

1. Record Nr.	UNINA9910978253403321
Autore	Karoui Kaouther <p>Kaouther Karoui, Universität Münster, Deutschland
Titolo	</p>Theorizing Justice in Contemporary Arabo-Islamic Philosophy : A Transcultural Approach with Fatima Mernissi and Mohammed Arkoun / Kaouther Karoui
Pubbl/distr/stampa	Bielefeld, : transcript Verlag, 2023
ISBN	9783839465516 3839465516
Edizione	[1st ed.]
Descrizione fisica	1 online resource (0 pages)
Collana	Edition Moderne Postmoderne
Disciplina	181.07
Soggetti	Arabo-Islamic Philosophy Theories of Justice Islamic Feminism Transcultural Philosophy Postcolonial Theory Culture Law Postcolonialism Intercultural Philosophy Social Philosophy French History of Philosophy Philosophy
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	Cover -- Contents -- Acknowledgements -- 1. Introduction -- 1.1 The concept of justice in Arabo-Islamic and Western philosophy -- 1.2 The significance of postcolonial theory for the Maghrebian context -- 2. Background and methods in the thought of Fatima Mernissi -- Situating Mernissi's feminist thought: Her contributions both to secular and Islamic feminism -- Islamic feminist hermeneutics as an entry to the field of postcolonial study -- The idea of justice in Mernissi's work: A multidimensional approach -- Shifting themes and methods in the

work of Mernissi -- Method and structure of the research -- 2.1 The concept of secular humanism: The necessity of emancipating Islamic thought from religious and nationalist conceptions -- Mernissi's concept of modern secular humanism -- The Arab reformists and nationalists against a modern secular notion -- The connotation of freedom in Arabic etymology: A sense of social discrimination -- Is there a contradiction between Islamic tradition and the notion of freedom of belief? -- The social contract of Islam: From freedom to a strong notion of equilibrium -- Is there a contradiction between Islamic thought and the notion of individualism? -- The submission to one God: from individualism to a strong notion of equality -- 2.2 The concept of justice in the modern era: The entanglement of descriptive and normative claims of justice theories -- Political justice as equal participation in political decision making -- Legal justice as equal protection under law -- Social justice as access to social rights -- Epistemic justice as equal access to knowledge formation and cultural products -- 2.3 The rereading of ninth century early Arabo-Islamic thought: The theorization of notions of justice through Mernissi's transcultural and humanistic approaches -- Legal justice as the right of interpretation (ijtihad). Divine justice as the principle of self-direction (freedom) -- Political justice in the tradition of Islam: A tangle of rational and fundamentalist arguments -- Political justice as the entanglement of political fundamentalism -- Political justice based on reason and free will: A philosophical approach to morality in Islam -- The reception of the rational heritage of the Mu'tazila in the ninth century of Islamic civilization -- 2.4 Transdisciplinary approaches to establish gender justice within the framework of Islamic feminism -- Female deities in the pre-Islamic era: Symbols of divinity and power -- Women rebels in the time of the prophet Muhammed: Religious and political roles -- Khadija Bint Khuwaylid -- Aisha bint Ab Bakr -- The question of the veil in Islamic heritage: Mernissi's deconstructionist sociohistorical and linguistic approaches -- The situation of women in contemporary times: From freedom to social, economic, and political crisis -- The reception of Mernissi's thought: secular and Islamic feminist approaches -- Mernissi's secular feminist approach -- Mernissi's Islamic feminist approach -- 2.5 The relevance of Mernissi's feminist thought for a transcultural approach to feminism -- The deconstruction of myths as one of Mernissi's approaches to transcultural feminism -- A transcultural dialogue: The transgression of the myth of boundaries (hudud) -- 2.6 Conclusion on the thought of Fatima Mernissi -- 3. Background and methods in the thought of Mohammed Arkoun -- Insights into the person, life and work of Mohammed Arkoun -- Structure and outline of the study -- 3.1 Mohammed Arkoun's rereading of the Islamic thought of Miskawayh (d. 1030): A multifaceted concept of justice -- Miskawayh's theory of justice and the influence of Plato's and Aristotle's ethos. Divine justice as an expression of the purification of the soul: Based on the metaphysical virtues of Plato -- Justice in relation to human social interactions: Based on the practical ethics of Aristotle -- Arkoun's interpretation of Miskawayh's theory of justice -- Excursion 1: The Three Laws: The Islamic law of Shari'a, a principle law between a just ruler and money -- Arkoun's concept of philosophical humanism as ethos for rational justice -- Excursion 2: The Islamic ethical doctrine of 'voluntarism': The demand of human responsibility and self-determination to establish rational justice in Islam -- 3.2 The method of applied Islamology: A transcultural and transdisciplinary key for the renewal of Islamic studies -- The transdisciplinary, comparative, and

rational approaches: Arkoun's rereading of the intellectual project of Al Amiri (d. 992) -- Transdisciplinary Approach: The possibility to reconcile philosophy and religion -- Comparative approach: A harmony between different religions -- Rational approach - The science of language (kalam): The opening of the gate of Ijtihad -- Applied Islamology: A modern analytical criterion for the renewal of Islamic studies -- Three categories of discourse: A tenuous and fixed study of Islamic Tradition -- Applied Islamology: As critique of Orientalist method -- The discourse of the science of man and society: Disclosing the "Unthought" of Islam as a subversive strategy -- The relevance of applied Islamology for feminist thought: An exemplary case for its emancipatory functions -- Exhaustive Tradition: The emergence of a subdivided Tradition in the Islamic archive using the methods of poststructuralist thought -- Three analysis methods to deconstruct and rethink the Islamic archive: Episteme, Difference, and Deconstruction -- Foucault's notion of the episteme and the disclosure of the logosphere.

Arkoun's adaptation of Difference and Deconstruction to liberate the Islamic archive and open up possibilities for new interpretations -- Arkoun's deconstructivist rethinking of the theories of Revelation and Tradition -- Exhaustive tradition: On the ethical necessity of speaking about the marginalized cultural traditions of Islam -- 3.3 Toward an emancipation from hegemonic constructions: The critique of orthodoxy, Arab nationalism, and Euromodernism -- The hegemonic discourse as an influential factor in the formation of orthodoxy within the Qur'an -- The hegemonic discourse as an influential factor in the formation of the nationalist discourse in most Muslim countries - The Maghreb -- The nationalist conservative discourse: The foundation of closed Islamists identities -- The nationalist positivist discourse: The establishment of a modern political dictatorship -- Toward an understanding of Arkoun's ambivalent concept of secularity based on the recognition of the religious fact -- Arkoun's concept of intellectual modernity: As a critique of the subordination of most Muslim societies to Euromodernity-centrism -- 3.4 The concept of emerging reason: A key for a democratic and cosmopolitan project -- Emerging reason: The need to adopt a different worldview, or Weltanschauung -- Arkoun's democratic and cosmopolitan project: The emergence of a new ethos -- 3.5 Conclusion on the thought of Mohammed Arkoun -- 4. Epilogue: Theorizing justice in contemporary Arabo-Islamic philosophy -- 4.1 The common approach to theorizing justice by Fatima Mernissi and Mohammed Arkoun -- 4.2 On the relevance of a cosmopolitan theory of justice based on a transcultural approach -- A plea for an epistemic diversity and intersectional analysis -- Religious diversity and gender justice -- Rethinking secularism and modernity from a transcultural angle.

The quest for a cosmopolitan ethos: Transgressing the boundaries between philosophy and religion -- Bibliography.

Sommario/riassunto

What is »justice« from the perspective of contemporary Arabo-Islamic philosophy? Kaouther Karoui takes a transcultural approach, open to different philosophical traditions, and seeks to decenter Western notions of normativity. She focuses on two thinkers, namely the feminist Fatima Mernissi (d.2015) and Mohammed Arkoun (d.2010), a well-known critic of hegemony and orthodoxy. She situates their thinking within current debates among Arab thinkers and brings their ideas into dialog with Western political philosophy. This study thus challenges stereotypes about the Arab-Islamic world by discussing postcolonial theories of gender justice, political freedom, and religion.

2. Record Nr.	UNIORUON00257895
Autore	CIMAGALLI, Folco
Titolo	Identità sociolculturali e mitologie della purezza : Funzioni politiche delle categorie simboliche: il caso del ventennio fascista / Folco Cimagalli
Pubbl/distr/stampa	Milano, : Franco Angeli, 2002
ISBN	88-464-4204-0
Descrizione fisica	208 p. ; 23 cm.
Soggetti	FASCISMO - Ideologia
Lingua di pubblicazione	Italiano
Formato	Materiale a stampa
Livello bibliografico	Monografia