**The Struggle for Arab Independence and the Arab Spring, III**

While reading page 101 of the book “The Struggle for Arab Independence by P. Seale”, published in 2010, and in the paragraph entitled Origins of Arab Revolt to its bottom we read: **indeed, with hindsight one can say that this revolt against the Turks proved far more damaging to the Arab and Muslim cause than could have been imagined at the time by any local observer or participant, and may well have set the Arabs on their catastrophic political decline.**

Since 1916 at time of the revolt, things had changed in history and Arab countries evolved since that time, and now are showing well-built nations with good supporting infrastructures as well as superstructures. Therefore, the past revolts hadn’t brought the Arab countries into lasting collapses but rather into some states of temporary instabilities and wars, since afterwards the Arab countries flourished. These revolts against foreign occupations whether Turkish that ended in WWI, or Europeans ending with WWII, were because of the need of the Arab peoples for Freedom and Independence as well as the right of Arabs to choose their own destiny. The book of P. Seale first published in 2010 was before the actual Arab Spring and hence, the author was not knowing that what he mentioned in the above paragraph of p 101, will repeat itself in 2011 starting in Tunisia and then propagating into Libya, Egypt, Yemen and now a days Syria.

What I mean to say is that, we should not worry too much on the disastrous results of the current Arab Spring sacrificing many martyrs peoples and destroying whole cities as in the case now in Syria, since similar situations occurred to the Arabs but to a lesser catastrophic weight in the past during the first Arab Revolt against the Ottoman Empire, and then the second one against the Franco-British Sykes Picot agreement, and later on with the Palestinian genocide with the robbing and occupation of Palestine. The Arabs in the above situations had risen from ashes, because of the will of its people that had past civilisation experience while it was a great Arab Empire, ruling the whole Asia Minor and extending from the Arab Gulf till the Atlantic Ocean.

The main difference between past Arab Revolts and the actual Arab Spring is the rapidity of time because of technical media connections with the advent of Internets, Mobile Cell Phones and Social Medias ending with an actual time 2-4 times faster than in 1916 or 1920, Etc…Only were the cases of Syria and Libya showing disastrous infrastructures destructions as well as tremendous loss in lives.

In conclusion, I like to convince the Arab peoples following Arab Springs that by choosing that path they won’t lose their countries since their Moral ethical choice concerned with Freedom superseded the other choice concerned with their material properties, and the general appearances of their countries and I am sure as I heard before from President Obama, that the World communities will support them in the reconstruction of their lands.

I am now turning to comment another paragraph concerned with this important and interesting book about an important Politician to us as Lebanese peoples and I mean the late Prime Minister Riad al Solh or the maker of our First Lebanese Independence, while the maker of our Second Lebanese Independence was the late Prime Minister Rafic Al Hariri, May God Bless The soul of Both Of Them!

This paragraph that I have read today the 7th of august 2012 was concerned with a quality of the late Riad al Solh which was his ability to observe peoples and situations in societies and the topic or quality that he observed was Freedom. This appeared in the paragraph entitled “Riad seizes the opportunity” on page 216 of this book edition 2010 which reads:

Here, then, was the cause to which Riad now devoted himself.

**On his travels in France and Switzerland, he observed how people lived their political freedom. Switzerland in particular taught him a great deal and influenced him profoundly. He noted…. Etc.…**

**Later in his career, he was to be much afflicted by the thought that, even when they were free from foreign rule, the Arabs tended, all too often, to hand their hard-won freedom, all too casually, to repressive erstwhile liberators**.

That short dissertation concerned with Freedom that attracted my mind I have picked to be commented further for a reason which is as follows. Since one year and while in Montreal, Canada, I was busy reading complex topics in subatomic physics in addition to topics in philosophy. Among the philosophers that I have read about were: Aristotle, Plato, Machiavelli, Arendt, Descartes, Moore, Kierkegaard, Nietzsche, Rousseau, Schopenhauer, Epictus, Montaigne, Seneca, Etc…

Many of these philosophers wrote and commented on Freedom, and this not to forget the three most important Prophets i.e. Moses, Jesus and Mohammad who were the great strugglers and mass leaders for Freedom in Jewish, Christian and Islam as Religions.

Therefore, we realise that if the late Riad Al Solh approached this topic in his life, then it was to proof to humanity that the Lebanese politicians, thinkers or writers converge and join in their ideologies with the Western and Eastern world philosophers, whether in Hellenistic antiquity or modern time post the industrial revolution in Europe. What I mean to say is that, the Lebanese peoples as was always the situation in their life before the long civil war of the others on their lands, were not and are not ad hoc populations or on the spot actors but on the contrary, the site of thinking academics that through some reflexions are able to alter the path of history around them.

This proves that Lebanese people in their reflexions, and day to day life, are similar to world populations of Europe, America or the other Arab countries, and the sequels of the late 15 years’ war won’t last for good.

At last, I wish to mention that the content of the end of this book paragraph under discussion which reads **“** **Later in his career, he was to be much afflicted by the thought that, even when they were free from foreign rule, the Arabs tended, all too often, to hand their hard-won freedom, all too casually, to repressive erstwhile liberators”** is nothing but a reoccurring situation in some Arabic countries undergoing an Arab up rise or Arab Spring as was the case in Libya, Egypt, Yemen, Tunisia and Syria who were countries of Arab Nationalist Rulings at their start following independence from British, French and Italians and later on, under repressive dictatorships from their own Arab rulers, the peoples of these countries have given up their freedom easily to their leaders, hence this actual Arab Spring!

This actual Arab Springs then occurred following the notorious saying: ***But a Constitution of Government once changed from Freedom, can never be restored. Liberty, once lost, is lost forever, by John Adams, USA***

In this paragraph, I am going to further comment on few lines extracted from the paragraph entitled **The debate about Lebanon’s identity** published on pages 361-362 of the book **The Struggle for Arab Independence by P. Seale.**

The paragraph reads: **“All states are artificial in the literal sense”,** Albert Hourani once remarked in one of his essays. (From the book Political Society in Lebanon: A Historical Introduction, Oxford 1986, p2 by A. Hourani)

Then the paragraph continues to read: **That is to say, they have been formed by specific historical processes, by human acts within a given physical environment over a period of time. There is indeed nothing cast in stone about national identities. Rather, nations are complex evolutionary creations, made of internal turbulences and external interventions; .Etc.**

Grosso modo, this whole story means to say that manmade societies are not born out of his own will but rather than the fruit of circumstances, whether from foreign sources or internal ones! This above paragraph also points to the fact that man’s environmental nations are but evolving entities and not stagnant ones, being the direct consequences of destinies and powers that in past medieval times used to be called Acts of God by Descartes!

Let us go to one of my papers published on my web site at the Center for Research on political systems for the Middle East at: <http://systempolitics.synthasite.com/publications-in-politics.php> and look for the icon to click entitled **“Discussions on Peace Agreement in the Middle East”** and bearing the **title Discourse on Messianic & Mahdeic & Cartesian Ideologies in the Quantification of the Peace Process in Middle Eastern Politics .**

If we go to page 6 of my paper starting with:  ***My philosophical approach to Arabic Unity stems from Physics and mainly Thermodynamics and Ecology.***

According to thermodynamics laws all systems of the universe evolve from a high energy state to a lower one in order to reach stability and hence equilibrium.

In this process, the System Entropy increases with a release of Energy to the Universe.

In addition, the Shannon Index of the System which measures its diversity increases also the same as Ecological Systems. The Shannon Index was developed at the Battel Institute of the United States of America to measure Ecological Diversity as a sign of System Stability. In Politics, I will propose it also to measure Political Diversity of Systems in addition to Entropy of Thermodynamics as a measure of Political System Stability.

All Thermodynamic Systems evolve from high energy level to a lower one primarily through system disintegration producing more stable sub systems in number with increased entropy and diversity.

Such a natural evolutionary system is supposed to be closed from the outside environment with no outside energy fed to it.

We can deduce that Dr. A. Hourani’s statement in 1986 means the same as mine latter on in about 2007, with the difference that while my approach is scientifically based, that of Dr. Hourani is based on History and Politics in their literal meanings only.

In my statement, systems are to replace nations, and these systems evolve from one situation into another more stable, with an increase in entropy. Therefore, my approach has the advantage of permitting the quantification of evolving situations based on scientific tools of thermodynamics and not just literal evolutionary explanations as is the situation with Dr. Hourani’s book or other writer’s books and papers. Another very important point which I wish to raise is concerning the increase in the value of the Shannon Index following a new reaching of equilibrium state of a system. We remark that during the actual Arab Spring the number of Political Parties increased tremendously in these countries experiencing an Arab Spring such as Egypt, Tunisia, Libya and Syria, all of which has shown a tremendous increase in the number of Political Parties as well as the Trend of each party and this was absent before the revolutions. Such a change indeed has increased the diversity in Politics which is measured by the Shannon Index.

Thanks for reading,



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