

*Crisis of the Common and the Reshaping
of Alternative Democracies*

أزمة المشترك وإعادة تشكيل الديمقراطيات البديلة

ناصر عبد اللاوي¹ Naceur Abdellaoui

ounimonjia2021edu@gmail.com

Tunisian University

Translated by: Dr. Bencherif Mohamed Hichem& Souiah Aicha

Nour Bachir University Centre, El Bayadh

DOI: 10.46315/1714-014-002-053

Received: 08/ 02/ 2025 Accepted: 16/ 05/ 2025 Published: 16/ 06/ 2025

**

Abstract:

The current era is witnessing profound transformations that impact cognitive, political, and economic foundations, necessitating a reconsideration of how to build a fair democracy that respects citizens' rights, preserves their identity, and upholds their dignity. These factors interact with pressing issues, requiring mechanisms that ensure a balance between freedom and responsibility.

On the other hand, current circumstances and challenges have led to the rise of regressive discourse, deepening divisions in political and religious discussions. This has contributed to the emergence of movements and parties characterized by spontaneity and haste, driven more by self-interest than by the pursuit of the common good. This shifting political landscape highlights the need for a deeper understanding of the forces shaping these transformations, in order to develop more inclusive and just democratic models capable of addressing contemporary challenges and fostering constructive dialogue among different groups.

Keywords: Democracy; Identity; Politics; Economy; Discourse.

ملخص باللغة العربية

يشهد العصر الحالي تحولات عميقة تؤثر على الأسس المعرفية والسياسية والاقتصادية، مما يفرض ضرورة إعادة النظر في كيفية بناء ديمقراطية عادلة تحترم حقوق المواطنين، وتصون هويتهم، وتحفظ كرامتهم. تتفاعل هذه العوامل مع قضايا ملحة، مما يستدعي إيجاد آليات تضمن توازناً بين الحرية والمسؤولية.

في المقابل، أدت الظروف والتحديات الراهنة إلى تصاعد الخطابات الرجعية، الأمر الذي عمق الانقسامات في النقاشات السياسية والدينية. وأسهم ذلك في نشوء تيارات وأحزاب تتسم بالعفوية والتسرع، مدفوعة بالمصالح الذاتية أكثر من السعي لتحقيق الصالح العام. يعكس هذا المشهد السياسي المتغير الحاجة إلى فهم أعمق للعوامل المؤثرة في هذه التحولات، من أجل تطوير نماذج ديمقراطية أكثر شمولاً وعدالة، قادرة على مواجهة التحديات الراهنة وتعزيز الحوار البناء بين مختلف الأطراف.

كلمات مفتاحية: الديمقراطية؛ الهوية؛ السياسة؛ الاقتصاد؛ الخطاب.

**

¹ - ounimonjia2021edu@gmail.com.

**** - Introduction**

In our current era, especially concerning the crisis of political discourse and the dominance of technical reason over all aspects of life and human existence, we have delved into the deepest manifestations of this crisis, namely the crisis of the common and the reshaping of alternative democracies.

The first hypothesis related to the research project is based on the serious repercussions that have burdened the spirit of free thinking and independence in its cultural and civilizational dimensions. This has justified the dominance of constitutions and laws with their disciplinary measures without considering the human particularities carried by a set of spiritual standards and ethical rules. In these extreme situations, the culture of common living, with all its double-edged implications, reaches the point of contradiction in its applications. In contrast, we seek to think with democracy and against it, enabling us to observe the horizon of its regularity within a problematic orbit centred around common means of political geographical.

The second hypothesis is related to the role of the philosophers and intellectuals in addressing the political implications that have significantly impacted our modern world, encompassing political, human rights, and social dimensions. We are examining our roles as philosophers and thinkers in reassessing the foundations of democracy and recognizing the challenges present in political, ethical, and economic dialogues. What philosophical principles can guide us in developing a new approach to philosophical consultation that focuses on understanding and prioritizing common interests and human values that uphold the essence of citizenship? This approach emphasizes the autonomy and accountability of individuals in decision-making for themselves and others, enabling us to analyse the current philosophical landscape.

To thoroughly investigate this research, support its rationale, and pinpoint problematic areas, we must consider the factors influencing our current thoughts and motivating us to explore potential solutions.

First, it is important to consider the factors shaping the current era and how they influence the cognitive, political, and economic foundations. These factors interact with urgent issues to establish a fair democracy that upholds the rights of free citizens, preserves their identity, and ensures their dignity.

Second, the circumstances and causes that have contributed to the resurgence of regressive discourse have widened the divide in political and religious discussions, leading to the formation of parties driven by spontaneity, haste, and self-interest.

Third, the failure of modern democracy in globalized societies has resulted in a diminishing cultural sense of solidarity among citizens, with serious consequences for the psychological and social well-being of families, particularly during times of war and widespread pandemics. This has led to a high number of victims and created a significant gap between countries in terms of transactions and competition.

**** - Democracy and the Geo-Political Situation.**

When examining the philosophical issues being debated today, it is observable that democracy and the geo-political situation are central to the problem of identity. This approach encompasses the

intellectual concerns that affect humanity in all aspects and implications. By focusing on normative identity, it can address social, cognitive, and political problems, potentially allowing us to move beyond the limitations imposed by colonialism and explore the regional future as independent beings, thus activating the geopolitical role.

The various forms of democracy, including the will of the people, have become mere slogans that may contain contradictions between those in power and those who are subordinate. The rapid acceleration of mechanisms in all fields of knowledge raises urgent questions about the truth of democracy and its fate in the face of globalization, the digital revolution, and the loss of meaning. These motivations drive us to map out Arab thought in order to free it from traditional obstacles and ideologies, and to determine its new characteristics. This is why political discourse has become a cornerstone; accordingly, the challenge at hand is to activate alternative forms of democracy and meet the demands of political engagement.

We are tasked with finding strategies of dealing with current issues. The profound transformations that our Arab region is witnessing, especially in what is happening in Gaza, and this extreme situation in violating the legitimacy of the right and genocide, necessitates the obligation to rebuild our common regional destiny, especially the close relationship between Arab countries, despite the silence on fair issues, and activating economic and service sectors to ensure actual cooperation. Returning to the ground through which Jürgen Habermas thought, we find it expanding to establish a discourse for regional identity that guarantees consultative democracy within the European Union, looking at it from the perspective of a strong national state that activates the economic and strategic role represented in monitoring the conditions of general production that guarantee the fate of the unity of peoples and their food security and health.

The art of questioning about the current horizon of political discourse in our contemporary thought raises a number of problematic issues that revolve around our interest in the path of democracies in the midst of the crisis of contemporary discourse. To address this issue, we must activate a set of paradigms of philosophical thought such as democracy, freedom, justice, values, and all of these meanings reveal the emerging transformations in our Arab revolutions. This leads us to question: What is the legitimacy of a developing democracy in the midst of political conflicts and the elements of a fair society? How can we create a plan that outlines the responsibilities of democratic structures and supports its discussion on modern topics, while also exploring potential solutions to its challenges?

**** - The Dilemma of Democracy and the Culture of the Alleged Common.**

Assuming that the problem of democracy has become the cornerstone that drives the demand for philosophical debates in our Arab world within a specific discourse from which we derive our effectiveness and common aspirations. We realize that the discourse of identity with its cultural and dialogical components is a gateway for every nation that wants to declare its presence in this space of the universe, considering it the horizon that a group of regional countries share common cultural values,

remains open for the integration of all citizens of different origins. (HABERMAS: *Beyond the Nation-State*, 2000. pp-63-67)

It is imperative for us to explore the paths of democracies that involve difficulties and complexities in crystallizing clear features of our humanity, which are consumed by wars, torn apart by machinery, and plagued by famine, unemployment, and the repercussions of wars that have violated the dignity of humanity, leaving behind daunting health, economic, psychological, and social problems. We are faced with a serious problematic dilemma, which is the local, which appears as the basis for every democracy that rises to the level of authenticity and heritage, and liberates itself from its obstacles, revealing resilience and a culture of resistance in direct response to the democracy that is heading towards capitalist forms and the liberal economic model. Philosophers and political theorists should engage in cultural dialogue and prioritize the economic field to ensure a basis for agreement and a working mechanism.

However, this proposal is marred by numerous obstacles when it comes to the seriousness of openness and cooperation, and implicitly may take a new direction for new forms of colonization, especially with Western countries. If we do not lean towards these hierarchical ranks between cultural and economic because they are intertwined in our lives. The search for markets to relieve goods is not done in isolation from the destruction of "oppressed" cultures. As Alan Touraine says, "The history of modernity is a history of slow and unstoppable rupture between the individual, society, and nature". (GHALIOUN) Burhan): (*Assassination of the Mind*, 1985, p. 343.)

The democratic paradigm employs the right to cultivate a critical rational culture. It considers modernization as a rejection of all forms of guardianship, a motive to review thinking and revive the past or heritage, and a bet on breaking the shackles of the mythical culture that bind the cultural structure of Eastern societies. This is an interesting model. Otherwise, we would be defenders of a democracy that produces crises without the ability to overcome them, promoting a culture of consumption without the ability to fortify the self.

These justifications are deeply embedded in the discourse of alternative democracies today within the prevailing discussions in the approaches of philosophers and thinkers. Its scope of interest has expanded within this vast knowledge flow due to the immense technological transformations that have supported its presence in the era of globalization. With it, the pattern of cultural participation has changed, especially within what is known as the European Union, reinforcing the Western central tendency and supporting forms of dominance and expansion, in addition to American dominance by possessing a single-pole policy. This prompts us as alternative identities to question our position in the face of weakened crises, in terms of the geopolitical situation and the logic of expansion, where the information revolution has transcended boundaries, enabling us to engage in cultural, economic, and civilizational interactions.

Examining the foundations of communication raises the most dangerous and deepest issue, which is the recognition of the other in particular, and the outside world in general. We can link the individual and the self, considering that both carry on the human being and can be summarized in individuality. This tendency gives priority to the individual in all areas. We are keen on establishing the democratic horizon that guarantees the common living among citizens without racial and national discrimination, by activating our role beyond our national and regional borders.

It is essential to acknowledge the minorities isolated from their original identity due to their presence in exile or camps, as they are estranged from the societies in which they live and alienated from their homelands. One of the issues we aim to explore in this research is as follows: Does democracy remain a common denominator in our world among all citizens, or are the conditions that allow for some to be marginalized, considering that there is a real gap between those who possess intellectual violence, advocating for marginalization and exclusion, and those who recognize dialogue as a condition for mutual coexistence and achieving the components of life and well-being?

Within this question, we bet on diversity and differences as two characteristics to root alternative democracy within a common regional unit that is open to the rest of the neighbouring countries, preserving the credibility of an effective communicative continuity that transcends the Western central tendency claiming an absolute culture dominating over other cultures. These new values establish the principle of understanding and accepting the other because it is the essence of my confronting and criticizing identity. Paul Ricoeur states at this level that "respect for the other is not of a nature different from the respect I show towards the other because humanity is what I respect in the other and in myself" (Paul RICOEUR: 2006, p.190.).

**** - Alternative Democracy and the Crisis of Political Discourse**

The alternative democracy and the crisis of political discourse have prompted us to reveal the position of the democratic process and the aggravation of political discourse. It has opened up new possibilities for identifying possible solutions, considering that democratic practice is not the property of anyone. If we try to look at it from a problematic perspective, we believe that the most difficult aspect is to shed light on the continuation of its meanings, namely national security, which ensures the safety of common living on the basis of the principle of actual coexistence, provided by the democratic horizon and the components of identity. Our awareness of all these related issues and their social and cognitive requirements makes us reconsider our understanding of ourselves in the light of current changes.

This has allowed us to activate a set of meanings that are present in the political and ethical space in general, such as universal concepts like equality, freedom, justice, universality, globality, and humanity. Looking at this conceptual network allows us to test the communicative mind effectively, in the sense of looking at the historical and social facts that support it as a participatory position that ensures the dignity of individuals and liberates them from the forms of domination and the state of deficiency that is enslaved to the repetition of heritage without awareness of its criticism and moments of development.

The concept of democracy based on the theory of debate defines the conditions for the legitimacy of democratic politics in order to activate critical thinking and deepen the question about our political trajectory. This will remain contingent on a review of our logic of understanding our geopolitical relationships within the framework of active social and civil movements that lead to further activation of economic production and growth. Today, in light of new incentives, we emphasize the activity of standards and values.

Today, as we search for the sources of our emerging democracy in light of the transformations that have cast shadows over our Arab world, some see ways to overcome the crisis within the following framework: we take the best from the West under the pretext that "the mind is Greek, civilization is Mediterranean-European, and the path to renaissance is singular, not plural" (Mohammed MOSBAH: 1997.p.36.).

It is imperative for us to emphasize the importance of liberating ourselves from any authority that seeks to limit the ability of peoples to create their own destiny. The movement in Tunisia, for example, represents a spontaneous protest due to the closure of the horizon of coexistence and the opening of dialogue between the shepherd and the flock. Today, we are in urgent need of the horizontal relationship between the citizen and the state under a democratic system, leading to the following question: What is the relationship of the citizen to the state in light of new political transformations and challenges?

Investigating this question requires a necessary clarification of the meaning of democracy in its general purposes: that the people have sovereignty and govern themselves. This clarification does not mean that the people do as they please according to their desires or emotions. The legitimacy of democracy remains linked to a civil law that protects its public and private freedoms. Within this mutual interaction between the governing will that appreciates the depth of its people's humanity, the ruler realizes under the democratic system that he is a citizen before being an authority figure. And the individual, for his part, realizes that he represents an individual will that contributes to achieving common living for the public good without entering into the principle of self-interest and ownership. The state is considered a safety valve because it "provides the application of knowledge to the political praxis to the fullest extent." (HABERMAS Jürgen Technology and Reification: "Technology and Science as 'Ideology' " (Celikates, R. & Jaeggi, R, 1968)

The virtual reality of a group of political thought leaders, with its reliance on highly precise digital techniques and tools, has necessitated the stimulation of praxis as a challenge that prompts us to search for the deep-rooted reasons for solidifying the principle of democracy. The geo-political formula promises a continental reconciliation between our countries in the Greater Maghreb, with Tunisia and Algeria representing excellent models due to their shared struggle against French colonization. Additionally, the nature of shared values and cultural heritage, as well as the destiny of the peoples governed by common fate, all stimulate a new pattern of continental communication.

****-. The Political Reality and Its Implications**

The ethical duty and the realization of the spirit of citizenship on one hand require us to adhere to the common principle that allows for the creation of a new Arab intellectual geography that fosters a culture of consultation. The idea of consultation is rooted in the textual discourse, prompting us to examine our Arab-Islamic culture and heritage and to reproduce them according to the developments of reality and its implications. Taking into account that the idea of democracy is not merely a formal or imported discourse about our Arab land without cultural or civilizational ownership, democracy is usually classified as a "historical, cultural, or anthropological qualitative phenomenon". AL-MISKINI (Fathi), 2001. p.6.)

The contemporary Arab political discourse is demanding a renewal of its interaction techniques in light of globalization and the emergence of new approaches in ecology. However, it is important to understand that new does not necessarily mean cutting ties with everything old and traditional, but rather the new events witnessed by the recent Arab revolutions align with changing mindsets and transformations in dealing with and consulting on the developments and current human realities. This allows us to interpret the distinction between private and public use, invoking Kant's famous question "What is the Enlightenment era?" (Kant, 2004-2005).

Despite acknowledging the difficulties and the suffocating political crisis due to the economic recession and stagnation, as well as the various ideological conflicts, whatever the conflict may be, it is a translation of an emerging democracy that has not fulfilled the hopes of the rebellious peoples for the most basic rights of work and human dignity. Identity, in its universal nature, allows us to reconsider it as a current issue based on its critical vision that is fundamentally linked to activating the cultural discourse we possess according to heritage references. It has been shaped by the current developments and solidified by modern values and the philosophy of enlightenment, critiquing the obstacles it contains, considering that democracies have taken shape with contemporary features. Identity is not isolated from the common human thought that we share, the major human values of freedom, equality, and dignity.

The communicative and cultural identity foundations are considered one of the pillars of politics. We seek to expand the current discussion, particularly the contemporary path of our identity. I do not deviate from the logic that connects identity to contemporary linguistic discourse, which revolves around the philosophy of language, surpassing closed systemic identities. It has been replaced by alternative collective and communicative identities. This position can be expressed through Western heritage, which emphasizes "the general material and spiritual conditions of human culture as a whole" HORKHEIMER (M): 1978.

Our current Arab politics remains linked to assumptions that we seek to uncover through philosophical interrogation, particularly in terms of understanding its implications and unresolved issues that have not been politically activated. This is a reaffirmation of the "we" that we possess, not only from a traditional or civil perspective, but also from a human perspective that remains open to facts and possibilities. This is what is required by the "ethics of dialogue" that allows for the establishment of a

democratic foundation for understanding based on common interests, successfully facing the criticism of hasty opinions. (FERRY jean-Marc (1987), p.89.)

Rationality is the fundamental characteristic of humanity living in harmony and coherence, yet it carries within itself that strong will and activation of resistance, meaning in part resilience against the forces of regression and continuous struggle against the manifestations of rigidity in thinking and dogmatism in beliefs, because every philosophical thought is an openness to criticism and struggle for changing the world for the better, towards the happiness of humanity. It clearly reveals its postmodern intellectual vision, which is defined by the diverse global world that must be protected in this essential quality of the self, the dialectic of integration, coexistence, and commonality for the sake of a promising human justice.

****Shaping Identities According to the Intersubjectivity Paradigm**

The trajectory of democracies expresses a contemporary approach to thinking and delves into the cosmic imaginations from which individual identity emerges from the crucible of the self, expanding to the logic of identities and individuality. This justifies the interdependence between identity as belonging and democracy as a political and human rights model, or rather, it is openness, understanding, communication, and action. This philosophical view is associated with the philosophical legitimacy that we present to the Arab world and human thought.

The civilisational project that Hassan Hanafi seeks to implement does not indicate the possibility of presenting a cultural alternative in the form of a critical democracy that does not adhere to the logic of dualities, but rather adheres to what is called authenticity or a given identity that does not allow for the resolution of the problem of subordination, but rather increases its entrenchment and justification. This analysis confirms that understanding the specificities of local democracies and globalization techniques does not reach the depth of understanding of national and regional identities that enrich our contemporary modern experience. Hassan Hanafi's justifications are, according to him, derived from the historical standard, "it is the philosophy of history, the history of consciousness and consciousness of history, the path of the soul in history, the path of civilization and consciousness in it" (Hassan HANAFI: 1991p.785.)

This situation causes us to develop a rhetorical stance that advocates for pre-packaged philosophical ideologies, leading us to believe that effective solutions come from outside sources. However, in reality, this only promotes empty rhetoric and slogans. In truth, we may be confronted with a fractured human reality where individuals are disconnected from their own identity and alienated from themselves due to the exaggerations propagated by their leaders, whether through ideologically driven arguments or through the influence of television programs and media outlets. These political platforms fail to consider the local and essential aspects of social movements, the intricate economic conditions, and the intellectual disarray within the context of globalization.

Identity forms a strategic and symbolic dimension in the achievements of our era and the construction of our future visions, and we are part of it by adopting our collective memory and our national and cultural belonging, and justifying our references that concern us to rebuild them according to the requirements of the symbolic horizon that enriches our identity and frees it from a past tendency. This current situation makes us aware individuals of the circumstances of its issues and the necessity for us to diagnose the future horizon through what our present offers us in terms of artistic and cultural creations, as well as the achievements of scientific and technological discoveries.

We find a gap between those who possess and export technology and those who acquire it and do not understand its production and management. All of these analytical perceptions confirm that we must cooperate to form a cohesive economic bloc that takes into account local and regional resources that we can exploit and harness, in addition to the vital energy of the youth. Especially since we have experts and technicians abroad who can provide added value. Perhaps the European Union model provides evidence of this. It has been able to provide a unified currency (the euro) and an economic market, as Habermas says in his discussion of the nation-state in the context of the legitimacy of the European Union, "The nation-state has the ability to control as the legitimacy that weakens the paths of decision-making practice diminishes." (HABERMAS Jürgen: 1992. p.311)

Commitment to the principle of dialogue leads to commitment to the conditions of democratic coexistence, in which the theory of discussion becomes a truly dialogical act aimed at achieving a substantial dimension that includes a political community that allows the integration of citizens of different races. The philosophy reveals a new pattern of thinking that works to achieve a basis for understanding based on all common interests that successfully confront the criticism of hasty opinions. However, we seek to make interpersonal interaction expand to encompass human meaning, according to intellectual purposes that reconsider all the paths of Arab thought history from the perspective of reconstruction. Philosophy is concerned with continuing the reconstruction of our heritage within a critical philosophical theory based on "establishing the values of freedom and justice," (HABERMAS (Jürgen) (2000), p.66) ,on the one hand, as an ethical and rights-based action that guarantees the standards of democratic communicative action.

The philosophy takes the form of openness as a philosophical choice that ensures communication within a dialectical process and movement. Difference and diversity are considered two characteristics for rooting identity within human unity, as Ricoeur says at this level, "respect for the other is not of a nature different from the respect I show towards the other, because humanity is what I respect in the other and in myself." (RICOEUR(Paul), op.cit. p.290.)

Philosophy reveals a new pattern of thinking that works to establish a basis for understanding based on all common interests that successfully confront hasty opinions" (HABERMAS Jürgen:1992. p.89.). However, we strive to expand intersubjective interaction to encompass human meaning, according to intellectual purposes that reconsider all paths of Arab thought history from a reconstruction perspective.

Philosophy is concerned with continuing the reconstruction of our heritage within a critical philosophical theory based on "establishing the values of freedom and justice" Jürgen HABERMAS and John RAWLS:2005, on the one hand, an ethical and rights-based action that guarantees the standards of communicative democratic action.

****.- Characteristics of Consultative Democracy and Its Drawbacks.**

The philosophical approach reveals the intellectual depth of consultative democracy, in terms of activating communicative reason as the basic axis that reconstructs the philosophical question and the requirements of ethics. In this extreme situation, we find ourselves thinking with this vital horizon of contemporary Arab philosophy, which bets on a rights-based vision that draws the prestige of its discourse from an understanding that allows for the translation of the present into a civil character that enriches our emerging political positions. We strive to legislate an Arab democracy that elevates human behaviour to a new model based on sound reasoning, in accordance with fair conditions for negotiation and the direct realization of belonging to the global free and equal citizenship community.

Linking the present with the issue of the liberation of peoples reveals a recurring manifestation of Western thought as portraying itself as the victim and redirecting it to a complex that finds its presence in "personal and institutional economic competitions and banking services that found an outlet in the recurring crises in our contemporary world, currency depreciation, and corporate bankruptcies, especially the economic benefits they seek to achieve even if it involves creating a political crisis in the country and igniting the spark of religious and sectarian strife to remove competitors and seize their assets." (p.180.1997 Ian KERSHAW). The question is no longer how we engage in dialogue, but rather, it is more appropriate for us to inquire about what we are engaging in dialogue about and what are the issues that concern dialogue today.

This proposal goes beyond the solutions that come from the other as an alternative to our Arab democracy. The democratic discourse remains connected to the question "who are we?" as a central dimension in the postmodern conception that involves a tremor in the logic of alternative identities that awaken us, thus removing the conscience (them) that represents the heritage that constantly repeats in our intellectual and philosophical lives without review and correction. Thought has become regional, focusing on specific issues within a specific fieldEl Araby Review. 1995. The matter becomes more open if we look at the open vision of reading our heritage by integrating it with the developments of Western modernity while preserving the components of our identity. This can be formulated as follows: What is our relationship (as Arabs and Muslims) with a history in which we did not participate in its formulation and a modernity in which we did not contribute to its crystallization? Why do we review the history of European theories instead of focusing on ourselves and our heritage?

By moving beyond European modernity, to what extent can we rely on the elements of heritage, with all its philosophical, social, and even political components, to formulate an enlightened philosophical thought that focuses on democratic affairs based on harmony between religion and science, or between

reason? Does Islamic Arab culture have the self-sufficiency to surpass all borrowing in order to achieve a real renaissance that ensures its presence among the regionally cohesive countries in principle and destiny, while respecting other countries?

This proposal, even if it translates the theoretical horizon of democracy (as viewed by a country) in which reformist thought operates, remains a prisoner of the jurisprudential and rhetorical reference that acknowledges the principle of interest in religious discourse as a discourse that develops itself through other methodologies, as an enrichment, but it remains within its confines without taking risks. However, the experience of the European Union, through the perspective of Habermas, may allow us to define "the principle of democracy characterized by a rational discourse by all participants in the preparation of the law" (HABERMAS: 1997.p.154.).

However, regardless of the intellectual attraction in the geography of the Arab world, we are working to expand philosophical thought into the realms of free debate between authority and individuals within daily discourse, in preparation for building its legitimacy to ensure sustainability and efficiency.

Dialogue and the foundations of private democracies play a crucial role in stimulating the techniques of dialogue and communication in building democratic thought, allowing for new ethics that reveal the pattern of alternative democracy that transcends all forms of totalitarian systems. This victory serves the purposes of private and public freedoms, enabling us to form a strategy in political thought through the exchange of experiences among our Arab peoples to enrich the institutional landscape and create interaction between Arab researchers and institutions, especially in Tunisia and Algeria, due to the geopolitical convergence and the unified culture of all forms of spiritual and practical life. It is essential to emphasize the spirit of citizenship that aspires to the public interest and the realization of the aesthetic of harmonious living for a more prosperous future for humanity.

****-. Dialogue and the Foundations of Private Democracies**

The promotion of dialogue and communication techniques in building democratic thought allows for new ethics that reveal the alternative democratic model that transcends all forms of totalitarian regimes. It advocates for the purposes of private and public freedoms, enabling us to formulate a strategy in political thought through the exchange of experiences among our Arab peoples to enrich the institutional scene. Creating interaction between researchers and Arab institutions, especially Tunisia and Algeria, due to the geopolitical convergence and the common culture of all types of spiritual and practical life. Emphasis should be placed on the spirit of citizenship that aspires to the public interest and achieving the aesthetic of peaceful living for a more prosperous future for humanity.

Initially, we comprehend the crises of democratic discourse in the current political hegemony and ways to overcome them and activate the regional role to ensure the unity of peoples and destiny. All these general purposes facilitate the construction of an alternative democracy in our Arab Maghreb region specifically. This propels us forward to address the major challenges that would support emerging democratic transformations and emphasize the revolution of minds. Moreover, we must realize that this

methodical approach is difficult and complex at the level of reshaping the current situation, which requires us to have contemporary research that encapsulates a theoretical and practical horizon that reflects our current interests and concerns regarding democracy.

Though, regardless of the employment that is condensed in the mechanisms of occupation, which seeks as much as possible to scientifically understand human behaviour in order to subject it to state domination, true opposition fades away, just as differences and pluralism resulting from social movements and crowd culture fade away. This justifies the effectiveness of resistance connected to modernity and political thought, and the moment of transition from the centrality of the human in its ontological dimension can be read, ensuring its effectiveness in understanding its existence and the human-related technical employment and forms of cyberspace that allow for digital monitoring and interpretation of phenomena.

The transformation reveals a legal and philosophical vision simultaneously, legal in the sense that laws are what produce the system according to the logic of politics that does not deviate fundamentally from the state. The philosophical dimension lies in evoking the moral dimension that protects individuals from the scientific rationality deeply rooted in dualism, which deprives humans of their essential characteristics, freedom, and thought. The philosopher's challenge is the mind and the system as the two factors that determine the place of humans in the politically structured world, justifying submission to non-democratic authority leading to a closed identity, perpetuating identity wars and religious conflicts under ideological labels and the culture of dominance and influence.

It is imperative for us to activate the roots of the culture of reason, democratic struggle, and diversity. This emphasizes that simplifying the issue of cultural identity by returning to origins and traditions, or relying on a culture open to cultural foundations. The situation calls for a battle for internal liberation, a political, economic, and cultural battle on the grounds of common living that guarantees reconciliation of all cultural components and ideological orientations without exclusion or marginalization from decision-making circles, ensuring diversity.

The presence of the idea of crowds and resistance, linked to the demanding popular culture, is justified by the imposition of its stolen essence and cannot be attached to the common sense and culture of the margin. Building a cultural identity based on universal standards such as reason, tolerance, and humanity should not make us forget the necessity of condemning any aggressive tendency hiding behind slogans such as humanism, dialogue, and the unity of human history. Universal purposes of reason and diversity should not be on the ruins of the Western cultural universalism with exclusionary and marginalizing connotations. The will of knowledge is a right for all peoples, and the right to diversity is a universal demand.

****-. The Wagers of the Etiquette the Liberation of the Common from the Culture of Central Hegemony**

The intention is to establish an alternative ideology that makes philosophy and its foundations the offspring of the labour we undergo based on understanding the transition from the democracy of loot under the slogans of the ballot box and the choices of the people to an alternative democracy based on the logic of responsibility and utilizing all components of listening, dialogue, and peaceful coexistence based on the principle of reciprocity. It stimulates ongoing discussions about the political meaning that ensures social solidarity within cohesive regional ties. These questions deeply rooted in our desired reality reflect the procedural and practical imbalance in using this concept in political discourse circles and reshaping it in the extreme situations we live in. On one hand, democracy represents active people's participation, meaning governance by the people. This perspective allows for popular will to contribute to creating a civil social fabric. From these issues, democracy should not be a vague slogan, but rather a meaningful concept.

In my estimation, democracy is a self-imposed trust in the ethical individual. Firstly, if we start from the family, the individual is responsible for the family balance as an individual. Within the community, one believes in fair issues and what the group he belongs to agrees upon, it is responsible freedom and purposeful democracy. If the individual chooses this principle and it is applied in all institutions, and the public interest derived from reasonable ethics prevails, in which narrow interests and corrupt calculations are eliminated, we have approached an alternative democracy to the old forms, formulated by human rights to achieve the interests of powerful countries and make them politically expandable by strategic ownership and alleged diplomatic extension.

If we adopt this choice, doesn't personal responsibility stem from the resistance and commitment to a culture of resilience and internal liberation, rather than in a coercive or oppressive manner? If this principle is generalized, aren't we all in the service of the state? Isn't this alternative democracy productive of general ethics that respect an effective participatory charter between active participants in the public sphere and the current reality? In this way, we are facing a democracy stemming from the collective conscience, which, according to which, adopts sincere citizenship based on a culture of real liberation.

**

Sources and References

- Celikates, R. & Jaeggi, R. (2017). 28. Technology and Reification: "Technology and Science as 'Ideology' " (1968). In H. Brunkhorst, R. Kreide & C. Lafont (Ed.), *The Habermas Handbook* (pp. 256-270). New York Chichester, West Sussex: Columbia University Press. <https://doi.org/10.7312/brun16642-030>
- Habermas, J. (2000). *Beyond the nation-state* (R. Rochlitz, Trans.). Paris: Fayard.
- Habermas, J. (1997). *The public space and democratization: Between facts and norms*. Paris: Gallimard.
- Habermas, J. (1992). *The ethics of discussion*. Paris: Cerf.

- Habermas, J., & Rawls, J. (2005). *Debate on political justice* (C. Audard, Trans.). Paris: Éditions du Seuil.
- Kant, I. (1784). An answer to the question: "What is Enlightenment?" (T. Humphrey, Trans.). *Berlinische Monatsschrift*: Hackett Publishing.
- Ricoeur, P. (2006). *The wrong man* (A. N. Al-Din, Trans.). Casablanca: Cultural Center Al-Arabi.
- Horkheimer, M. (1978). Critical theory yesterday and today. In *Theory and criticism (essays)* (Translation Group of the College of Philosophy, Trans.). Paris: Payot.
- Ferry, J.M. (1987). *Habermas: The ethics of communication*. Paris: PUF.
- Kershaw, I. (1997). *What is Nazism? Problems and perspectives of interpretation* (New ed.). Paris: Gallimard.
- Ghalioun, B. (1985). *Assassination of the mind*. Beirut: Tanweer Publishing Corporation.
- Misbah, M. (1997). Thought of the enlightened imam. *Al-Arabi Magazine*, (404), September.
- Al-Miskini, F. (2001). *Identity and time: Phenomenological interpretations of the question of "We"*. Beirut: Al-Tali'ah Publishing.
- Hanafi, H. (1991). *An introduction to the science of Occidentalism* (1st ed.). Cairo: Al-Fanniyya Publishing.
- Al-Tissero, L., & Al-Sheikh, A. (1955, June). [Dialogue between Louis Al-Tissero and Ahmed Al-Sheikh]. *Al-Arabi Magazine*, (319).