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HUMANITIES AND GLOBAL CIVILIZATION

Abstract: In the paper is analyzed the humanism as a concept historically grounded in philosophic tradition. The idea of humanism in the view of global civilization and the establishing of humanistic values as universal in the light of globalization of identity. The processes in which the controverses of globalization are being revealed, the creation of the new system of values on value patterns and values in the view of creating the human social community through historical and social possibilities of our time are being analyzed. In particular, the global ethics in which the responsibility for the other gets crucial place. The idea of humanism is perceived not only as a theoretical discours but through practical prism and applicability in the political and social life and in the dominating question of our era, about not only what the humanism is, but more how one can live as a human? Thus, the humanism can be considered not only as a way of creating the planetary community on common principles and values, but as a purpose to which it should aspire – “telos” of the modern civilization.

Globalization is a planetary social process that will indisputably mark the 21st century. It has come to reality on the basis of technological development of the modern civilization and its opportunities to create networks using information and media. Globalization should be understood as a multi-layered concept – in terms of its multidimensional character and changes in the society, culture and economy. David Held defines globalization as spreading of social, political, and economic activities beyond the borders of national states, as a diffusion of ideas, goods, information, capital and people where global and local are mixed. Climinster recognizes that globalization changes the nature of human – it increases interdependence of nations and the enhanced awareness of our common human life. In any case, globalization as a phenomenon is connected with the achievements, boundaries and destiny of today’s civilization.

Globalization does not only bring numerous dangers through offering the opportunity of a better world. It also offers the destructive type of apocalypse. At the same time it gives the opportunity for using its hue potential and energy for creat-

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ing closeness and relations between nations and states, which were never known to civilizations in the past. We exchange ideas and knowledge and exert stronger influence on international decision making processes, which could provide the answer to Brodel's question "Where does the wind of history blow?", which would sound: Towards more humane future of humans.

As a process of establishing relations between the cultures that were isolated in the past and of establishing the culture interaction on the global level, this process has a significant value. Our world is becoming increasingly the same but it also continues to live as deeply different. For the first time in the history of the human kind we have the opportunity to think about the world as a whole as well as to think about the principles on the basis of which it is created as a whole and in the midst of the increasing pressure on the sameness produced by totalizing force of planetary unification to express strong reactions in defense of differences.

It is expected that the process of globalization in the scientific reference books is connected to the west European political experience and neo-liberal political concept. But, before any attempt to define the notion of globalization we have to respond to the essentially philosophical question of which are the values it is based on, or more precisely: What is its sense?

The fact is that the process itself, apart from its formal side and connections between the global and the political contains also a deeper meaning of the project based on the internal mechanisms and value goals as the benchmarks of the comprehensive social development. Understanding such internal sense also means making certain its value based basis and seeing its movement not as unmotivated but as the one based on the reasoning of the development of human history and its logic.

That is why the question of the meaning of globalization can be broken down to several sub-questions:

1. What is actually globalized?
2. What is and what should be universal?
3. What are the dominant values of globalization?
4. Does the globalization process follow the universal values?
5. Who defines globalization goals?

From the aspect of the life of humane community of humans, globalization is a historical opportunity of our era if we take into account its planetary advantages for putting together individual and collective potentials. As a model for regulating the human community on the common and universal values, let us network the scientific knowledge and discoveries, let us harmonize our social values with the obligation to protect and respect international order and its norms. But what is actually globalized? From the aspect of terms and concepts we can talk of four different processes providing four types of community:

- 1) Legal community where citizens are subjects of the law
- 2) Political community as a community of equal citizens or equal states
- 3) Moral community as a community of human beings, equal in their moral dignity and rights

4) Cultural community where the world community is taken as a unique cultural system composed of separate cultural identities.

And if the process itself goes on as creation of the moral community of human beings, globalization will not include only the material but also the most sophisticated spiritual character, which actually gives the real sense to it. The world as a moral community consisting of all people regardless of the race, sex, nation, confession, or culture has the moral reason to exist based on the idea of equality of all people like moral persons.

Thus, we claim that the very process of globalization makes sense if it is created on the basis of the values of the moral taken as deontological norms. All human beings have equal moral value and responsibility regardless of the differences in their traditions, customs, history or culture. As deontological orders, the moral norms are deontological; they are universal patterns of respecting moral human dignity because they became the maxims that every human being can adopt and follow freely. In such a way the basis is created for the moral community of all human beings as moral beings that deserve equal moral respect.

The second question we ask is the question of the existence of the dominant values and their status for the constitution of universal union. The values themselves are subject to research of the separate philosophical discipline axiology. Unlike the exact sciences that deal with the existing or natural description of the facts that exist in reality, axiology deals with values, purposes and ideals as the field of validity and ideal essences. The values, value criteria and assessment, as well as the value systems were interpreted in different ways throughout the history, from the aspect of different philosophical schools; they were taken as subjective or objective, the given relative or universal. Their cognitive psychological character was indicated to both from the aspect of reason but also from the aspect of emotions. In the phenomenology, according to the school of Bretan, Scheller and Hartman, in our thinking and intentional acts we intend values, so that all our acts are directed to the objectiveness. The values as the fundamental concepts – truth – goods – beautiful in the area of aesthetics, ethics and logic, are the highest forms of thinking that is expressed in the concepts that are practically implemented in the value acts. They depend on the social and historical context where they develop and that context establishes them as the valid values. They are connected to the procedure of assessing the value, interpretation, acts in which we assess the value of experience. And finally, the values present a proof of overlapping of a phenomenon or event with the areas of ideal values or ideal of validity.

According to this, it is the values that make the human world what it is. Excluding the values would mean excluding the world made on the basis of the measures and meanings. It is the interruption of every sense, or the real world would be the hell of indifference. The values make human personality to glow with virtue and the human creation to shine with the spirit of eternal creations from art to religion, myth or philosophy.

In that context the global community in its optimum meaning, if we neglect its negative connotations, crises, wars, monopolies of power and various forms of vi-

olence, real or symbolic, would represent a unique whole – a totality composed of various values that are not cancelling each other and that make the newly created community having an authentic and completely new identity. The permanent constant can be found in the universal values of the moral and a whole range of political, legal and economic values that are changed in line with the social changes, technical achievements and development of science. In such a way the ideal of combining intellectual knowledge and moral virtues would be achieved if the ethical principle of the highest good were assumed as the foundation of the society of knowledge and if only knowledge were defined as cognition, understanding and value interpretation, i. e. a form of humanism of our civilization. Thus the self-assertion of our era would get a principled norm founded on truth, moral and justice.

Destruction of values in our time has deeply shaken the era we live in, primarily in the intellectual and moral field and also in the political and economic. Classical notions of the politics: state, freedom, justice and democracy are challenged. This is not related so much to the lack of values in the field of politics, society or individual consciousness as it is to the fact that the values are set as abundance of various possibilities. They lack the internal connection, the system that could ensure them with the unique connectedness. This has a particular impact on the issue of the identity of personal and collective. The very human nature is challenged but also the history and the whole tradition. The lack of rational core in the collective identity, the split between the individual and collective experience could be overcome by one, in Heidegger's sense, new concept of humanism, according to which the moral community of the human kind would be taken as a goal and not as a means to the goal, as an internal connecting substance which would ensure the internal sense to our union.

Scientific and technical revolution and modern civilization revealed new opportunities to achieve humanistic goals and ideals about the humane human community. After the ideological tortures of the 20th century that formally founded its legitimacy in the humanistic-utopian goals for the future and were created on violence; the new type of humanism should be founded on the use of knowledge and science and modern technical means with the support of which huge material goods can be created and significant victory over diseases and the world poverty could be won.

But does the contemporary civilization provide new opportunities for the humanization of human institutions and social relations, for social equality, solidarity and social justice? Numerous are the rebellions in the contemporary world that are no longer only politically motivated as an aspiration to replace ruling structures, but that become a demand to implement humane goals. The awareness is rising on the need to change the existing political systems, even those in developed democracies, on refusing the role of passive intelligence not interested in the processes of depersonalization and uniformity of human personality through various forms of its spiritual impoverishment. One of the tasks of modern anthropology is to reexamine the progress and development using the personalistic key. Has human being progressed throughout the history? What is the sense of progress? Is

that sense precisely in the achieved level of freedom and human values that have been achieved in our era? In the era of nationalisms, fanaticisms, and world wide spread terrorism and violence, instead of aspiration for individuality, the increasingly dominant principle appears to be affiliation to the mass – to the collective, and survival of an individual as a person is replaced by the loss of personal characteristics to the benefit of organization.

In order for the globalization to obtain “a human appearance and a human character”, according to Stiglic, “our voices have to be heard”, which means, it requires broader participation of citizens in the selection of development policy, organization of global politics so that the benefits are equally distributed. It requires to be put under the control of democratic international institutions, it requires harmonizing national identity and individual identity, achieving mutual immersion of cultures – simply said – it requires incorporation of the principles of freedom, equality and solidarity as guarantees of the human character of the globalization process.

Ladies and gentlemen, the identity of the new global community could be a value if the humanistic principles and universal moral pattern covered all separate identities and their values: cultural, religious or political. Creation of a global identity is a connection of all these values, as a rational choice according to which one can have an emotional attitude as well; the synthesis of values as a new, inexplicable unity that is always higher than all the elements that it contains.

And in that, the meaning of every individual, every human personality as a dominant person lying in the foundation of the global unity is preserved. Human personality is the highest value. Human personality with all its specific features, its right to personal dignity and right to dignified life. As alpha and omega of human history the personality is the key to solve political and moral dilemmas of our present, and even more of our future. It is our task and goal that neither centuries behind us, nor what is ahead of us can cancel.

