve this goal. By utilizing it to reach the educational requirements for shaping the Islamic mind in accordance with the requirements of the era of modernity and beyond. This is done by answering the following questions:

1- What is the project "Critique of Islamic Reason" by Muhammad Arkoun?
2- What are the features of the crisis of the Islamic mind from Arkoun's perspective?
3- What are the cognitive and philosophical foundations of Arkoun's thought?
4- What are the intellectual currents influencing Arkoun's moral philosophy?
5- What are the features of Arkoun's use of linguistics in his moral philosophy?
6- What educational requirements can be deduced through Muhammad Arkoun's thought to form what he called the new emerging exploratory mind?

Importance of the study:

The importance of the current study is highlighted by the following theoretical and applied considerations:

First: The theoretical importance

 -The current study provides a critical reading of the Arab educational reality and its ideological context, by discussing Arkoun's views, which are considered one of the most prominent approaches concerned with the problem of the Islamic mind.

Second: Practical importance:

1- The current study attempts to shed light on the stage of Arab intellectual projects. It warns of the necessity of analyzing it and revealing the possibility of benefiting from the insights it presented, by trying to find mechanisms for applying them on the ground, as well as revealing the pitfalls of this application.

2 -The current study attempts to present a vision of the possibility of benefiting from the positive aspects of Arkoun's thought and employing them educationally.

Objectives of the study:

1- Identifying the nature of the project of criticizing Islamic reason.
2- Revealing the features of the crisis of the Islamic mind, as defined by Arkoun.
3- Analysis of the most important cognitive and philosophical bases that shaped Arkoun's thought.
4- Identifying the most important features of Muhammad Arkoun's moral thought.
5- Reaching the educational requirements to form the new exploratory mind.

Study Methodology:

The current study is based on the descriptive, analytical, and critical approaches.

Limitations of the study:

The current study is limited to the basic building restrictions of the project, and among the many methodologies of applied Islamic studies it is limited to the historical methodology and the linguistic methodology, as well as issues that can be used educationally to reshape the Islamic mind.

Study results:

The study reached a set of results, most notably:

• The problems of education in Arab and Islamic societies, from Arkoun's perspective, were: the perpetuation of institutional ignorance, the weak scientific training of students, the lack of preparation of researchers in universities, and the religious education's consolidation of the mentality of prohibition and atonement.

• The educational requirements for shaping the Islamic mind were determined according to Arkoun's vision in:

- First: Humanizing education/humanistic education, and defining its characteristics, requirements for achieving it, its curricula, and methods.
- Second: Secularization of education, represented by: the secularization of educational institutions, and the secularization of teaching religions.

• Coming up with a vision about moral and value education based on Arkoun's Quranic values theory.