



## The Authority and Importance of Cultural Engineering in the World of Cognitive economics

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The lack of intellectuals in the world has always been a natural consequence of the difficulty required by focused thinking, thus evading the world's responsibility to think, taking the path of mental comfort, creating a fascinating course for most of what it wants to do, and even adopting ready-made ideas, rather than developing its ability to think focused, as a vital alternative, to address the difficulties of its life, to manage its lives and to manage its affairs.

For the same reason, most investors in this world have lost their investments, when they have come to adopt ready-made ideas in the same way, both in the idea underlying their projects and in the way they deal with the problems and risks that arise during their implementation of those projects.

If we want to talk about the knowledge economy and cultural investment in the Arab world, let us ask an important question: why do Arab money owners and businessmen evade investing in the worlds of culture and knowledge?

The difficult problem facing any cultural investment in the Arab world is the lack of a conscious ground and an educated environment to establish and build its perceptions, which does not happen easily, anywhere in the world, and as a result alienates the investor from the market for knowledge and investment in culture, because the problem he faces has nothing to do with capital.

It is by creating awareness among the target audience, in order to accept the commodity of the investor and interact with his project, and this can only be bought with money or collected by a time machine that redesigns history and redesigns the human mentality in these societies, returning to their past, flourishing their present, awareness, thought, culture, and science, so that they become ready and suitable for the existence of a knowledge market in them, and find any cultural investment in them!

the issue of bringing about change and making awareness has been the subject of historical controversy, embodied in idealism and materialism, and Marx says: "it is not people's awareness that determines

their existence, but their social presence that determines their consciousness." Marx began by studying human society from the material reality in which he lived.

This determines our living reality and it is not the ideas we believe in that determines, yet there is a complex interaction between physical reality and ideologies that explain, or often obscure, this reality, in Marx's words.

Hegel believes that awareness is what makes the educated environment, and the ideal reality, and that's for Hegel, which is the requirement for awareness among individuals.

Development by its very nature always requires the necessity of an educated person, who is the target and is also the one who organizes the effectiveness of development, and therefore his presence of awareness is conditional on any financial or cultural engineering so that the financial and cultural engineering is completed by a plan that advances development. therefore, the conditions for development and their realization also apply to cultural engineering, and the latter is an integral part of the development process and one of its foundations.

As I have pointed out, modern capitalism has invented financial engineering, including all the contents of management sciences, which emerged before it, and increased it by ordering risk prediction and containment if it occurs.

What links financial engineering to the economics of knowledge is that financial engineering is the only guarantor that the knowledge market is reassured by, as it sets all the possibilities for cultural projects, works to reserve for any failure, and even creates the necessary solutions that prevent any cultural project from failure, but also increases its immunity in the ways in which its plan is going, and examines the feasibility offered by engineering to engineer any development project.

Therefore, the risks to which any investor in the cultural sector may be exposed, especially in the Arab countries, the awareness industry and the economics of knowledge, should not be ignored, and this can only be achieved with the help of financial and cultural engineering experts and looking at their perspective and lens.

The conscious environment is achieved only with a planned development methodology with deep mastery and knowledge of the interior of things, the ability to explore the depths of its dangers, and the problems it may be exposed to, starting with the family, the school, and then the environment in which the individual lives.

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Therefore, most cultural projects have always met with coldness in confronting them, dealing with them, and statically authorizing their failure before they begin.

Talk about the Arab knowledge economy is almost absent, but there are examples that can be mentioned, such as the United Arab Emirates, which has begun to adopt some knowledge ideas, including the space project and the year of innovation, to be a platform for an intellectual breakthrough that brings us back to the golden age. so is Mohammed bin Rashid's future vision in the creation of the museum of the future.

the denominator does not allow for assumptions of what to do to achieve a state of awareness that qualifies the community environment to be an appropriate ground for the flourishing of the markets of culture and the knowledge economy, so we have a modern future.